



#4660 Summary

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Submission

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Title and Abstract

Title	Framework for Managing Multicultural Based Islamic Education in Schools
Abstract	

This study aims to analyze the management framework of multicultural-based Islamic religious education in elementary schools. This study uses a qualitative approach with a phenomenological approach. The locus of this research is SDN 1 Kota Bangun. To obtain data, the authors conducted interviews, observations, and documentation. Data reduction procedures, data presentation, and concluding analyzed the collected data. The study results show that the management of multicultural-based Islamic Religious Education learning must be carried out by planning, implementing and evaluating learning that is carried out in totality, integrated, involving all parties and is sustainable to provide optimal results. This research has implications for the importance of religious moderation education from an early age to anticipate students' exclusive and intolerant attitudes.

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Thank you for submitting the manuscript, "Manajemen Pengelolaan Pembelajaran Pendidikan Agama Islam berbasis Multikultural di Era Digitalisasi" to Jurnal Manajemen Pendidikan Islam Al-Tanzim. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

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Hasan Baharun

MANAJEMEN PENGELOLAAN PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS MULTIKULTURAL DI ERA DIGITALISASI

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Susanto⁴ Suasa⁵

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Abstract :

In the era of digitalization, the rapid flow of information on social media is getting faster, along with the rapid development of information and communication technology. Social media is here to address various problems of social life, especially in the world of education. This study examines and analyzes the management of multicultural-based Islamic religious education learning management in the digitalization era. This study uses qualitative research with a phenomenological approach. The location of this research was SDN 1 Kota Bangun, Sebawi District, Sambas Regency. To obtain data, the authors conducted interviews, observations, and documentation and tested the data's validity. The collected data were analyzed by data reduction procedures, data presentation, and conclusion. The results showed that the preparation of a multicultural-based PAI learning plan by compiling rules in a class paying attention to student identity and knowing the program of activities carried out daily after returning from school by giving assignments in groups at school with student discussions became more active because they were allowed to put forward arguments and always giving awards to his friends. The implementation of multicultural-based learning evaluations of Islamic Religious education carried out at SDN 1 Kota Bangun is still limited to non-academic tests by monitoring and observing the process of interaction and communication between students.

Keywords : *PAI Learning Management Management, Multiculturalism, Digitalization Era*

Abstrak :

Di era digitalisasi dengan lajunya arus informasi di media sosial semakin deras seiring dengan pesatnya perkembangan teknologi informasi dan komunikasi. Sesungguhnya media sosial hadir bertujuan mengatasi berbagai persoalan kehidupan sosial khususnya dalam dunia pendidikan. Penelitian ini mengkaji dan menganalisis tentang manajemen pengelolaan pembelajaran pendidikan agama Islam berbasis multikultural di era digitalisasi. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan fenomenologi. Lokasi penelitian ini pada SDN 1 Kota Bangun Kecamatan Sebawi Kabupaten Sambas. Untuk memperoleh data, penulis melakukan wawancara, observasi, dokumentasi dan uji keabsahan data. Data yang terkumpul dianalisis dengan prosedur reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penyusunan rencana pembelajaran PAI berbasis

multikultural dengan menyusun peraturan di kelas dengan memperhatikan identitas siswa dan mengetahui program kegiatan yang dilakukan sehari-hari setelah pulang dari sekolah dengan memberikan penugasan secara kelompok di sekolah dengan diskusi siswa menjadi lebih aktif sebab diberi kesempatan mengemukakan argumentasi dan selalu memberikan penghargaan kepada temannya dan pelaksanaan evaluasi pembelajaran pendidikan Agama Islam berbasis multikultural yang dilaksanakan di SDN 1 Kota Bangun adalah masih sebatas tes non akademik saja, dengan cara memonitoring serta mengamati proses interaksi serta komunikasi antar peserta didik.

Kata Kunci: *Manajemen Pengelolaan Pembelajaran PAI, Multikultural, Era Digitalisasi*

INTRODUCTION

So far, Islamic education is still taught by denying the differences that exist in people's lives, especially denying religious differences. Such teachings will lead to exclusivity in students so that when they find differences outside of themselves, they will feel uncomfortable and hostile, ostracized, and even destroyed. Multicultural-based Islamic education offers an education that puts forward democratic, inclusive, tolerant attitudes (Budiwiyatno, 2020).

The challenge faced by education management is the Paper Based Process. This situation is a situation where the circulation of files is still done manually, so it is difficult to calculate the percentage of attendance, calculation of salaries, school operational costs, and others. (Nasrudin & Kasmin, 2019). According to Harto (Sulahudin, Sasongko, & Sumarsih, 2021) the current Islamic religious education process seems to be still trapped in the dogmatic cognitive domain of teaching, which is busy teaching knowledge of religious regulations and laws with the discipline of fiqh as its orientation (Fiqh Oriented) so that fiqh considered a religion in itself. In addition, Islamic spiritual education learning still focuses a lot on the content or content of the material that must be transferred to students with arguments and dogmas that do not touch the reality of life and not on processes and methodologies

The purpose of classroom management is essentially contained in educational goals. In general, the purpose of management is to provide facilities for various learning activities in a social, emotional, and intellectual environment in the classroom. The facilities provided allow students to study and work to create a social atmosphere that includes satisfaction, discipline, intellectual, emotional, and attitude development, and appreciation for students (Darman, 2018). Manullang (Rifdahayati, 2016) management is an art and science of planning, organizing, preparing, directing, and controlling resources to achieve the goals that have been set.

Educational actors in schools (teachers, students, academic staff) have diverse backgrounds. One aspect that is quite diverse is the cultural background; the nature of schooling is multicultural and plural, so that the practice of managing education must be in harmony with these conditions. Specifically, we can mention that democracy, multiculturalism, and inclusiveness are relevant to educational institutions (Firmansyah, 2022).

In line with King & Butler (Hasanah, Marini, & Maksum, 2021), a multicultural, multiracial, and multireligious society has a great potential for conflict between groups, races, religions, and ethnicities. Problems arising due to diversity (ethnicity, religion, race, customs, and so on) have become inherent

in various countries that are built on this diversity.

The link between education and multiculturalism is a solution to the reality of various cultures as a process of developing all potential that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious or religious diversity (Danurahman, Prasetyo, & Hermawan, 2021). So the role of multicultural education is significant to overcome or minimize the negative impacts of the 4.0 revolution era. So that students will be wise in using social media and be careful not to let their words, writings, and tweets have nuances of blasphemous and intolerant (Adya Winata, 2020).

Basically technology was created to facilitate human tasks in living their lives as well as social media as part of technology created according to their respective characteristics which aim to facilitate people's social life, such as connecting, facilitating interaction between individuals, groups, groups, or those who have the same views. However, the presence of social media can also be used as an arena for debate and even a place for endless verbal abuse between users (Pustikayasa, 2021). Quoting Jack Ma in the 2018 World Economic Forum annual meeting, (Lombu & Haryanto, 2022) education is the biggest challenge of this century. If we don't change the way we educate and teach, we will experience the greatest difficulties in the next 30 years. education and learning that is loaded with knowledge content by putting aside attitudes and skills will produce students who are unable to compete with machines. These educators are carriers of inspiration for change and the role of educators is vital in the education ecosystem. Fundamental issues such as character building, discipline, building a spirit of nationalism, shaping student morals, can only be done by a teacher. Will never be replaced by the presence of machines/robots with assisted intelligence, humans have a heart while robots don't have it. The hearts of the teachers who fill the empty spaces of the students become the beautiful paintings that are expected. The empty spaces are called morals and personality (Munir, 2017).

According to Voogt (Ruloff, Petko, & Ruloff, 2022) digital transformation is one of the most significant challenges for education in the 21st century by going beyond the integration of technology, which requires changes related to the school curriculum and the overall culture of teaching and learning, to prepare the next generation. Next, for different job markets and societies. Meanwhile, according to Ito, few will deny that digital culture creates pressure for change in public-organized educational institutions for children and youth, which includes the occurrence of network communication and participatory culture posed by technological tools in industrial society has caused a cultural shift (Franciosi, 2012).

The strategy for managing education 4.0 so that human resources remain successful in the era of disruption includes preparing digital technology tools for implementing the Teaching and Learning Process (PBM) by utilizing computer facilities owned by each educational institution. Most academic institutions have computers which are usually for Computer Based Exams. If the computer is insufficient, you can use a cellphone connected to the internet. Educational institutions only provide an adequate internet connection (Mujaeni, 2017).

For this process to run as expected, all parties must accept the

multicultural concept that is socialized and disseminated through educational institutions, as well as ideas that can be set as models of the academic curriculum at various levels of institutional education (Muizzuddin, 2021). Implementing multicultural education in Indonesia is considered relevant to the conditions of the Indonesian people with cultural diversity and complexity. Recognition of the various cultures of the Indonesian people is the primary key to respecting cultural diversity (Lonto & Umbase, 2020).

Based on the facts, the teachers at SDN 01 Kota Bangun have diversity in the learning process by integrating multicultural education. Characteristics of students at SDN 1 Kota Bangun have various features possessed by students. In addition, problems often occur in students who often bully their friends, causing fights between them. Thus, based on the facts above, the title of this study is the management of multicultural-based Islamic religious education learning in the digitalization era at SDN 01 Kota Bangun.

SEARCH METHOD

The research method used in this article is qualitative research with a phenomenological approach; researchers analyze the phenomenon of changes that occur in the process of managing classroom management in forming multicultural education in the digitalization era so that it involves school principals, teachers, and students to adapt to the changing demands of the world of education in the digitalization era. Primary data sources in this study consisted of 3 people composed of 2 informants, including class V and VI teachers, and one key informant, namely the principal of the State 01 Kota Bangun school. At the same time, secondary data sources include; books, research journals, magazines, and websites related to this research data. The data collection techniques involve observation, interviews, and documentation. As stated by Miles and Huberman, "qualitative analysis activities consist of three strands, namely data reduction, data presentation, and drawing conclusions or verification." Data analysis was carried out simultaneously during data collection until after data collection. Based on the qualitative analysis, researchers could draw research results based on existing data on managing multicultural-based Islamic religious education learning in the digitalization era.

FINDINGS AND DISCUSSION

Management Planning for Learning Management of Multicultural-Based Islamic Religious Education in the Digitalization Era

Planning for digital-based multicultural Islamic education learning at SDN 01 Kota Bangun begins with preparing a multicultural-based Islamic Religious Education learning plan, starting with setting up classroom rules by paying attention to student identity and knowing the program of activities carried out daily after returning from school. School. In this way, it will be seen that the students' backgrounds will be arranged in managing class management according to the required needs. With a cultural approach, teachers are accustomed to planning learning activities based on ideas, values, rules, and habits based on the curriculum by school conditions and potential in a practical, effective, and efficient manner in the era of digitalization.

Based on Savage & Armstrong (Susanti, 2020) multicultural-based learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of different ethnicities or races. Multicultural education also helps students recognize the accuracy of diverse cultural views, assists students in developing pride in their cultural heritage, and makes students aware that value conflicts often cause conflict between community groups. Multicultural education is organized to develop students' ability to view life from various cultural perspectives that are different from their culture and to have a positive attitude towards cultural, racial, and ethnic differences.

In addition, based on the research results, Islamic Religious Education teachers at SDN 01 Kota Bangun Abduh stated that in preparing lesson plans according to the provisions contained in the curriculum, taking into account conditions, Indonesian culture, school potential, and student characteristics. This is important to achieve learning objectives in the learning process. In the process of preparing the teaching program, division of tasks. The discussion begins with determining the total number of study hours as a whole, followed by a temporary draft schedule; after consultation with the various parties concerned, a new fixed schedule is determined. The division of hours for PAI subjects based on the K13 curriculum is 2 hours x 35 minutes. The two multicultural values consisting of democratic values and justice values were found in the 2013 curriculum planning, especially at the SDN 01 Kota Bangun teacher council meeting.

The same thing was expressed by E. Mulyasa (Aquami, Zainuri, & Saepulloh, 2021); the Learning Implementation Plan is essentially a short-term plan for estimating or projecting what will be done in learning. Experts have put forward several definitions of planning. Still, planning has the keyword "determination of activities to be carried out" this keyword identifies that planning is an activity to determine the future. Because the work specified in planning activities has not been carried out, to be able to make good plans, one must master the current situation.

Planning learning activities here is an activity carried out in the context of implementing learning which consists of compiling indicators of competency achievement, determining the material, determining learning strategies, and determining learning evaluation tools to be used. The parties in charge of planning this learning activity are the teachers. In preparing the multicultural-based PAI learning for class VI of SDN 1 Kota Bangun, referring to the syllabus, the value of forgiveness of competency standards increases faith in Allah through understanding His nature in Asmaul Husna, the importance of peace and tolerance of competency standards to understand the example of the Prophet Muhammad in fostering the people of the Medina period. This is in line with the three characteristics in multicultural education which are also contained in multicultural values in the Islamic perspective, namely: 1) Al-musyawah, al-musawah, and al-adl by the characteristics of the principles of democracy, equality, and justice, 2) Hablun min al-nas, al-ta'aruf, al tawn, and al-salam, according to the characteristics oriented to humanity, togetherness, and peace. 3) Al-ta' adjudicate, al-tanawwu' al-tasamuh, al-rahmah, al-afw, and al-Ihsan, according to the characteristics of developing an attitude of

acknowledging, accepting, and appreciating diversity (Abdullah Munir, 2010).

With multicultural awareness, it is hoped that it will reduce conflicts and signs of the nation's destruction. However, building awareness about multiculturalism is a challenging thing. It takes hard work and determination to be able to make it happen. One solution is to bring multiculturalism to schools through multicultural education. With multicultural education in schools, it is hoped that the national brotherhood of students can be awakened from an early age. At a minimum, they can build awareness of the importance of mutual tolerance and respect for differences in ethnicity, religion, ethnicity, and culture of the multicultural Indonesian society (Awaru, 2017). Multicultural education is a method of increasing all individual abilities that respect and appreciate differences due to cultural diversity. This multicultural education is more focused on cultural pluralism based on mutual respect (Salsabila, Rohmadani, Mahmudah, Fauziyah, & Sholihatien, 2022).

Implementation of Multicultural-based Islamic Education Learning Management Management in the digitalization era

From the findings of research that has been carried out that the implementation of multicultural-based Islamic education learning for students in grades V and VI of SDN 01 Kota Bangun is as follows: instilling democratic values, solidarity, and togetherness, one of the ways used to instill democratic values is by giving assignments in groups at school with discussions students become more active because they are allowed to express arguments and always give awards to their friends. By assigning both group assignments in class and at home, respecting the opinions of others, and realizing that their views are not always correct and there are differences of opinion among them. In addition, the tasks given by the teacher are carried out according to their respective responsibilities and solved together. The teachers implementation of the learning process using Android to learn through YouTube about the customs of the archipelago in Indonesia. This will strengthen the introduction of archipelago culture in Indonesia.

Being in the digital era provides a change in lifestyle and culture of society to become completely digital. Discoveries that can facilitate human life but also cause new problems. These changes change the way and practice of education. The digital era demands that educational institutions use more digital media. Multicultural education in Indonesia in the digital age has positive and negative impacts; it provides new opportunities and challenges. The digital era has changed the life of society, nations, and states. In this digital era, humans prefer socializing on social media rather than in real life. Humans use the internet more often, such as studying, shopping, and searching for information (Salsabila et al., 2022).

Apart from that, SDN 01 Kota Bangun also held Islamic holiday commemorations (PHBI), such as commemorating the Prophet's Birthday, Isro' Mi'raj, Hijriyah New Year, and others. By having these activities, one of the goals is to foster an attitude of solidarity and togetherness between one another; instilling the value of compassion and forgiveness can be learned from one of the names of Allah SWT, which includes Al-Asmaul Husna is Alghaffar, which means Most Forgiving. Allah SWT, of course, will forgive human sins if

humans who make mistakes and sins ask Allah SWT for forgiveness and truly repent. Such appreciation of the name of Allah SWT, Al-Ghaffar, can make a Muslim/Muslimah a forgiving person.

This is reinforced by (Pustikayasa, 2021) the goals of the Banks multicultural education movement stating that four formulations must be carried out, namely: a) helping individuals to understand themselves more deeply by reflecting on other cultural perspectives; b) equipping students with knowledge about ethnicity and other cultures and their own culture in the "majority" culture and across cultures; c) reduce racial, color and cultural discrimination; d) help students master the basic skills of reading, writing, and arithmetic.

Therefore, according to (Budiantoro, Dwi Saputri, & Saifuddin Zuhri Purwokerto-Indonesia, 2021), digital development bridges this multicultural reality. Digital platforms and multicultural principles offer a way to erode exclusivity, ignorance, and rigidity toward other groups. This necessity in Nawawi's research stated that there are no cultural and territorial boundaries in the digital (technology) era as it is now.

The idea of multiculturalism is considered to be able to accommodate cultural equality, which can reduce vertical and horizontal conflicts in heterogeneous societies where demands for recognition of the existence and uniqueness of culture, religion or belief, and ethnicity are widespread. The result of this paradigm is the creation of an established cultural system and social order in social life, which is a pillar of national peace. From this view of multiculturalism, the basis for this discourse must be rolled out in the realm of education, which is called multicultural education (Effendi, 2019).

This is reinforced in research (Smith, Echols, & Thomas, 2001) showing that the way teachers incorporate technology into classroom practice differs about several social identity group characteristics, notably race, language, socioeconomic status, gender, and disability. . Students of color, students who speak English as a second language, working-class students, female students, and students with disabilities are most often encouraged to use computers and the Internet in what is commonly referred to as "skills and training in imparting multicultural educational values.

Evaluation of the Management of Multicultural-based Islamic Religious Education Learning Management in the Digitalization Era

Jane R. Mercer, two types of achievement tests can be used to evaluate multicultural education: tests of academic and non-academic aspects. In the educational part, this achievement test model can be practiced using case studies and problem-solving techniques. In practice, this technique can be applied by educators providing reading texts containing various cases related to issues of multiculturalism, either in the form of events, situations, or conflicts between different groups.

The results of the study found that the teacher gave the task of searching for youtube about differences in ethnicity, language, and customs, and customs then students gave notes about race and origin from regions in Indonesia then the task would be collected by students in the form of narratives about various ethnic groups in Indonesia. Then the job of students is to comment on and

interpret the reading texts made by students and give reasons for their comments about what they wrote. Educators can then use students' answers to measure their low, medium, and high academic performance. Meanwhile, in the behavioral aspect (non-academic), this achievement test model can be practiced using performance techniques. This technique can be applied by educators by monitoring and observing the process of interaction and communication between students, especially during the learning process.

Concepts that can be included in multicultural material, according to Golnick and Chinn, include racism, sexism, prejudice, discrimination, oppression, powerlessness, injustice, and stereotypes. Alternative themes, topics, issues, and concepts related to multiculturalism must be integrated into the curriculum to develop a more realistic understanding of the heritage and experiences of ethnic and cultural groups, both individually and in groups. This is intended able to build pride in their group (Respect For Self) and develop respect for an ethnic and cultural group to other groups (respect for others) (Mardia, Mukhtar. S, & Rohman, 2022).

The standard measure used by educators is learning materials that students have studied, especially topics, themes, and concepts related to multicultural values. The evaluation of multicultural-based Islamic education learning carried out at SDN 1 Kota Bangun is still limited to non-academic tests only by monitoring and observing the process of interaction and communication between students. The results of the monitoring carried out by PAI teachers show that discriminatory practices still have yet to disappear entirely. It is proven by the fact that there are still students who are ostracized because their abilities are below the average of their friends; there are also those who call their friends nicknames from the region, even though it is the name of a well-known prostitution place.

Meanwhile, according to James Lynch, monitoring and observing student behavior related to multicultural issues can be done internally and externally (Mark K. Smith, 2002). Internally, the monitoring and observation of student behavior related to issues of multiculturalism are carried out by educators in schools because the process takes a long time. Therefore monitoring and observation activities need to be carried out comprehensively and continuously. At the same time, external monitoring and observation can be involved by parents at home. Educators prepare a checklist and give it to parents for monitoring and observation instruments. Thus, it can be concluded that the evaluation of the multicultural education curriculum is carried out to determine the level of success in achieving multicultural education competencies (cognitive, affective, and psychomotor potential), then to make improvements to the learning that has been done previously (Mardia et al., 2022).

Evaluation of learning in the multicultural education curriculum is based on the following principles: (a) cultural diversity is the basis for determining philosophy; (b) cultural diversity is the basis for developing various components of the curriculum, such as objectives, content, processes, and evaluations; (c) Culture within the education unit is a learning resource and object of study that must be part of student learning activities, (d) the

curriculum acts as a medium in developing regional culture and national culture (Ridlwani, Syamsuddin, & Hanifuddin, 2020).

CONCLUSION

Based on the above description of multicultural education-based classroom management in the digitalization era at SDN 1, Kota Bangun that the dimensions of multicultural values in the learning process in the classroom from the aspects of planning, implementation, and evaluation by integrating lesson plans, syllabus, procedures, methods, media, and evaluation which consists of dimensions of democracy, equality, justice, humanity, togetherness, peace, the attitude of acknowledging, accepting, and appreciating diversity as well as dimensions of curriculum and dimensions in teaching materials consisting of values of tolerance, equal rights, matters of brotherhood, justice, and social ethics. In multicultural education, communication on social media requires a good understanding through social media literacy to suppress the negative impacts caused by the flow of existing information. Apart from social media literacy, character education can also be a filter in using social media. Evaluation in multicultural education needs to be added to the academic field, both in written and non-written tests.

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[Al-Tanzim] Revisions Required

2 messages

Al-Tanzim <altanzim2017@gmail.com>
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Friday, Nov 25, 2022 at 11:20 AM

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We have reached a decision regarding your submission to Jurnal Manajemen Pendidikan Islam Al-Tanzim, "Manajemen Pengelolaan Pembelajaran Pendidikan Agama Islam berbasis Multikultural di Era Digitalisasi".

Our decision is: Revisions Required

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Dear Editor,

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MANAJEMEN PENGELOLAAN PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS MULTIKULTURAL DI ERA DIGITALISASI

DOI:

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Abstract :

In the era of digitalization, the rapid flow of information on social media is getting faster, along with the rapid development of information and communication technology. Social media is here to address various problems of social life, especially in the world of education. This study examines and analyzes the management of multicultural-based Islamic religious education learning management in the digitalization era. This study uses qualitative research with a phenomenological approach. The location of this research was SDN 1 Kota Bangun, Sebawi District, Sambas Regency. To obtain data, the authors conducted interviews, observations, and documentation and tested the data's validity. The collected data were analyzed by data reduction procedures, data presentation, and conclusion. The results showed that the preparation of a multicultural-based PAI learning plan by compiling rules in a class paying attention to student identity and knowing the program of activities carried out daily after returning from school by giving assignments in groups at school with student discussions became more active because they were allowed to put forward arguments and always giving awards to his friends. The implementation of multicultural-based learning evaluations of Islamic Religious education carried out at SDN 1 Kota Bangun is still limited to non-academic tests by monitoring and observing the process of interaction and communication between students.

Keywords : *PAI Learning Management Management, Multiculturalism, Digitalization Era*

Abstrak :

Di era digitalisasi dengan lajunya arus informasi di media sosial semakin deras seiring dengan pesatnya perkembangan teknologi informasi dan komunikasi. Sesungguhnya media sosial hadir bertujuan mengatasi berbagai persoalan kehidupan sosial khususnya dalam dunia pendidikan. Penelitian ini mengkaji dan menganalisis tentang manajemen pengelolaan pembelajaran pendidikan agama Islam berbasis multikultural di era digitalisasi. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan fenomenologi. Lokasi penelitian ini pada SDN 1 Kota Bangun Kecamatan Sebawi Kabupaten Sambas. Untuk memperoleh data, penulis melakukan wawancara, observasi, dokumentasi dan uji keabsahan data. Data yang terkumpul dianalisis dengan prosedur reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penyusunan rencana pembelajaran PAI berbasis multikultural dengan menyusun peraturan di kelas dengan memperhatikan identitas siswa dan mengetahui program kegiatan yang dilakukan sehari-hari setelah pulang dari sekolah dengan memberikan penugasan secara kelompok di sekolah dengan diskusi siswa menjadi lebih aktif sebab diberi kesempatan mengemukakan argumentasi dan selalu memberikan penghargaan kepada temannya dan pelaksanaan evaluasi pembelajaran pendidikan Agama Islam berbasis multikultural yang dilaksanakan di SDN 1 Kota Bangun adalah masih sebatas tes non akademik saja, dengan cara memonitoring serta mengamati proses interaksi serta komunikasi antar peserta didik.

Kata Kunci: *Manajemen Pengelolaan Pembelajaran PAI, Multikultural, Era Digitalisasi*

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JANGAN MENGGUNAKAN GOOGLE TRANSLATE

Silahkan menggunakan penerjemah tersumpah

INTRODUCTION

So far, Islamic education is still taught by denying the differences that exist in people's lives, especially denying religious differences. Such teachings will lead to exclusivity in students so that when they find differences outside of themselves, they will feel uncomfortable and hostile, ostracized, and even destroyed. Multicultural-based Islamic education offers an education that puts forward democratic, inclusive, tolerant attitudes (Budiwiyatno, 2020).

The challenge faced by education management is the Paper Based Process. This situation is a situation where the circulation of files is still done manually, so it is difficult to calculate the percentage of attendance, calculation of salaries, school operational costs, and others. (Nasrudin & Kasmin, 2019). According to Harto (Sulahudin, Sasongko, & Sumarsih, 2021) the current Islamic religious education process seems to be still trapped in the dogmatic cognitive domain of teaching, which is busy teaching knowledge of religious regulations and laws with the discipline of fiqh as its orientation (Fiqh Oriented) so that fiqh considered a religion in itself. In addition, Islamic spiritual education learning still focuses a lot on the content or content of the material that must be transferred to students with arguments and dogmas that do not touch the reality of life and not on processes and methodologies

The purpose of classroom management is essentially contained in educational goals. In general, the purpose of management is to provide facilities for various learning activities in a social, emotional, and intellectual environment in the classroom. The facilities provided allow students to study and work to create a social atmosphere that includes satisfaction, discipline, intellectual, emotional, and attitude development, and appreciation for students (Darman, 2018). Manullang (Rifdahayati, 2016) management is an art and science of planning, organizing, preparing, directing, and controlling resources to achieve the goals that have been set.

Educational actors in schools (teachers, students, academic staff) have diverse backgrounds. One aspect that is quite diverse is the cultural background; the nature of schooling is multicultural and plural, so that the practice of managing education must be in harmony with these conditions. Specifically, we can mention that democracy, multiculturalism, and inclusiveness are relevant to educational institutions (Firmansyah, 2022).

In line with King & Butler (Hasanah, Marini, & Maksum, 2021), a multicultural, multiracial, and multireligious society has a great potential for conflict between groups, races, religions, and ethnicities. Problems arising due to diversity (ethnicity, religion, race, customs, and so on) have become inherent in various countries that are built on this diversity.

The link between education and multiculturalism is a solution to the reality of various cultures as a process of developing all potential that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious or religious diversity (Danurahman, Prasetyo, & Hermawan, 2021). So the role of multicultural education is significant to overcome or minimize the negative impacts of the 4.0 revolution era. So that students will be wise in using social media and be careful not to let their words, writings, and tweets have nuances of blasphemous and intolerant (Adya Winata, 2020).

Basically technology was created to facilitate human tasks in living their

Commented [A2]: Sajikan fakta dan fenomena yang terjadi di lokasi penelitian, sehingga gambaran anda akan menjadi sebuah kesimpulan awal untuk memahami Gap of Theory. Gunakan nalar filosofis 5 w 1 h, sehingga akan didapatkan gambaran yang mendalam

lives as well as social media as part of technology created according to their respective characteristics which aim to facilitate people's social life, such as connecting, facilitating interaction between individuals, groups, groups, or those who have the same views. However, the presence of social media can also be used as an arena for debate and even a place for endless verbal abuse between users (Pustikayasa, 2021). Quoting Jack Ma in the 2018 World Economic Forum annual meeting, (Lombu & Haryanto, 2022) education is the biggest challenge of this century. If we don't change the way we educate and teach, we will experience the greatest difficulties in the next 30 years. education and learning that is loaded with knowledge content by putting aside attitudes and skills will produce students who are unable to compete with machines. These educators are carriers of inspiration for change and the role of educators is vital in the education ecosystem. Fundamental issues such as character building, discipline, building a spirit of nationalism, shaping student morals, can only be done by a teacher. Will never be replaced by the presence of machines/robots with assisted intelligence, humans have a heart while robots don't have it. The hearts of the teachers who fill the empty spaces of the students become the beautiful paintings that are expected. The empty spaces are called morals and personality (Munir, 2017).

According to Voogt (Ruloff, Petko, & Ruloff, 2022) digital transformation is one of the most significant challenges for education in the 21st century by going beyond the integration of technology, which requires changes related to the school curriculum and the overall culture of teaching and learning, to prepare the next generation. Next, for different job markets and societies. Meanwhile, according to Ito, few will deny that digital culture creates pressure for change in public-organized educational institutions for children and youth, which includes the occurrence of network communication and participatory culture posed by technological tools in industrial society has caused a cultural shift (Franciosi, 2012).

The strategy for managing education 4.0 so that human resources remain successful in the era of disruption includes preparing digital technology tools for implementing the Teaching and Learning Process (PBM) by utilizing computer facilities owned by each educational institution. Most academic institutions have computers which are usually for Computer Based Exams. If the computer is insufficient, you can use a cellphone connected to the internet. Educational institutions only provide an adequate internet connection (Mujaeni, 2017).

For this process to run as expected, all parties must accept the multicultural concept that is socialized and disseminated through educational institutions, as well as ideas that can be set as models of the academic curriculum at various levels of institutional education (Muizzuddin, 2021). Implementing multicultural education in Indonesia is considered relevant to the conditions of the Indonesian people with cultural diversity and complexity. Recognition of the various cultures of the Indonesian people is the primary key to respecting cultural diversity (Lonto & Umbase, 2020).

Based on the facts, the teachers at SDN 01 Kota Bangun have diversity in the learning process by integrating multicultural education. Characteristics of students at SDN 1 Kota Bangun have various features possessed by students. In

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addition, problems often occur in students who often bully their friends, causing fights between them. Thus, based on the facts above, the title of this study is the management of multicultural-based Islamic religious education learning in the digitalization era at SDN 01 Kota Bangun.

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SEARCH METHOD

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The research method used in this article is qualitative research with a phenomenological approach; researchers analyze the phenomenon of changes that occur in the process of managing classroom management in forming multicultural education in the digitalization era so that it involves school principals, teachers, and students to adapt to the changing demands of the world of education in the digitalization era. Primary data sources in this study consisted of 3 people composed of 2 informants, including class V and VI teachers, and one key informant, namely the principal of the State 01 Kota Bangun school. At the same time, secondary data sources include; books, research journals, magazines, and websites related to this research data. The data collection techniques involve observation, interviews, and documentation. As stated by Miles and Huberman, "qualitative analysis activities consist of three strands, namely data reduction, data presentation, and drawing conclusions or verification." Data analysis was carried out simultaneously during data collection until after data collection. Based on the qualitative analysis, researchers could draw research results based on existing data on managing multicultural-based Islamic religious education learning in the digitalization era.

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FINDINGS AND DISCUSSION

Management Planning for Learning Management of Multicultural-Based Islamic Religious Education in the Digitalization Era

Planning for digital-based multicultural Islamic education learning at SDN 01 Kota Bangun begins with preparing a multicultural-based Islamic Religious Education learning plan, starting with setting up classroom rules by paying attention to student identity and knowing the program of activities carried out daily after returning from school. School. In this way, it will be seen that the students' backgrounds will be arranged in managing class management according to the required needs. With a cultural approach, teachers are accustomed to planning learning activities based on ideas, values, rules, and habits based on the curriculum by school conditions and potential in a practical, effective, and efficient manner in the era of digitalization.

Based on Savage & Armstrong (Susanti, 2020) multicultural-based learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of different ethnicities or races. Multicultural education also helps students recognize the accuracy of diverse cultural views, assists students in developing pride in their cultural heritage, and makes students aware that value conflicts often cause conflict between community groups. Multicultural education is organized to develop students' ability to view life from various cultural perspectives that are different from their culture and to have a positive attitude towards cultural, racial, and ethnic differences.

In addition, based on the research results, Islamic Religious Education teachers at SDN 01 Kota Bangun Abduh stated that in preparing lesson plans according to the provisions contained in the curriculum, taking into account conditions, Indonesian culture, school potential, and student characteristics. This is important to achieve learning objectives in the learning process. In the process of preparing the teaching program, division of tasks. The discussion begins with determining the total number of study hours as a whole, followed by a temporary draft schedule; after consultation with the various parties concerned, a new fixed schedule is determined. The division of hours for PAI subjects based on the K13 curriculum is 2 hours x 35 minutes. The two multicultural values consisting of democratic values and justice values were found in the 2013 curriculum planning, especially at the SDN 01 Kota Bangun teacher council meeting.

The same thing was expressed by E. Mulyasa (Aquami, Zainuri, & Saepulloh, 2021); the Learning Implementation Plan is essentially a short-term plan for estimating or projecting what will be done in learning. Experts have put forward several definitions of planning. Still, planning has the keyword "determination of activities to be carried out" this keyword identifies that planning is an activity to determine the future. Because the work specified in planning activities has not been carried out, to be able to make good plans, one must master the current situation.

Planning learning activities here is an activity carried out in the context of implementing learning which consists of compiling indicators of competency achievement, determining the material, determining learning strategies, and determining learning evaluation tools to be used. The parties in charge of planning this learning activity are the teachers. In preparing the multicultural-based PAI learning for class VI of SDN 1 Kota Bangun, referring to the syllabus, the value of forgiveness of competency standards increases faith in Allah through understanding His nature in Asmaul Husna, the importance of peace and tolerance of competency standards to understand the example of the Prophet Muhammad in fostering the people of the Medina period. This is in line with the three characteristics in multicultural education which are also contained in multicultural values in the Islamic perspective, namely: 1) Al-musyawah, al-musawah, and al-adl by the characteristics of the principles of democracy, equality, and justice, 2) *Hablun min al-nas, al-ta'aruf, al-tawn, and al-salam*, according to the characteristics oriented to humanity, togetherness, and peace. 3) Al-ta' adjudicate, al-tanawwu' al-tasamuh, al-rahmah, al-afw, and al-lhsan, according to the characteristics of developing an attitude of acknowledging, accepting, and appreciating diversity (Abdullah Munir, 2010).

With multicultural awareness, it is hoped that it will reduce conflicts and signs of the nation's destruction. However, building awareness about multiculturalism is a challenging thing. It takes hard work and determination to be able to make it happen. One solution is to bring multiculturalism to schools through multicultural education. With multicultural education in schools, it is hoped that the national brotherhood of students can be awakened from an early age. At a minimum, they can build awareness of the importance of mutual tolerance and respect for differences in ethnicity, religion, ethnicity, and culture of the multicultural Indonesian society (Awaru, 2017). Multicultural education

is a method of increasing all individual abilities that respect and appreciate differences due to cultural diversity. This multicultural education is more focused on cultural pluralism based on mutual respect (Salsabila, Rohmadani, Mahmudah, Fauziyah, & Sholihatien, 2022).

Implementation of Multicultural-based Islamic Education Learning Management Management in the digitalization era

From the findings of research that has been carried out that the implementation of multicultural-based Islamic education learning for students in grades V and VI of SDN 01 Kota Bangun is as follows: instilling democratic values, solidarity, and togetherness, one of the ways used to instill democratic values is by giving assignments in groups at school with discussions students become more active because they are allowed to express arguments and always give awards to their friends. By assigning both group assignments in class and at home, respecting the opinions of others, and realizing that their views are not always correct and there are differences of opinion among them. In addition, the tasks given by the teacher are carried out according to their respective responsibilities and solved together. The teachers implementation of the learning process using Android to learn through YouTube about the customs of the archipelago in Indonesia. This will strengthen the introduction of archipelago culture in Indonesia.

Being in the digital era provides a change in lifestyle and culture of society to become completely digital. Discoveries that can facilitate human life but also cause new problems. These changes change the way and practice of education. The digital era demands that educational institutions use more digital media. Multicultural education in Indonesia in the digital age has positive and negative impacts; it provides new opportunities and challenges. The digital era has changed the life of society, nations, and states. In this digital era, humans prefer socializing on social media rather than in real life. Humans use the internet more often, such as studying, shopping, and searching for information (Salsabila et al., 2022).

Apart from that, SDN 01 Kota Bangun also held Islamic holiday commemorations (PHBI), such as commemorating the Prophet's Birthday, Isro' Mi'raj, Hijriyah New Year, and others. By having these activities, one of the goals is to foster an attitude of solidarity and togetherness between one another; instilling the value of compassion and forgiveness can be learned from one of the names of Allah SWT, which includes Al-Asmaul Husna is Alghaffar, which means Most Forgiving. Allah SWT, of course, will forgive human sins if humans who make mistakes and sins ask Allah SWT for forgiveness and truly repent. Such appreciation of the name of Allah SWT, Al-Ghaffar, can make a Muslim/Muslimah a forgiving person.

This is reinforced by (Pustikayasa, 2021) the goals of the Banks multicultural education movement stating that four formulations must be carried out, namely: a) helping individuals to understand themselves more deeply by reflecting on other cultural perspectives; b) equipping students with knowledge about ethnicity and other cultures and their own culture in the "majority" culture and across cultures; c) reduce racial, color and cultural discrimination; d) help students master the basic skills of reading, writing, and

arithmetic.

Therefore, according to (Budiantoro, Dwi Saputri, & Saifuddin Zuhri Purwokerto-Indonesia, 2021), digital development bridges this multicultural reality. Digital platforms and multicultural principles offer a way to erode exclusivity, ignorance, and rigidity toward other groups. This necessity in Nawawi's research stated that there are no cultural and territorial boundaries in the digital (technology) era as it is now.

The idea of multiculturalism is considered to be able to accommodate cultural equality, which can reduce vertical and horizontal conflicts in heterogeneous societies where demands for recognition of the existence and uniqueness of culture, religion or belief, and ethnicity are widespread. The result of this paradigm is the creation of an established cultural system and social order in social life, which is a pillar of national peace. From this view of multiculturalism, the basis for this discourse must be rolled out in the realm of education, which is called multicultural education (Effendi, 2019).

This is reinforced in research (Smith, Echols, & Thomas, 2001) showing that the way teachers incorporate technology into classroom practice differs about several social identity group characteristics, notably race, language, socioeconomic status, gender, and disability. . Students of color, students who speak English as a second language, working-class students, female students, and students with disabilities are most often encouraged to use computers and the Internet in what is commonly referred to as "skills and training in imparting multicultural educational values.

Evaluation of the Management of Multicultural-based Islamic Religious Education Learning Management in the Digitalization Era

Jane R. Mercer, two types of achievement tests can be used to evaluate multicultural education: tests of academic and non-academic aspects. In the educational part, this achievement test model can be practiced using case studies and problem-solving techniques. In practice, this technique can be applied by educators providing reading texts containing various cases related to issues of multiculturalism, either in the form of events, situations, or conflicts between different groups.

The results of the study found that the teacher gave the task of searching for youtube about differences in ethnicity, language, and customs, and customs then students gave notes about race and origin from regions in Indonesia then the task would be collected by students in the form of narratives about various ethnic groups in Indonesia. Then the job of students is to comment on and interpret the reading texts made by students and give reasons for their comments about what they wrote. Educators can then use students' answers to measure their low, medium, and high academic performance. Meanwhile, in the behavioral aspect (non-academic), this achievement test model can be practiced using performance techniques. This technique can be applied by educators by monitoring and observing the process of interaction and communication between students, especially during the learning process.

Concepts that can be included in multicultural material, according to Golnick and Chinn, include racism, sexism, prejudice, discrimination,

oppression, powerlessness, injustice, and stereotypes. Alternative themes, topics, issues, and concepts related to multiculturalism must be integrated into the curriculum to develop a more realistic understanding of the heritage and experiences of ethnic and cultural groups, both individually and in groups. This is intended able to build pride in their group (Respect For Self) and develop respect for an ethnic and cultural group to other groups (respect for others) (Mardia, Mukhtar. S, & Rohman, 2022).

The standard measure used by educators is learning materials that students have studied, especially topics, themes, and concepts related to multicultural values. The evaluation of multicultural-based Islamic education learning carried out at SDN 1 Kota Bangun is still limited to non-academic tests only by monitoring and observing the process of interaction and communication between students. The results of the monitoring carried out by PAI teachers show that discriminatory practices still have yet to disappear entirely. It is proven by the fact that there are still students who are ostracized because their abilities are below the average of their friends; there are also those who call their friends nicknames from the region, even though it is the name of a well-known prostitution place.

Meanwhile, according to James Lynch, monitoring and observing student behavior related to multicultural issues can be done internally and externally (Mark K. Smith, 2002). Internally, the monitoring and observation of student behavior related to issues of multiculturalism are carried out by educators in schools because the process takes a long time. Therefore monitoring and observation activities need to be carried out comprehensively and continuously. At the same time, external monitoring and observation can be involved by parents at home. Educators prepare a checklist and give it to parents for monitoring and observation instruments. Thus, it can be concluded that the evaluation of the multicultural education curriculum is carried out to determine the level of success in achieving multicultural education competencies (cognitive, affective, and psychomotor potential), then to make improvements to the learning that has been done previously (Mardia et al., 2022).

Evaluation of learning in the multicultural education curriculum is based on the following principles: (a) cultural diversity is the basis for determining philosophy; (b) cultural diversity is the basis for developing various components of the curriculum, such as objectives, content, processes, and evaluations; (c) Culture within the education unit is a learning resource and object of study that must be part of student learning activities, (d) the curriculum acts as a medium in developing regional culture and national culture (Ridlwan, Syamsuddin, & Hanifuddin, 2020).

CONCLUSION

Based on the above description of multicultural education-based classroom management in the digitalization era at SDN 1, Kota Bangun that the dimensions of multicultural values in the learning process in the classroom from the aspects of planning, implementation, and evaluation by integrating lesson plans, syllabus, procedures, methods, media, and evaluation which consists of dimensions of democracy, equality, justice, humanity, togetherness, peace, the attitude of acknowledging, accepting, and appreciating diversity as

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well as dimensions of curriculum and dimensions in teaching materials consisting of values of tolerance, equal rights, matters of brotherhood, justice, and social ethics. In multicultural education, communication on social media requires a good understanding through social media literacy to suppress the negative impacts caused by the flow of existing information. Apart from social media literacy, character education can also be a filter in using social media. Evaluation in multicultural education needs to be added to the academic field, both in written and non-written tests.

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MANAJEMEN PENGELOLAAN PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS MULTIKULTURAL DI ERA DIGITALISASI

DOI:		
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Abstract :

In the era of digitalization, the rapid flow of information on social media is getting faster, along with the rapid development of information and communication technology. Social media is here to address various problems of social life, especially in the world of education. This study examines and analyzes the management of multicultural-based Islamic religious education learning management in the digitalization era. This study uses qualitative research with a phenomenological approach. The location of this research was SDN 1 Kota Bangun, Sebawi District, Sambas Regency. To obtain data, the authors conducted interviews, observations, and documentation and tested the data's validity. The collected data were analyzed by data reduction procedures, data presentation, and conclusion. The results showed that the preparation of a multicultural-based PAI learning plan by compiling rules in a class paying attention to student identity and knowing the program of activities carried out daily after returning from school by giving assignments in groups at school with student discussions became more active because they were allowed to put forward arguments and always giving awards to his friends. The implementation of multicultural-based learning evaluations of Islamic Religious education carried out at SDN 1 Kota Bangun is still limited to non-academic tests by monitoring and observing the process of interaction and communication between students.

Keywords : PAI Learning Management Management, Multiculturalism, Digitalization Era

Abstrak :

Di era digitalisasi dengan lajunya arus informasi di media sosial semakin deras seiring dengan pesatnya perkembangan teknologi informasi dan komunikasi. Sesungguhnya media sosial hadir bertujuan mengatasi berbagai persoalan kehidupan sosial khususnya dalam dunia pendidikan. Penelitian ini mengkaji dan menganalisis tentang manajemen pengelolaan pembelajaran pendidikan agama Islam berbasis multikultural di era digitalisasi. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan fenomenologi. Lokasi penelitian ini pada SDN 1 Kota Bangun Kecamatan Sebawi Kabupaten Sambas. Untuk memperoleh data, penulis melakukan wawancara, observasi, dokumentasi dan uji keabsahan data. Data yang terkumpul dianalisis dengan prosedur reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penyusunan rencana pembelajaran PAI berbasis multikultural dengan menyusun peraturan di kelas dengan memperhatikan identitas siswa dan mengetahui program kegiatan yang dilakukan sehari-hari setelah pulang dari sekolah dengan memberikan penugasan secara kelompok di sekolah dengan diskusi siswa menjadi lebih aktif sebab diberi kesempatan mengemukakan argumentasi dan selalu memberikan penghargaan kepada temannya dan pelaksanaan evaluasi pembelajaran pendidikan Agama Islam berbasis multikultural yang dilaksanakan di SDN 1 Kota Bangun adalah masih sebatas tes non akademik saja, dengan cara memonitoring serta mengamati proses interaksi serta komunikasi antar peserta didik.

Kata Kunci : Manajemen Pengelolaan Pembelajaran PAI, Multikultural, Era Digitalisasi

INTRODUCTION

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INTRODUCTION STRUCTURE

1. Presenting general phenomena then special phenomena (object of research)
2. Describe the Theory Gap (the gap/discrepancy between the facts in the field and the theory found).
3. Propose a solution to the main problem.
4. Present some previous research that is relevant to this research (min. 3, 2017-2022) and make a comparative statement regarding the differences between the previous research and this research
5. Describe the novelty and originality of this research.
6. And make a statement why it is important for you to do this research.

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So far, Islamic education is still taught by denying the differences that exist in people's lives, especially denying religious differences. Such teachings will lead to exclusivity in students so that when they find differences outside of themselves, they will feel uncomfortable and hostile, ostracized, and even destroyed. Multicultural-based Islamic education offers an education that puts forward democratic, inclusive, and tolerant attitudes (Budiwiyatno, 2020).

The challenge faced by education management is the Paper Based Process. This situation is a situation where the circulation of files is still done manually, so it is difficult to calculate the percentage of attendance, calculation of salaries, school operational costs, and others. (Nasrudin & Kasmin, 2019). According to Harto (Sulahudin, Sasongko, & Sumarsih, 2021) the current Islamic religious education process seems to be still trapped in the dogmatic cognitive domain of teaching, which is busy teaching knowledge of religious regulations and laws with the discipline of fiqh as its orientation (Fiqh Oriented) so that fiqh considered a religion in itself. In addition, Islamic spiritual education learning still focuses a lot on the content or content of the material that must be transferred to students with arguments and dogmas that do not touch the reality of life and not on processes and methodologies.

The purpose of classroom management is essentially contained in educational goals. In general, the purpose of management is to provide facilities for various learning activities in a social, emotional, and intellectual environment in the classroom. The facilities provided allow students to study and work to create a social atmosphere that includes satisfaction, discipline, intellectual, emotional, and attitude development, and appreciation for students (Darman, 2018). Manullang (Rifdahayati, 2016) management is an art and science of planning, organizing, preparing, directing, and controlling resources to achieve the goals that have been set.

Educational actors in schools (teachers, students, academic staff) have diverse backgrounds. One aspect that is quite diverse is the cultural background; the nature of schooling is multicultural and plural, so that the practice of managing education must be in harmony with these conditions. Specifically, we can mention that democracy, multiculturalism, and inclusiveness are relevant to educational institutions (Firmansyah, 2022).

In line with King & Butler (Hasanah, Marini, & Maksum, 2021), a multicultural, multiracial, and multireligious society has a great potential for conflict between groups. Problems arising due to diversity (ethnicity, religion, race, customs, and so on) have become inherent in various countries that are built on this diversity. The link between education and multiculturalism is a solution to the reality of various cultures as a process of developing all potential that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious or religious diversity (Danurahman, Prasetyo, & Hermawan, 2021). So the role of multicultural education is significant to overcome or minimize the negative impacts of the 4.0 revolution era. So that students will be wise in using social media and be careful not to let their words, writings, and tweets have nuances of blasphemous and intolerant (Adya Winata, 2020).

Basically technology was created to facilitate human tasks in living their lives. As well as social media as part of technology created according to their

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According to Harto (in Sulahudin, ...)
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The citations and references should take the last 5 years of research to find the novelty of the findings.

respective characteristics which aim to facilitate people's social life, such as connecting, facilitating interaction between individuals, groups, or those who have the same views. However, the presence of social media can also be used as an arena for debate and even a place for endless verbal abuse between users (Pustikayasa, 2021). Quoting Jack Ma in the 2018 World Economic Forum annual meeting, (Lombu & Haryanto, 2022) education is the biggest challenge of this century. If we don't change the way we educate and teach, we will experience the greatest difficulties in the next 30 years. education and learning that is loaded with knowledge content by putting aside attitudes and skills will produce students who are unable to compete with machines. These educators are carriers of inspiration for change and the role of educators is vital in the education ecosystem. Fundamental issues such as character building, discipline, building a spirit of nationalism, shaping student morals, can only be done by a teacher. Will never be replaced by the presence of machines/robots with assisted intelligence, humans have a heart while robots don't have it. The hearts of the teachers who fill the empty spaces of the students become the beautiful paintings that are expected. The empty spaces are called morals and personality (Munir, 2017).

According to Voogt (Ruloff, Petko, & Ruloff, 2022) digital transformation is one of the most significant challenges for education in the 21st century by going beyond the integration of technology, which requires changes related to the school curriculum and the overall culture of teaching and learning, to prepare the next generation. Next, for different job markets and societies. Meanwhile, according to Ito, few will deny that digital culture creates pressure for change in public-organized educational institutions for children and youth, which includes the occurrence of network communication and participatory culture posed by technological tools in industrial society has caused a cultural shift (Franciosi, 2012).

The strategy for managing education 4.0 so that human resources remain successful in the era of disruption includes preparing digital technology tools for implementing the Teaching and Learning Process (PBM) by utilizing computer facilities owned by each educational institution. Most academic institutions have computers which are usually for Computer Based Exams. If the computer is insufficient, you can use a cellphone connected to the internet. Educational institutions only provide an adequate internet connection (Mujaeni, 2017).

For this process to run as expected, all parties must accept the multicultural concept that is socialized and disseminated through educational institutions, as well as ideas that can be set as models of the academic curriculum at various levels of institutional education (Muizzuddin, 2021). Implementing multicultural education in Indonesia is considered relevant to the conditions of the Indonesian people with cultural diversity and complexity. Recognition of the various cultures of the Indonesian people is the primary key to respecting cultural diversity (Lonto & Umbase, 2020).

Based on the facts, the teachers at SDN 01 Kota Bangun have diversity in the learning process by integrating multicultural education. Characteristics of students at SDN 1 Kota Bangun have various features possessed by students. In addition, problems often occur in students who often bully their friends,

causing fights between them. Thus, based on the facts above, the title of this study is the management of multicultural-based Islamic religious education learning in the digitalization era at SDN 01 Kota Bangun.

SEARCH METHOD

The research method used in this article is qualitative research with a phenomenological approach. Researchers analyze the phenomenon of changes that occur in the process of managing classroom management in forming multicultural education in the digitalization era so that it involves school principals, teachers, and students to adapt to the changing demands of the world of education in the digitalization era. Primary data sources in this study consisted of 3 people including class V and VI teachers, and one key informant, namely the principal of the State 01 Kota Bangun school. At the same time, secondary data sources include; books, research journals, magazines, and websites related to this research data. The data collection techniques involve observation, interviews, and documentation. [As stated by Miles and Huberman, "qualitative analysis activities consist of three strands, namely data reduction, data presentation, and drawing conclusions or verification." Data analysis was carried out simultaneously during data collection until after data collection. Based on the qualitative analysis, researchers could draw research results based on existing data on managing multicultural-based Islamic religious education learning in the digitalization era.

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FINDINGS AND DISCUSSION

Management Planning for Learning of Multicultural-Based Islamic Religious Education in the Digitalization Era

Planning for digital-based multicultural Islamic education learning at SDN 01 Kota Bangun begins with preparing a multicultural-based Islamic Religious Education learning plan, starting with setting up classroom rules by paying attention to student identity and knowing the program of activities carried out daily after returning from school. In this way, it will be seen that the students' backgrounds will be arranged in managing class according to the required needs. With a cultural approach, teachers are accustomed to planning learning activities based on ideas, values, rules, and habits based on the curriculum by school conditions and potential in a practical, effective, and efficient manner in the era of digitalization.

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Based on Savage & Armstrong (Susanti, 2020) multicultural-based learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of different ethnicities or races. Multicultural education also helps students recognize the accuracy of diverse cultural views, assists students in developing pride in their cultural heritage, and makes students aware that value conflicts often cause conflict between community groups. Multicultural education is organized to develop students' ability to view life from various cultural perspectives that are different from their culture and to have a positive attitude towards cultural, racial, and ethnic differences.

In addition, based on the research results, Islamic Religious Education teachers at SDN 01 Kota Bangun Abduh stated that in preparing lesson plans

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according to the provisions contained in the curriculum, taking into account conditions, Indonesian culture, school potential, and student characteristics. This is important to achieve learning objectives in the learning process. In the process of preparing the teaching program, division of tasks. The discussion begins with determining the total number of study hours as a whole, followed by a temporary draft schedule; after consultation with the various parties concerned, a new fixed schedule is determined. The division of hours for PAI subjects based on the K13 curriculum is 2 hours x 35 minutes. The two multicultural values consisting of democratic values and justice values were found in the 2013 curriculum planning, especially at the SDN 01 Kota Bangun teacher council meeting.

The same thing was expressed by E. Mulyasa (Aquami, Zainuri, & Saepulloh, 2021); the Learning Implementation Plan is essentially a short-term plan for estimating or projecting what will be done in learning. Experts have put forward several definitions of planning. Still, planning has the keyword "determination of activities to be carried out" this keyword identifies that planning is an activity to determine the future. Because the work specified in planning activities has not been carried out, to be able to make good plans, one must master the current situation.

Planning learning activities here is an activity carried out in the context of implementing learning which consists of compiling indicators of competency achievement, determining the material, determining learning strategies, and determining learning evaluation tools to be used. The parties in charge of planning this learning activity are the teachers. In preparing the multicultural-based PAI learning for class VI of SDN 1 Kota Bangun, referring to the syllabus, the value of forgiveness of competency standards increases faith in Allah, through understanding His nature in Asmaul Husna, the importance of peace and tolerance of competency standards to understand the example of the Prophet Muhammad in fostering the people of the Medina period. This is in line with the three characteristics in multicultural education which are also contained in multicultural values in the Islamic perspective, namely: 1) *Al-musyawah, al-musawah, and al-adl* by the characteristics of the principles of democracy, equality, and justice, 2) *Hablun min al-nas, al-ta'aruf, al-ta'awun, and al-salam*, according to the characteristics oriented to humanity, togetherness, and peace. 3) *Al-ta'adjudicate, al-tanawwu' al-tasamuh, al-rahmah, al-afw, and al-lhsan*, according to the characteristics of developing an attitude of acknowledging, accepting, and appreciating diversity (Abdullah Munir, 2010).

With multicultural awareness, it is hoped that it will reduce conflicts and signs of the nation's destruction. However, building awareness about multiculturalism is a challenging thing. It takes hard work and determination to be able to make it happen. One solution is to bring multiculturalism to schools through multicultural education. With multicultural education in schools, it is hoped that the national brotherhood of students can be awakened from an early age. At a minimum, they can build awareness of the importance of mutual tolerance and respect for differences in ethnicity, religion, ethnicity, and culture of the multicultural Indonesian society (Awaru, 2017). Multicultural education is a method of increasing all individual abilities that respect and appreciate differences due to cultural diversity. This multicultural education is more

focused on cultural pluralism based on mutual respect (Salsabila, Rohmadani, Mahmudah, Fauziyah, & Sholihaten, 2022).

Implementation of Multicultural-based Islamic Education Learning Management Management in the digitalization era

From the findings of research that has been carried out that the implementation of multicultural-based Islamic education learning for students in grades V and VI of SDN 01 Kota Bangun is as follows: instilling democratic values, solidarity, and togetherness. One of the ways used to instill democratic values is by giving assignments in groups at school with discussions students become more active because they are allowed to express arguments and always give awards to their friends. By assigning both group assignments in class and at home, respecting the opinions of others, and realizing that their views are not always correct and there are differences of opinion among them. In addition, the tasks given by the teacher are carried out according to their respective responsibilities and solved together. The teachers implementation of the learning process using Android to learn through YouTube about the customs of the archipelago in Indonesia. This will strengthen the introduction of archipelago culture in Indonesia.

Being in the digital era provides a change in lifestyle and culture of society to become completely digital. Discoveries that can facilitate human life but also cause new problems. These changes change the way and practice of education. The digital era demands that educational institutions use more digital media. Multicultural education in Indonesia in the digital age has positive and negative impacts; it provides new opportunities and challenges. The digital era has changed the life of society, nations, and states. In this digital era, humans prefer socializing on social media rather than in real life. Humans use the internet more often, such as studying, shopping, and searching for information (Salsabila et al., 2022).

Apart from that, SDN 01 Kota Bangun also held Islamic holiday commemorations (PHBI), such as commemorating the Prophet's Birthday, Isro' Mi'raj, Hijriyah New Year, and others. By having these activities, one of the goals is to foster an attitude of solidarity and togetherness between one another. Instilling the value of compassion and forgiveness can be learned from one of the names of Allah SWT, which includes "Al-Asmaul Husna" is *Alghaffar*, which means Most Forgiving. Allah SWT, of course, will forgive human sins if humans who make mistakes and sins ask Allah SWT for forgiveness and truly repent. Such appreciation of the name of Allah SWT, *Al-Ghaffar*, can make a Muslim/Muslimah a forgiving person.

This is reinforced by (Pustikayasa, 2021) the goals of the Banks multicultural education movement stating that four formulations must be carried out, namely: a) helping individuals to understand themselves more deeply by reflecting on other cultural perspectives; b) equipping students with knowledge about ethnicity and other cultures and their own culture in the "majority" culture and across cultures; c) reduce racial, color and cultural discrimination; d) help students master the basic skills of reading, writing, and arithmetic.

Therefore, according to (Budiantoro, Dwi Saputri, & Saifuddin Zuhri

Purwokerto-Indonesia, 2021), digital development bridges this multicultural reality. Digital platforms and multicultural principles offer a way to erode exclusivity, ignorance, and rigidity toward other groups. This necessity in Nawawi's research stated that there are no cultural and territorial boundaries in the digital (technology) era as it is now.

The idea of multiculturalism is considered to be able to accommodate cultural equality, which can reduce vertical and horizontal conflicts in heterogeneous societies where demands for recognition of the existence and uniqueness of culture, religion or belief, and ethnicity are widespread. The result of this paradigm is the creation of an established cultural system and social order in social life, which is a pillar of national peace. From this view of multiculturalism, the basis for this discourse must be rolled out in the realm of education, which is called multicultural education (Effendi, 2019).

This is reinforced in research (Smith, Echols, & Thomas, 2001) showing that the way teachers incorporate technology into classroom practice differs about several social identity group characteristics, notably race, language, socioeconomic status, gender, and disability. . Students of color, students who speak English as a second language, working-class students, female students, and students with disabilities are most often encouraged to use computers and the Internet in what is commonly referred to as "skills and training in imparting multicultural educational values.

Evaluation of the Management of Multicultural-based Islamic Religious Education Learning in the Digitalization Era

Jane R. Mercer, two types of achievement tests can be used to evaluate multicultural education: tests of academic and non-academic aspects. In the educational part, this achievement test model can be practiced using case studies and problem-solving techniques. In practice, this technique can be applied by educators providing reading texts containing various cases related to issues of multiculturalism, either in the form of events, situations, or conflicts between different groups.

The results of the study found that the teacher gave the task of searching for youtube about differences in ethnicity, language, and customs, and customs. Then students gave notes about race and origin from regions in Indonesia. Then the task would be collected by students in the form of narratives about various ethnic groups in Indonesia. Then the job of students is to comment on and interpret the reading texts made by students and give reasons for their comments about what they wrote. Educators can then use students' answers to measure their low, medium, and high academic performance. Meanwhile, in the behavioral aspect (non-academic), this achievement test model can be practiced using performance techniques. This technique can be applied by educators by monitoring and observing the process of interaction and communication between students, especially during the learning process.

Concepts that can be included in multicultural material, according to Golnick and Chinn, include racism, sexism, prejudice, discrimination, oppression, powerlessness, injustice, and stereotypes. Alternative themes, topics, issues, and concepts related to multiculturalism must be integrated into the curriculum to develop a more realistic understanding of the heritage and

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experiences of ethnic and cultural groups, both individually and in groups. This is intended able to build pride in their group (Respect For Self) and develop respect for an ethnic and cultural group to other groups (respect for others) (Mardia, Mukhtar. S, & Rohman, 2022).

The standard measure used by educators is learning materials that students have studied, especially topics, themes, and concepts related to multicultural values. The evaluation of multicultural-based Islamic education learning carried out at SDN 1 Kota Bangun is still limited to non-academic tests only by monitoring and observing the process of interaction and communication between students. The results of the monitoring carried out by PAI teachers show that discriminatory practices still not completely gone. It is proven by the fact that there are still students who are ostracized because their abilities are below the average of their friends; there are also those who call their friends nicknames from the region, even though it is the name of a well-known prostitution place.

Meanwhile, according to James Lynch, monitoring and observing student behavior related to multicultural issues can be done internally and externally (Mark K. Smith, 2002). Internally, the monitoring and observation of student behavior related to issues of multiculturalism are carried out by educators in schools because the process takes a long time. Therefore monitoring and observation activities need to be carried out comprehensively and continuously. At the same time, external monitoring and observation can be involved by parents at home. Educators prepare a checklist and give it to parents for monitoring and observation instruments. Thus, it can be concluded that the evaluation of the multicultural education curriculum is carried out to determine the level of success in achieving multicultural education competencies (cognitive, affective, and psychomotor potential), then to make improvements to the learning that has been done previously (Mardia et al., 2022).

Evaluation of learning in the multicultural education curriculum is based on the following principles: (a) cultural diversity is the basis for determining philosophy; (b) cultural diversity is the basis for developing various components of the curriculum, such as objectives, content, processes, and evaluations; (c) Culture within the education unit is a learning resource and object of study that must be part of student learning activities, (d) the curriculum acts as a medium in developing regional culture and national culture (Ridlwan, Syamsuddin, & Hanifuddin, 2020).

CONCLUSION

Based on the above description of multicultural education-based classroom management in the digitalization era at SDN 1, Kota Bangun that the dimensions of multicultural values in the learning process in the classroom from the aspects of planning, implementation, and evaluation by integrating RPP, syllabus, procedures, methods, media, and evaluation which consists of (1) dimensions of multicultural, (2) dimensions of curriculum and (3) dimensions in teaching materials consisting of values of tolerance, equal rights, matters of brotherhood, justice, and social ethics. In multicultural education, communication on social media requires a good understanding through social media literacy to suppress the negative impacts caused by the flow of existing

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information. Apart from social media literacy, character education can also be a filter in using social media. Evaluation in multicultural education needs to be added to the academic field, both in written and non-written tests.

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[Al-Tanzim] Revisions Required

2 messages

Al-Tanzim <altanzim2017@gmail.com>
To: nuragussalim@uwgm.ac.id

Tuesday, Nov 30, 2022 at 11:22 AM

Nur Agus Salim:

We have reached a decision regarding your submission to Jurnal Manajemen Pendidikan Islam Al-Tanzim, "Manajemen Pengelolaan Pembelajaran Pendidikan Agama Islam berbasis Multikultural di Era Digitalisasi".

Our decision is: Revisions Required

Please confirm after you upload your revision to the journal system or altanzim2017@gmail.com

Reviewer:
Recommendation: Revisions Required

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NUR AGUS SALIM <nuragussalim@uwgm.ac.id>
To: Al-Tanzim <altanzim2017@gmail.com>

Mon, Dec 5, 2022 at 11:29 AM

Dear Editor,

Berikut kami kirimkan revisi artikel melalui email dan sistem ojs Al-Tanzim. Terima Kasih

Author,

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CATATAN :

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MANAGEMENT OF MULTICULTURAL-BASED ISLAMIC RELIGIOUS EDUCATION LEARNING IN THE DIGITALIZATION ERA

DOI:		
Received: 2022	Accepted: 2022	Published: Nopember 2022

Abstract :

The flow of information and technology is getting faster along with the rapid development; there are many crises of moral drought for children. Social media is here to address various problems of social life, especially in the world of education. This study examines and analyzes the management of multicultural-based Islamic religious education learning management in the digitalization era. This study uses qualitative research with a phenomenological approach. The location of this research is Elementary School in Sambas. To obtain data, the authors conducted interviews, observations, and documentation and tested the validity of the data. Data reduction procedures, data presentation, and concluding analyzed the collected data. The research results show; Schools make programs for preparing multicultural-based PAI learning plans; teachers schedule assignments in groups at school with discussions and implementation of multicultural-based Islamic education learning evaluations, which are still limited to non-academic tests, by monitoring and observing the process of interaction and communication between students.

Keywords : *PAI Learning Management Management, Multiculturalism, Digitalization Era*

Abstrak :

Arus informasi dan teknologi semakin deras seiring dengan pesatnya perkembangan tersebut banyak terjadi krisis kekeringan akhlak bagi anak. Sesungguhnya media sosial hadir bertujuan mengatasi berbagai persoalan kehidupan sosial khususnya dalam dunia pendidikan. Penelitian ini mengkaji dan menganalisis tentang manajemen pengelolaan pembelajaran pendidikan agama Islam berbasis multikultural di era digitalisasi. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan fenomenologi. Untuk memperoleh data, penulis melakukan wawancara, observasi, dokumentasi dan uji keabsahan data. Data yang terkumpul dianalisis dengan prosedur reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan; Sekolah membuat program penyusunan rencana pembelajaran PAI berbasis multicultural; guru menjadwalkan penugasan secara kelompok di sekolah dengan diskusi dan pelaksanaan evaluasi pembelajaran pendidikan Agama Islam berbasis multikultural adalah masih sebatas tes non akademik saja, dengan cara memonitoring serta mengamati proses interaksi serta komunikasi antar peserta didik.

Kata Kunci: *Manajemen Pengelolaan Pembelajaran PAI, Multikultural, Era Digitalisasi*

INTRODUCTION

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So far, Islamic education is still taught by denying the differences that exist in people's lives, especially denying religious differences. Such teachings will lead to exclusivity in students so that when they find differences outside of themselves, they will feel uncomfortable and hostile, ostracized, and even destroyed. Multicultural-based Islamic education offers an education that puts forward democratic, inclusive, and tolerant attitudes (Budiwiyatno, 2020).

The challenge faced by education management is the Paper Based Process. This situation is a situation where the circulation of files is still done manually, so it is difficult to calculate the percentage of attendance, calculation of salaries, school operational costs, and others (Nasrudin & Kasmin, 2019). According to Harto (In Sulahudin, Sasongko, & Sumarsih, 2021) the current Islamic religious education process seems to be still trapped in the dogmatic cognitive domain of teaching, which is busy teaching knowledge of religious regulations and laws with the discipline of fiqh as its orientation (Fiqh Oriented) so that fiqh considered a religion in itself. In addition, Islamic spiritual education learning still focuses a lot on the content or content of the material that must be transferred to students with arguments and dogmas that do not touch the reality of life and not on processes and methodologies.

The purpose of classroom management is essentially contained in educational goals. In general, the purpose of management is to provide facilities for various learning activities in a social, emotional, and intellectual environment in the classroom. The facilities provided allow students to study and work to create a social atmosphere which includes satisfaction, discipline, intellectual, emotional and attitude development, as well as respect for students (Darman, 2018). Manullang (Rifdahayati, 2016) management is the art and science of planning, organizing, preparing, directing, and controlling resources to achieve set goals. The purpose of classroom management is essentially contained in educational goals.

Manullang (in Nurlela & Amelia, 2021), management is the art and science of planning, organizing, preparing, directing, and controlling resources to achieve set goals. In general, the purpose of management is to provide facilities for various learning activities in the classroom's social, emotional, and intellectual environment. The facilities provided allow students to study and work to create a social atmosphere that includes satisfaction, discipline, intellectual, emotional, and attitude development, as well as respect for students (Darman, 2018). The purpose of classroom management is essentially contained in educational goals. Educational actors in schools (teachers, students, academic staff) have diverse backgrounds. One aspect that is quite diverse is the cultural background; the nature of schooling is multicultural and plural, so that the practice of managing education must be in harmony with these conditions. Specifically, we can mention that democracy, multiculturalism, and inclusiveness are relevant to educational institutions (Firmansyah, 2022).

In line with King & Butler (Hasanah et al., 2021), a multicultural, multiracial, and multireligious society has a great potential for conflict between groups. Problems arising due to diversity (ethnicity, religion, race, customs, and so on) have become inherent in various countries that are built on this diversity. The link between education and multiculturalism is a solution to the reality of various cultures as a process of developing all potential that values plurality and

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heterogeneity as a consequence of cultural, ethnic, ethnic and religious or religious diversity (Danurahman et al., 2021). So the role of multicultural education is significant to overcome or minimize the negative impacts of the 4.0 revolution era. So that students will be wise in using social media and be careful not to let their words, writings, and tweets have nuances of blasphemous and intolerant (Adya Winata, 2020).

Basically technology was created to facilitate human tasks in living their lives. As well as social media as part of technology created according to their respective characteristics which aim to facilitate people's social life, such as connecting, facilitating interaction between individuals, groups, or those who have the same views. However, the presence of social media can also be used as an arena for debate and even a place for endless verbal abuse between users (Pustikayasa, 2021). Quoting Jack Ma in the 2018 World Economic Forum annual meeting, (Lombu & Haryanto, 2022) education is the biggest challenge of this century. If we don't change the way we educate and teach, we will experience the greatest difficulties in the next 30 years. education and learning that is loaded with knowledge content by putting aside attitudes and skills will produce students who are unable to compete with machines. These educators are carriers of inspiration for change and the role of educators is vital in the education ecosystem. Fundamental issues such as character building, discipline, building a spirit of nationalism, shaping student morals, can only be done by a teacher. Will never be replaced by the presence of machines/robots with assisted intelligence, humans have a heart while robots don't have it. The hearts of the teachers who fill the empty spaces of the students become the beautiful paintings that are expected. The empty spaces are called morals and personality (Munir, 2017).

According to Voogt (Ruloff et al., 2022) digital transformation is one of the most significant challenges for education in the 21st century by going beyond the integration of technology, which requires changes related to the school curriculum and the overall culture of teaching and learning, to prepare the next generation. Next, for different job markets and societies. Meanwhile, according to Ito, few will deny that digital culture creates pressure for change in public-organized educational institutions for children and youth, which includes the occurrence of network communication and participatory culture posed by technological tools in industrial society has caused a cultural shift (Franciosi, 2012).

The strategy for managing education 4.0 so that human resources remain successful in the era of disruption includes preparing digital technology tools for implementing the Teaching and Learning Process (PBM) by utilizing computer facilities owned by each educational institution. Most academic institutions have computers which are usually for Computer Based Exams. If the computer is insufficient, you can use a cellphone connected to the internet. Educational institutions only provide an adequate internet connection (Mujaeni, 2017).

Based on the results of previous research (Budiwiyatno, 2020), the implementation of multicultural-based Islamic religious education learning instills the values of democracy, solidarity, togetherness, compassion and forgiveness, peace and tolerance in a way when the practice of worship PAI teachers give freedom to practice worship according to with the flow they follow. Adopting the theory according to Gollnick and Chinn (in Hartono, 2019) explains

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that multicultural values are the understanding, recognition, and application of the importance of the following values: democracy, justice, humanism, togetherness, and tolerance. These values relate to other people who have different cultural backgrounds such as differences in religion, race, ethnicity, language, ethnic origin, gender, ability/disability, age, social class, and so on. For this process to run as expected, all parties must accept the multicultural concept that is socialized and disseminated through educational institutions, as well as ideas that can be set as models of the academic curriculum at various levels of institutional education (Muizzuddin, 2021). Implementing multicultural education in Indonesia is considered relevant to the conditions of the Indonesian people with cultural diversity and complexity. Recognition of the various cultures of the Indonesian people is the primary key to respecting cultural diversity (Lonto & Umbase, 2020).

The teachers at SDN 01 Kota Bangun have diversity in the learning process by integrating multicultural education. Characteristics of students at SDN 1 Kota Bangun have various features that students have. In addition, there are often problems with students who often bully their friends, causing fights between them. Based on the facts above, the focus of this study is to describe and analyze the Management of Multicultural-Based Islamic Religious Education Learning in the Digitalization Era, to describe and analyze the planning of Multicultural-Based Islamic Education Learning Management in the Digitalization Era Implementation of Multicultural-Based Islamic Education Learning Management in the Digitalization Era.

SEARCH METHOD

The research method used in this article is qualitative research with a phenomenological approach. Researchers analyze the phenomenon of changes that occur in the process of managing classroom management in forming multicultural education in the digitalization era so that it involves school principals, teachers, and students to adapt to the changing demands of the world of education in the digitalization era. Primary data sources in this study consisted of 3 people including class V and VI teachers, and one key informant, namely the principal of the State 01 Kota Bangun school. At the same time, secondary data sources include; books, research journals, magazines, and websites related to this research data.

The data collection techniques involve observation, interviews, and documentation.

As stated by Miles and Huberman, qualitative analysis activities consist of three strands, namely data reduction, data presentation, and drawing conclusions or verification." Data analysis was carried out simultaneously during data collection until after data collection. Based on the qualitative analysis, researchers could draw research results based on existing data on managing multicultural-based Islamic religious education learning in the digitalization era.

FINDINGS AND DISCUSSION

Management Planning for Learning of Multicultural-Based Islamic Religious Education in the Digitalization Era

Planning for digital-based multicultural Islamic education learning at

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SDN 01 Kota Bangun begins with preparing a multicultural-based Islamic Religious Education learning plan, starting with setting up classroom rules by paying attention to student identity; pay attention to the identity of students from cultural, linguistic and ethnic backgrounds and knowing the program of activities carried out daily after returning from school. In this way, it will be seen that the students' backgrounds will be arranged in managing class according to the required needs. With a cultural approach, teachers are accustomed to planning learning activities based on ideas, values, rules, and habits based on the curriculum by school conditions and potential in a practical, effective, and efficient manner in the era of digitalization.

Based on Savage & Armstrong (Susanti, 2020), multicultural-based learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of different ethnicities or races. Multicultural education also helps students recognize the accuracy of diverse cultural views, assists students in developing pride in their cultural heritage, and makes students aware that value conflicts often cause conflict between community groups. Multicultural education is organized to develop students' ability to view life from various cultural perspectives that are different from their culture and to have a positive attitude towards cultural, racial, and ethnic differences.

The results of the monitoring carried out by PAI teachers show that discriminatory practices still not completely gone. It is proven by the fact that there are still students who are ostracized because their abilities are below the average of their friends; there are also those who call their friends nicknames from the region, even though it is the name of a well-known prostitution place. In addition, based on the research results, Islamic Religious Education teachers at SDN 01 Kota Bangun Abduh stated that in preparing lesson plans according to the provisions contained in the curriculum, taking into account conditions, Indonesian culture, school potential, and student characteristics. This is important to achieve learning objectives in the learning process. In the process of preparing the teaching program, division of tasks. The discussion begins with determining the total number of study hours as a whole, followed by a temporary draft schedule; after consultation with the various parties concerned, a new fixed schedule is determined. The division of hours for PAI subjects based on the K13 curriculum is 2 hours x 35 minutes. The two multicultural values consisting of democratic values and justice values were found in the 2013 curriculum planning, especially at the SDN 01 Kota Bangun teacher council meeting.

The same thing was expressed by E. Mulyasa (Aquami et al., 2021); the Learning Implementation Plan is essentially a short-term plan for estimating or projecting what will be done in learning. Experts have put forward several definitions of planning. Still, planning has the keyword "determination of activities to be carried out" this keyword identifies that planning is an activity to determine the future. Because the work specified in planning activities has not been carried out, to be able to make good plans, one must master the current situation.

Planning learning activities here is an activity carried out in the context of implementing learning which consists of compiling indicators of competency achievement, determining the material, determining learning strategies, and

determining learning evaluation tools to be used. The parties in charge of planning this learning activity are the teachers. In preparing the multicultural-based PAI learning for class VI of SDN 1 Kota Bangun, referring to the syllabus, the value of forgiveness of competency standards increases faith in Allah, through understanding His nature in Asmaul Husna, the importance of peace and tolerance of competency standards to understand the example of the Prophet Muhammad in fostering the people of the Medina period.

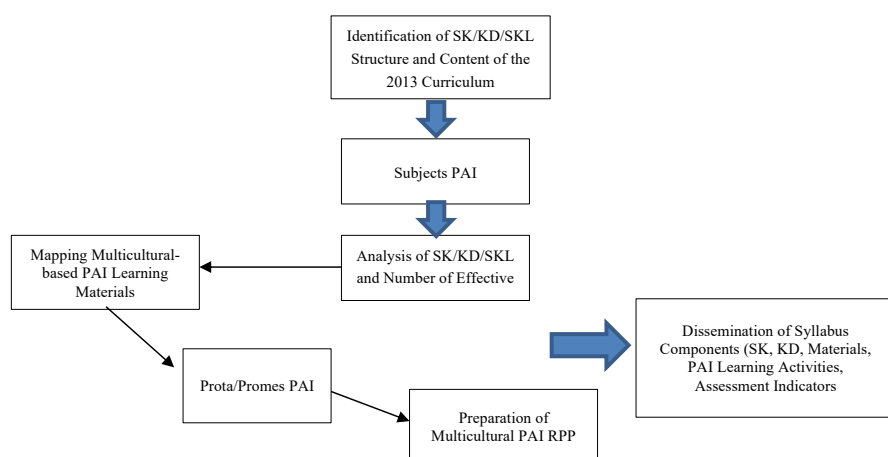


Fig. 1 Preparation of Multicultural-Based PAI RPP

This is in line with the three characteristics in multicultural education which are also contained in multicultural values in the Islamic perspective, namely: 1) *Al-musyawah, al-musawah, and al-adl* by the characteristics of the principles of democracy, equality, and justice, 2) *Hablun min al-nas, al-ta'aruf, al-ta'awun, and al-salam*, according to the characteristics oriented to humanity, togetherness, and peace. 3) *Al-ta' adjudicate, al-tanawwu' al-tasamuh, al-rahmah, al-afw, and al-lhsan*, according to the characteristics of developing an attitude of acknowledging, accepting, and appreciating diversity (Abdullah Munir, 2010).

With multicultural awareness, it is hoped that it will reduce conflicts and signs of the nation's destruction. However, building awareness about multiculturalism is a challenging thing. It takes hard work and determination to be able to make it happen. One solution is to bring multiculturalism to schools through multicultural education. With multicultural education in schools, it is hoped that the national brotherhood of students can be awakened from an early age. At a minimum, they can build awareness of the importance of mutual tolerance and respect for differences in ethnicity, religion, ethnicity, and culture of the multicultural Indonesian society (Awaru, 2017). Multicultural education is a method of increasing all individual abilities that respect and appreciate differences due to cultural diversity. This multicultural education is more focused on cultural pluralism based on mutual respect (Salsabila et al., 2022).

Implementation of Multicultural-based Islamic Education Learning

Management Management in the digitalization era

From the findings of research that has been carried out that the implementation of multicultural-based Islamic education learning for students in grades V and VI of SDN 01 Kota Bangun is as follows: instilling democratic values, solidarity, and togetherness. One of the ways used to instill democratic values is by giving assignments in groups at school with discussions students become more active because they are allowed to express arguments and always give awards to their friends. By assigning both group assignments in class and at home, respecting the opinions of others, and realizing that their views are not always correct and there are differences of opinion among them. In addition, the tasks given by the teacher are carried out according to their respective responsibilities and solved together. The teachers implementation of the learning process using Android to learn through YouTube about the customs of the archipelago in Indonesia. This will strengthen the introduction of archipelago culture in Indonesia.

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Being in the digital era provides a change in lifestyle and culture of society to become completely digital. Discoveries that can facilitate human life but also cause new problems. These changes change the way and practice of education. The digital era demands that educational institutions use more digital media. Multicultural education in Indonesia in the digital age has positive and negative impacts; it provides new opportunities and challenges. The digital era has changed the life of society, nations, and states. In this digital era, humans prefer socializing on social media rather than in real life. Humans use the internet more often, such as studying, shopping, and searching for information (Salsabila et al., 2022 ;Venco et al., 2019)

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Mis. Melalui penyajian interview

Apart from that, SDN 01 Kota Bangun also held Islamic holiday commemorations (PHBI), such as commemorating the Prophet's Birthday, Isro' Mi'raj, Hijriyah New Year, and others. By having these activities, one of the goals is to foster an attitude of solidarity and togetherness between one another. Instilling the value of compassion and forgiveness can be learned from one of the names of Allah SWT, which includes "Al-Asmaul Husna" is *Alghaffar*, which means Most Forgiving. Allah SWT, of course, will forgive human sins if humans who make mistakes and sins ask Allah SWT for forgiveness and truly repent. Such appreciation of the name of Allah SWT, *Al-Ghaffar*, can make a Muslim/Muslimah a forgiving person.

This is reinforced by (Pustikayasa, 2021) the goals of the Banks multicultural education movement stating that four formulations must be carried out, namely: a) helping individuals to understand themselves more deeply by reflecting on other cultural perspectives; b) equipping students with knowledge about ethnicity and other cultures and their own culture in the "majority" culture and across cultures; c) reduce racial, color and cultural discrimination; d) help students master the basic skills of reading, writing, and arithmetic. Therefore, according to (Budiantoro et al., 2021), digital development bridges this multicultural reality. Digital platforms and multicultural principles offer a way to erode exclusivity, ignorance, and rigidity toward other groups. This necessity in Nawawi's research stated that there are no cultural and territorial boundaries in the digital (technology) era as it is now (Muizzuddin, 2021).

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The idea of multiculturalism is considered to be able to accommodate

cultural equality, which can reduce vertical and horizontal conflicts in heterogeneous societies where demands for recognition of the existence and uniqueness of culture, religion or belief, and ethnicity are widespread. The result of this paradigm is the creation of an established cultural system and social order in social life, which is a pillar of national peace. From this view of multiculturalism, the basis for this discourse must be rolled out in the realm of education, which is called multicultural education (Ambo & Herawati, 2021; Effendi, 2019).

This is reinforced in research (Smith et al., 2001) showing that the way teachers incorporate technology into classroom practice differs about several social identity group characteristics, notably race, language, socioeconomic status, gender, and disability. . Students of color, students who speak English as a second language, working-class students, female students, and students with disabilities are most often encouraged to use computers and the Internet in what is commonly referred to as "skills and training in imparting multicultural educational values.

Evaluation of the Management of Multicultural-based Islamic Religious Education Learning in the Digitalization Era

According to Jane R. Mercer's (Pustikayasa, 2021) theory, two types of achievement tests can be used to evaluate multicultural education: tests of academic and non-academic aspects. In the education section, this achievement test model can be practiced using case studies and problem solving techniques. In practice, this technique can be applied by educators by providing reading texts that contain various cases related to issues of multiculturalism, whether in the form of events, situations, or conflicts between different groups.

The results of the study found that the teacher gave the task of searching for youtube about differences in ethnicity, language, and customs, and customs. Then students gave notes about race and origin from regions in Indonesia. Then the task would be collected by students in the form of narratives about various ethnic groups in Indonesia. Then the job of students is to comment on and interpret the reading texts made by students and give reasons for their comments about what they wrote. Educators can then use students' answers to measure their low, medium, and high academic performance. Meanwhile, in the behavioral aspect (non-academic), this achievement test model can be practiced using performance techniques. This technique can be applied by educators by monitoring and observing the process of interaction and communication between students, especially during the learning process.

Concepts that can be included in multicultural material, according to Golnick and Chinn, include racism, sexism, prejudice, discrimination, oppression, powerlessness, injustice, and stereotypes. Alternative themes, topics, issues, and concepts related to multiculturalism must be integrated into the curriculum to develop a more realistic understanding of the heritage and experiences of ethnic and cultural groups, both individually and in groups. This is intended able to build pride in their group (Respect For Self) and develop respect for an ethnic and cultural group to other groups (respect for others) (Mardia et al., 2022). The standard measure used by educators is learning materials that students have studied, especially topics, themes, and concepts

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related to multicultural values. The evaluation of multicultural-based Islamic education learning carried out at SDN 1 Kota Bangun is still limited to non-academic tests only by monitoring and observing the process of interaction and communication between students.

Meanwhile, according to James Lynch, monitoring and observing student behavior related to multicultural issues can be done internally and externally (Mark K. Smith, 2002; Machmud, 2020). Internally, the monitoring and observation of student behavior related to issues of multiculturalism are carried out by educators in schools because the process takes a long time. Therefore monitoring and observation activities need to be carried out comprehensively and continuously. At the same time, external monitoring and observation can be involved by parents at home. Educators prepare a checklist and give it to parents for monitoring and observation instruments. Thus, it can be concluded that the evaluation of the multicultural education curriculum is carried out to determine the level of success in achieving multicultural education competencies (cognitive, affective, and psychomotor potential), then to make improvements to the learning that has been done previously (Abdullah et al., 2022).

Evaluation of learning in the multicultural education curriculum is based on the following principles: (a) cultural diversity is the basis for determining philosophy; (b) cultural diversity is the basis for developing various components of the curriculum, such as objectives, content, processes, and evaluations; (c) Culture within the education unit is a learning resource and object of study that must be part of student learning activities, (d) the curriculum acts as a medium in developing regional culture and national culture (Ridlwani et al., 2020).

CONCLUSION

Based on the above description of multicultural education-based classroom management in the digitalization era at SDN 1, Kota Bangun that the dimensions of multicultural values in the learning process in the classroom from the aspects of planning, implementation, and evaluation by integrating RPP, syllabus, procedures, methods, media, and evaluation which consists of (1) dimensions of multicultural, (2) dimensions of curriculum and (3) dimensions in teaching materials consisting of values of tolerance, equal rights, matters of brotherhood, justice, and social ethics. In multicultural education, communication on social media requires a good understanding through social media literacy to suppress the negative impacts caused by the flow of existing information. Apart from social media literacy, character education can also be a filter in using social media. Evaluation in multicultural education needs to be added to the academic field, both in written and non-written tests. For future researchers of education and cultural studies (cultural studies) in Indonesia, the results of this research should be used as a basis for assumptions, how fragile the development of Multicultural Islamic Religious Education learning in schools is so that it is included in the curriculum.

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MANAJEMEN PENGELOLAAN PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS MULTIKULTURAL DI ERA DIGITALISASI

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Abstract :

In the era of digitalization, the rapid flow of information on social media is getting faster, along with the rapid development of information and communication technology. Social media is here to address various problems of social life, especially in the world of education. This study examines and analyzes the management of multicultural-based Islamic religious education learning management in the digitalization era. This study uses qualitative research with a phenomenological approach. The location of this research was SDN 1 Kota Bangun, Sebawi District, Sambas Regency. To obtain data, the authors conducted interviews, observations, and documentation and tested the data's validity. The collected data were analyzed by data reduction procedures, data presentation, and conclusion. The results showed that the preparation of a multicultural-based PAI learning plan by compiling rules in a class paying attention to student identity and knowing the program of activities carried out daily after returning from school by giving assignments in groups at school with student discussions became more active because they were allowed to put forward arguments and always giving awards to his friends. The implementation of multicultural-based learning evaluations of Islamic Religious education carried out at SDN 1 Kota Bangun is still limited to non-academic tests by monitoring and observing the process of interaction and communication between students.

Keywords : *PAI Learning Management Management, Multiculturalism, Digitalization Era*

Abstrak :

Di era digitalisasi dengan lajunya arus informasi di media sosial semakin deras seiring dengan pesatnya perkembangan teknologi informasi dan komunikasi. Sesungguhnya media sosial hadir bertujuan mengatasi berbagai persoalan kehidupan sosial khususnya dalam dunia pendidikan. Penelitian ini mengkaji dan menganalisis tentang manajemen pengelolaan pembelajaran pendidikan agama Islam berbasis multikultural di era digitalisasi. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan fenomenologi. Lokasi penelitian ini pada SDN 1 Kota Bangun Kecamatan Sebawi Kabupaten Sambas. Untuk memperoleh data, penulis melakukan wawancara, observasi, dokumentasi dan uji keabsahan data. Data yang terkumpul dianalisis dengan prosedur reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penyusunan rencana pembelajaran PAI berbasis multikultural dengan menyusun peraturan di kelas dengan memperhatikan identitas siswa dan mengetahui program kegiatan yang dilakukan sehari-hari setelah pulang dari sekolah dengan memberikan penugasan secara kelompok di sekolah dengan diskusi siswa menjadi lebih aktif sebab diberi kesempatan mengemukakan argumentasi dan selalu memberikan penghargaan kepada temannya dan pelaksanaan evaluasi pembelajaran pendidikan Agama Islam berbasis multikultural yang dilaksanakan di SDN 1 Kota Bangun adalah masih sebatas tes non akademik saja, dengan cara memonitoring serta mengamati proses interaksi serta komunikasi antar peserta didik.

Kata Kunci: *Manajemen Pengelolaan Pembelajaran PAI, Multikultural, Era Digitalisasi*

INTRODUCTION

So far, Islamic education is still taught by denying the differences that exist in people's lives, especially denying religious differences. Such teachings will lead to exclusivity in students so that when they find differences outside of themselves, they will feel uncomfortable and hostile, ostracized, and even destroyed. Multicultural-based Islamic education offers an education that puts forward democratic, inclusive, tolerant attitudes (Budiwiyatno, 2020).

The challenge faced by education management is the Paper Based Process. This situation is a situation where the circulation of files is still done manually, so it is difficult to calculate the percentage of attendance, calculation of salaries, school operational costs, and others. (Nasrudin & Kasmin, 2019). According to Harto (Sulahudin, Sasongko, & Sumarsih, 2021) the current Islamic religious education process seems to be still trapped in the dogmatic cognitive domain of teaching, which is busy teaching knowledge of religious regulations and laws with the discipline of fiqh as its orientation (Fiqh Oriented) so that fiqh considered a religion in itself. In addition, Islamic spiritual education learning still focuses a lot on the content or content of the material that must be transferred to students with arguments and dogmas that do not touch the reality of life and not on processes and methodologies

The purpose of classroom management is essentially contained in educational goals. In general, the purpose of management is to provide facilities for various learning activities in a social, emotional, and intellectual environment in the classroom. The facilities provided allow students to study and work to create a social atmosphere that includes satisfaction, discipline, intellectual, emotional, and attitude development, and appreciation for students (Darman, 2018). Manullang (Rifdahayati, 2016) management is an art and science of planning, organizing, preparing, directing, and controlling resources to achieve the goals that have been set.

Educational actors in schools (teachers, students, academic staff) have diverse backgrounds. One aspect that is quite diverse is the cultural background; the nature of schooling is multicultural and plural, so that the practice of managing education must be in harmony with these conditions. Specifically, we can mention that democracy, multiculturalism, and inclusiveness are relevant to educational institutions (Firmansyah, 2022).

In line with King & Butler (Hasanah, Marini, & Maksum, 2021), a multicultural, multiracial, and multireligious society has a great potential for conflict between groups, races, religions, and ethnicities. Problems arising due to diversity (ethnicity, religion, race, customs, and so on) have become inherent in various countries that are built on this diversity.

The link between education and multiculturalism is a solution to the reality of various cultures as a process of developing all potential that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious or religious diversity (Danurahman, Prasetyo, & Hermawan, 2021). So the role of multicultural education is significant to overcome or minimize the negative impacts of the 4.0 revolution era. So that students will be wise in using social media and be careful not to let their words, writings, and tweets have nuances of blasphemous and intolerant (Adya Winata, 2020).

Basically technology was created to facilitate human tasks in living their

lives as well as social media as part of technology created according to their respective characteristics which aim to facilitate people's social life, such as connecting, facilitating interaction between individuals, groups, groups, or those who have the same views. However, the presence of social media can also be used as an arena for debate and even a place for endless verbal abuse between users (Pustikayasa, 2021). Quoting Jack Ma in the 2018 World Economic Forum annual meeting, (Lombu & Haryanto, 2022) education is the biggest challenge of this century. If we don't change the way we educate and teach, we will experience the greatest difficulties in the next 30 years. education and learning that is loaded with knowledge content by putting aside attitudes and skills will produce students who are unable to compete with machines. These educators are carriers of inspiration for change and the role of educators is vital in the education ecosystem. Fundamental issues such as character building, discipline, building a spirit of nationalism, shaping student morals, can only be done by a teacher. Will never be replaced by the presence of machines/robots with assisted intelligence, humans have a heart while robots don't have it. The hearts of the teachers who fill the empty spaces of the students become the beautiful paintings that are expected. The empty spaces are called morals and personality (Munir, 2017).

According to Voogt (Ruloff, Petko, & Ruloff, 2022) digital transformation is one of the most significant challenges for education in the 21st century by going beyond the integration of technology, which requires changes related to the school curriculum and the overall culture of teaching and learning, to prepare the next generation. Next, for different job markets and societies. Meanwhile, according to Ito, few will deny that digital culture creates pressure for change in public-organized educational institutions for children and youth, which includes the occurrence of network communication and participatory culture posed by technological tools in industrial society has caused a cultural shift (Franciosi, 2012).

The strategy for managing education 4.0 so that human resources remain successful in the era of disruption includes preparing digital technology tools for implementing the Teaching and Learning Process (PBM) by utilizing computer facilities owned by each educational institution. Most academic institutions have computers which are usually for Computer Based Exams. If the computer is insufficient, you can use a cellphone connected to the internet. Educational institutions only provide an adequate internet connection (Mujaeni, 2017).

For this process to run as expected, all parties must accept the multicultural concept that is socialized and disseminated through educational institutions, as well as ideas that can be set as models of the academic curriculum at various levels of institutional education (Muizzuddin, 2021). Implementing multicultural education in Indonesia is considered relevant to the conditions of the Indonesian people with cultural diversity and complexity. Recognition of the various cultures of the Indonesian people is the primary key to respecting cultural diversity (Lonto & Umbase, 2020).

Based on the facts, the teachers at SDN 01 Kota Bangun have diversity in the learning process by integrating multicultural education. Characteristics of students at SDN 1 Kota Bangun have various features possessed by students. In

addition, problems often occur in students who often bully their friends, causing fights between them. Thus, based on the facts above, the title of this study is the management of multicultural-based Islamic religious education learning in the digitalization era at SDN 01 Kota Bangun.

SEARCH METHOD

The research method used in this article is qualitative research with a phenomenological approach; researchers analyze the phenomenon of changes that occur in the process of managing classroom management in forming multicultural education in the digitalization era so that it involves school principals, teachers, and students to adapt to the changing demands of the world of education in the digitalization era. Primary data sources in this study consisted of 3 people composed of 2 informants, including class V and VI teachers, and one key informant, namely the principal of the State 01 Kota Bangun school. At the same time, secondary data sources include; books, research journals, magazines, and websites related to this research data. The data collection techniques involve observation, interviews, and documentation. As stated by Miles and Huberman, "qualitative analysis activities consist of three strands, namely data reduction, data presentation, and drawing conclusions or verification." Data analysis was carried out simultaneously during data collection until after data collection. Based on the qualitative analysis, researchers could draw research results based on existing data on managing multicultural-based Islamic religious education learning in the digitalization era.

FINDINGS AND DISCUSSION

Management Planning for Learning Management of Multicultural-Based Islamic Religious Education in the Digitalization Era

Planning for digital-based multicultural Islamic education learning at SDN 01 Kota Bangun begins with preparing a multicultural-based Islamic Religious Education learning plan, starting with setting up classroom rules by paying attention to student identity and knowing the program of activities carried out daily after returning from school. School. In this way, it will be seen that the students' backgrounds will be arranged in managing class management according to the required needs. With a cultural approach, teachers are accustomed to planning learning activities based on ideas, values, rules, and habits based on the curriculum by school conditions and potential in a practical, effective, and efficient manner in the era of digitalization.

Based on Savage & Armstrong (Susanti, 2020) multicultural-based learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of different ethnicities or races. Multicultural education also helps students recognize the accuracy of diverse cultural views, assists students in developing pride in their cultural heritage, and makes students aware that value conflicts often cause conflict between community groups. Multicultural education is organized to develop students' ability to view life from various cultural perspectives that are different from their culture and to have a positive attitude towards cultural, racial, and ethnic differences.

In addition, based on the research results, Islamic Religious Education teachers at SDN 01 Kota Bangun Abduh stated that in preparing lesson plans according to the provisions contained in the curriculum, taking into account conditions, Indonesian culture, school potential, and student characteristics. This is important to achieve learning objectives in the learning process. In the process of preparing the teaching program, division of tasks. The discussion begins with determining the total number of study hours as a whole, followed by a temporary draft schedule; after consultation with the various parties concerned, a new fixed schedule is determined. The division of hours for PAI subjects based on the K13 curriculum is 2 hours x 35 minutes. The two multicultural values consisting of democratic values and justice values were found in the 2013 curriculum planning, especially at the SDN 01 Kota Bangun teacher council meeting.

The same thing was expressed by E. Mulyasa (Aquami, Zainuri, & Saepulloh, 2021); the Learning Implementation Plan is essentially a short-term plan for estimating or projecting what will be done in learning. Experts have put forward several definitions of planning. Still, planning has the keyword "determination of activities to be carried out" this keyword identifies that planning is an activity to determine the future. Because the work specified in planning activities has not been carried out, to be able to make good plans, one must master the current situation.

Planning learning activities here is an activity carried out in the context of implementing learning which consists of compiling indicators of competency achievement, determining the material, determining learning strategies, and determining learning evaluation tools to be used. The parties in charge of planning this learning activity are the teachers. In preparing the multicultural-based PAI learning for class VI of SDN 1 Kota Bangun, referring to the syllabus, the value of forgiveness of competency standards increases faith in Allah through understanding His nature in Asmaul Husna, the importance of peace and tolerance of competency standards to understand the example of the Prophet Muhammad in fostering the people of the Medina period. This is in line with the three characteristics in multicultural education which are also contained in multicultural values in the Islamic perspective, namely: 1) Al-musyawah, al-musawah, and al-adl by the characteristics of the principles of democracy, equality, and justice, 2) Hablun min al-nas, al-ta'aruf, al tawn, and al-salam, according to the characteristics oriented to humanity, togetherness, and peace. 3) Al-ta' adjudicate, al-tanawwu' al-tasamuh, al-rahmah, al-afw, and al-lhsan, according to the characteristics of developing an attitude of acknowledging, accepting, and appreciating diversity (Abdullah Munir, 2010).

With multicultural awareness, it is hoped that it will reduce conflicts and signs of the nation's destruction. However, building awareness about multiculturalism is a challenging thing. It takes hard work and determination to be able to make it happen. One solution is to bring multiculturalism to schools through multicultural education. With multicultural education in schools, it is hoped that the national brotherhood of students can be awakened from an early age. At a minimum, they can build awareness of the importance of mutual tolerance and respect for differences in ethnicity, religion, ethnicity, and culture of the multicultural Indonesian society (Awaru, 2017). Multicultural education

is a method of increasing all individual abilities that respect and appreciate differences due to cultural diversity. This multicultural education is more focused on cultural pluralism based on mutual respect (Salsabila, Rohmadani, Mahmudah, Fauziyah, & Sholihatien, 2022).

Implementation of Multicultural-based Islamic Education Learning Management Management in the digitalization era

From the findings of research that has been carried out that the implementation of multicultural-based Islamic education learning for students in grades V and VI of SDN 01 Kota Bangun is as follows: instilling democratic values, solidarity, and togetherness, one of the ways used to instill democratic values is by giving assignments in groups at school with discussions students become more active because they are allowed to express arguments and always give awards to their friends. By assigning both group assignments in class and at home, respecting the opinions of others, and realizing that their views are not always correct and there are differences of opinion among them. In addition, the tasks given by the teacher are carried out according to their respective responsibilities and solved together. The teachers implementation of the learning process using Android to learn through YouTube about the customs of the archipelago in Indonesia. This will strengthen the introduction of archipelago culture in Indonesia.

Being in the digital era provides a change in lifestyle and culture of society to become completely digital. Discoveries that can facilitate human life but also cause new problems. These changes change the way and practice of education. The digital era demands that educational institutions use more digital media. Multicultural education in Indonesia in the digital age has positive and negative impacts; it provides new opportunities and challenges. The digital era has changed the life of society, nations, and states. In this digital era, humans prefer socializing on social media rather than in real life. Humans use the internet more often, such as studying, shopping, and searching for information (Salsabila et al., 2022).

Apart from that, SDN 01 Kota Bangun also held Islamic holiday commemorations (PHBI), such as commemorating the Prophet's Birthday, Isro' Mi'raj, Hijriyah New Year, and others. By having these activities, one of the goals is to foster an attitude of solidarity and togetherness between one another; instilling the value of compassion and forgiveness can be learned from one of the names of Allah SWT, which includes Al-Asmaul Husna is Alghaffar, which means Most Forgiving. Allah SWT, of course, will forgive human sins if humans who make mistakes and sins ask Allah SWT for forgiveness and truly repent. Such appreciation of the name of Allah SWT, Al-Ghaffar, can make a Muslim/Muslimah a forgiving person.

This is reinforced by (Pustikayasa, 2021) the goals of the Banks multicultural education movement stating that four formulations must be carried out, namely: a) helping individuals to understand themselves more deeply by reflecting on other cultural perspectives; b) equipping students with knowledge about ethnicity and other cultures and their own culture in the "majority" culture and across cultures; c) reduce racial, color and cultural discrimination; d) help students master the basic skills of reading, writing, and

arithmetic.

Therefore, according to (Budiantoro, Dwi Saputri, & Saifuddin Zuhri Purwokerto-Indonesia, 2021), digital development bridges this multicultural reality. Digital platforms and multicultural principles offer a way to erode exclusivity, ignorance, and rigidity toward other groups. This necessity in Nawawi's research stated that there are no cultural and territorial boundaries in the digital (technology) era as it is now.

The idea of multiculturalism is considered to be able to accommodate cultural equality, which can reduce vertical and horizontal conflicts in heterogeneous societies where demands for recognition of the existence and uniqueness of culture, religion or belief, and ethnicity are widespread. The result of this paradigm is the creation of an established cultural system and social order in social life, which is a pillar of national peace. From this view of multiculturalism, the basis for this discourse must be rolled out in the realm of education, which is called multicultural education (Effendi, 2019).

This is reinforced in research (Smith, Echols, & Thomas, 2001) showing that the way teachers incorporate technology into classroom practice differs about several social identity group characteristics, notably race, language, socioeconomic status, gender, and disability. . Students of color, students who speak English as a second language, working-class students, female students, and students with disabilities are most often encouraged to use computers and the Internet in what is commonly referred to as "skills and training in imparting multicultural educational values.

Evaluation of the Management of Multicultural-based Islamic Religious Education Learning Management in the Digitalization Era

Jane R. Mercer, two types of achievement tests can be used to evaluate multicultural education: tests of academic and non-academic aspects. In the educational part, this achievement test model can be practiced using case studies and problem-solving techniques. In practice, this technique can be applied by educators providing reading texts containing various cases related to issues of multiculturalism, either in the form of events, situations, or conflicts between different groups.

The results of the study found that the teacher gave the task of searching for youtube about differences in ethnicity, language, and customs, and customs then students gave notes about race and origin from regions in Indonesia then the task would be collected by students in the form of narratives about various ethnic groups in Indonesia. Then the job of students is to comment on and interpret the reading texts made by students and give reasons for their comments about what they wrote. Educators can then use students' answers to measure their low, medium, and high academic performance. Meanwhile, in the behavioral aspect (non-academic), this achievement test model can be practiced using performance techniques. This technique can be applied by educators by monitoring and observing the process of interaction and communication between students, especially during the learning process.

Concepts that can be included in multicultural material, according to Golnick and Chinn, include racism, sexism, prejudice, discrimination,

oppression, powerlessness, injustice, and stereotypes. Alternative themes, topics, issues, and concepts related to multiculturalism must be integrated into the curriculum to develop a more realistic understanding of the heritage and experiences of ethnic and cultural groups, both individually and in groups. This is intended able to build pride in their group (Respect For Self) and develop respect for an ethnic and cultural group to other groups (respect for others) (Mardia, Mukhtar. S, & Rohman, 2022).

The standard measure used by educators is learning materials that students have studied, especially topics, themes, and concepts related to multicultural values. The evaluation of multicultural-based Islamic education learning carried out at SDN 1 Kota Bangun is still limited to non-academic tests only by monitoring and observing the process of interaction and communication between students. The results of the monitoring carried out by PAI teachers show that discriminatory practices still have yet to disappear entirely. It is proven by the fact that there are still students who are ostracized because their abilities are below the average of their friends; there are also those who call their friends nicknames from the region, even though it is the name of a well-known prostitution place.

Meanwhile, according to James Lynch, monitoring and observing student behavior related to multicultural issues can be done internally and externally (Mark K. Smith, 2002). Internally, the monitoring and observation of student behavior related to issues of multiculturalism are carried out by educators in schools because the process takes a long time. Therefore monitoring and observation activities need to be carried out comprehensively and continuously. At the same time, external monitoring and observation can be involved by parents at home. Educators prepare a checklist and give it to parents for monitoring and observation instruments. Thus, it can be concluded that the evaluation of the multicultural education curriculum is carried out to determine the level of success in achieving multicultural education competencies (cognitive, affective, and psychomotor potential), then to make improvements to the learning that has been done previously (Mardia et al., 2022).

Evaluation of learning in the multicultural education curriculum is based on the following principles: (a) cultural diversity is the basis for determining philosophy; (b) cultural diversity is the basis for developing various components of the curriculum, such as objectives, content, processes, and evaluations; (c) Culture within the education unit is a learning resource and object of study that must be part of student learning activities, (d) the curriculum acts as a medium in developing regional culture and national culture (Ridlwani, Syamsuddin, & Hanifuddin, 2020).

CONCLUSION

Based on the above description of multicultural education-based classroom management in the digitalization era at SDN 1, Kota Bangun that the dimensions of multicultural values in the learning process in the classroom from the aspects of planning, implementation, and evaluation by integrating lesson plans, syllabus, procedures, methods, media, and evaluation which consists of dimensions of democracy, equality, justice, humanity, togetherness, peace, the attitude of acknowledging, accepting, and appreciating diversity as

well as dimensions of curriculum and dimensions in teaching materials consisting of values of tolerance, equal rights, matters of brotherhood, justice, and social ethics. In multicultural education, communication on social media requires a good understanding through social media literacy to suppress the negative impacts caused by the flow of existing information. Apart from social media literacy, character education can also be a filter in using social media. Evaluation in multicultural education needs to be added to the academic field, both in written and non-written tests.

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[AI-Tanzim] Editor Decision

1 message

AI- Tanzim <altanzim2017@gmail.com>

Wed, Dec 14, 2022 at 11:41 AM

To: "nuragussalim@uwgm.ac.id" <nuragussalim@uwgm.ac.id>

Dear Author,

We have reached a decision regarding your submission to Jurnal Manajemen Pendidikan Islam AI-Tanzim, "Manajemen Pengelolaan Pembelajaran Pendidikan Agama Islam berbasis Multikultural di Era Digitalisasi"

Accept Submission

Now your manuscript is being layout in preparation for publication by our editing team.

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MANAJEMEN PENGELOLAAN PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS MULTIKULTURAL DI ERA DIGITALISASI

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Abstract :

In the era of digitalization, the rapid flow of information on social media is getting faster, along with the rapid development of information and communication technology. Social media is here to address various problems of social life, especially in the world of education. This study examines and analyzes the management of multicultural-based Islamic religious education learning management in the digitalization era. This study uses qualitative research with a phenomenological approach. The location of this research was SDN 1 Kota Bangun, Sebawi District, Sambas Regency. To obtain data, the authors conducted interviews, observations, and documentation and tested the data's validity. The collected data were analyzed by data reduction procedures, data presentation, and conclusion. The results showed that the preparation of a multicultural-based PAI learning plan by compiling rules in a class paying attention to student identity and knowing the program of activities carried out daily after returning from school by giving assignments in groups at school with student discussions became more active because they were allowed to put forward arguments and always giving awards to his friends. The implementation of multicultural-based learning evaluations of Islamic Religious education carried out at SDN 1 Kota Bangun is still limited to non-academic tests by monitoring and observing the process of interaction and communication between students.

Keywords : *PAI Learning Management Management, Multiculturalism, Digitalization Era*

Abstrak :

Di era digitalisasi dengan lajunya arus informasi di media sosial semakin deras seiring dengan pesatnya perkembangan teknologi informasi dan komunikasi. Sesungguhnya media sosial hadir bertujuan mengatasi berbagai persoalan kehidupan sosial khususnya dalam dunia pendidikan. Penelitian ini mengkaji dan menganalisis tentang manajemen pengelolaan pembelajaran pendidikan agama Islam berbasis multikultural di era digitalisasi. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan fenomenologi. Lokasi penelitian ini pada SDN 1 Kota Bangun Kecamatan Sebawi Kabupaten Sambas. Untuk memperoleh data, penulis melakukan wawancara, observasi, dokumentasi dan uji keabsahan data. Data yang terkumpul dianalisis dengan prosedur reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penyusunan rencana pembelajaran PAI berbasis multikultural dengan menyusun peraturan di kelas dengan memperhatikan identitas siswa dan mengetahui program kegiatan yang dilakukan sehari-hari setelah pulang dari sekolah dengan memberikan penugasan secara kelompok di sekolah dengan diskusi siswa menjadi lebih aktif sebab diberi kesempatan mengemukakan argumentasi dan selalu memberikan penghargaan kepada temannya dan pelaksanaan evaluasi pembelajaran pendidikan Agama Islam berbasis multikultural yang dilaksanakan di SDN 1 Kota Bangun adalah masih sebatas tes non akademik saja, dengan cara memonitoring serta mengamati proses interaksi serta komunikasi antar peserta didik.

Kata Kunci: *Manajemen Pengelolaan Pembelajaran PAI, Multikultural, Era Digitalisasi*

INTRODUCTION

So far, Islamic education is still taught by denying the differences that exist in people's lives, especially denying religious differences. Such teachings will lead to exclusivity in students so that when they find differences outside of themselves, they will feel uncomfortable and hostile, ostracized, and even destroyed. Multicultural-based Islamic education offers an education that puts forward democratic, inclusive, tolerant attitudes (Budiwiyatno, 2020).

The challenge faced by education management is the Paper Based Process. This situation is a situation where the circulation of files is still done manually, so it is difficult to calculate the percentage of attendance, calculation of salaries, school operational costs, and others. (Nasrudin & Kasmin, 2019). According to Harto (Sulahudin, Sasongko, & Sumarsih, 2021) the current Islamic religious education process seems to be still trapped in the dogmatic cognitive domain of teaching, which is busy teaching knowledge of religious regulations and laws with the discipline of fiqh as its orientation (Fiqh Oriented) so that fiqh considered a religion in itself. In addition, Islamic spiritual education learning still focuses a lot on the content or content of the material that must be transferred to students with arguments and dogmas that do not touch the reality of life and not on processes and methodologies

The purpose of classroom management is essentially contained in educational goals. In general, the purpose of management is to provide facilities for various learning activities in a social, emotional, and intellectual environment in the classroom. The facilities provided allow students to study and work to create a social atmosphere that includes satisfaction, discipline, intellectual, emotional, and attitude development, and appreciation for students (Darman, 2018). Manullang (Rifdahayati, 2016) management is an art and science of planning, organizing, preparing, directing, and controlling resources to achieve the goals that have been set.

Educational actors in schools (teachers, students, academic staff) have diverse backgrounds. One aspect that is quite diverse is the cultural background; the nature of schooling is multicultural and plural, so that the practice of managing education must be in harmony with these conditions. Specifically, we can mention that democracy, multiculturalism, and inclusiveness are relevant to educational institutions (Firmansyah, 2022).

In line with King & Butler (Hasanah, Marini, & Maksum, 2021), a multicultural, multiracial, and multireligious society has a great potential for conflict between groups, races, religions, and ethnicities. Problems arising due to diversity (ethnicity, religion, race, customs, and so on) have become inherent in various countries that are built on this diversity.

The link between education and multiculturalism is a solution to the reality of various cultures as a process of developing all potential that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious or religious diversity (Danurahman, Prasetyo, & Hermawan, 2021). So the role of multicultural education is significant to overcome or minimize the negative impacts of the 4.0 revolution era. So that students will be wise in using social media and be careful not to let their words, writings, and tweets have

nuances of blasphemous and intolerant (Adya Winata, 2020).

Basically technology was created to facilitate human tasks in living their lives as well as social media as part of technology created according to their respective characteristics which aim to facilitate people's social life, such as connecting, facilitating interaction between individuals, groups, groups, or those who have the same views. However, the presence of social media can also be used as an arena for debate and even a place for endless verbal abuse between users (Pustikayasa, 2021). Quoting Jack Ma in the 2018 World Economic Forum annual meeting, (Lombu & Haryanto, 2022) education is the biggest challenge of this century. If we don't change the way we educate and teach, we will experience the greatest difficulties in the next 30 years. education and learning that is loaded with knowledge content by putting aside attitudes and skills will produce students who are unable to compete with machines. These educators are carriers of inspiration for change and the role of educators is vital in the education ecosystem. Fundamental issues such as character building, discipline, building a spirit of nationalism, shaping student morals, can only be done by a teacher. Will never be replaced by the presence of machines/robots with assisted intelligence, humans have a heart while robots don't have it. The hearts of the teachers who fill the empty spaces of the students become the beautiful paintings that are expected. The empty spaces are called morals and personality (Munir, 2017).

According to Voogt (Ruloff, Petko, & Ruloff, 2022) digital transformation is one of the most significant challenges for education in the 21st century by going beyond the integration of technology, which requires changes related to the school curriculum and the overall culture of teaching and learning, to prepare the next generation. Next, for different job markets and societies. Meanwhile, according to Ito, few will deny that digital culture creates pressure for change in public-organized educational institutions for children and youth, which includes the occurrence of network communication and participatory culture posed by technological tools in industrial society has caused a cultural shift (Franciosi, 2012).

The strategy for managing education 4.0 so that human resources remain successful in the era of disruption includes preparing digital technology tools for implementing the Teaching and Learning Process (PBM) by utilizing computer facilities owned by each educational institution. Most academic institutions have computers which are usually for Computer Based Exams. If the computer is insufficient, you can use a cellphone connected to the internet. Educational institutions only provide an adequate internet connection (Mujaeni, 2017).

For this process to run as expected, all parties must accept the multicultural concept that is socialized and disseminated through educational institutions, as well as ideas that can be set as models of the academic curriculum at various levels of institutional education (Muizzuddin, 2021). Implementing multicultural education in Indonesia is considered relevant to the conditions of the Indonesian people with cultural diversity and complexity. Recognition of the various cultures of the Indonesian people is the primary key

to respecting cultural diversity (Lonto & Umbase, 2020).

Based on the facts, the teachers at SDN 01 Kota Bangun have diversity in the learning process by integrating multicultural education. Characteristics of students at SDN 1 Kota Bangun have various features possessed by students. In addition, problems often occur in students who often bully their friends, causing fights between them. Thus, based on the facts above, the title of this study is the management of multicultural-based Islamic religious education learning in the digitalization era at SDN 01 Kota Bangun.

SEARCH METHOD

The research method used in this article is qualitative research with a phenomenological approach; researchers analyze the phenomenon of changes that occur in the process of managing classroom management in forming multicultural education in the digitalization era so that it involves school principals, teachers, and students to adapt to the changing demands of the world of education in the digitalization era. Primary data sources in this study consisted of 3 people composed of 2 informants, including class V and VI teachers, and one key informant, namely the principal of the State 01 Kota Bangun school. At the same time, secondary data sources include; books, research journals, magazines, and websites related to this research data. The data collection techniques involve observation, interviews, and documentation. As stated by Miles and Huberman, "qualitative analysis activities consist of three strands, namely data reduction, data presentation, and drawing conclusions or verification." Data analysis was carried out simultaneously during data collection until after data collection. Based on the qualitative analysis, researchers could draw research results based on existing data on managing multicultural-based Islamic religious education learning in the digitalization era.

FINDINGS AND DISCUSSION

Management Planning for Learning Management of Multicultural-Based Islamic Religious Education in the Digitalization Era

Planning for digital-based multicultural Islamic education learning at SDN 01 Kota Bangun begins with preparing a multicultural-based Islamic Religious Education learning plan, starting with setting up classroom rules by paying attention to student identity and knowing the program of activities carried out daily after returning from school. School. In this way, it will be seen that the students' backgrounds will be arranged in managing class management according to the required needs. With a cultural approach, teachers are accustomed to planning learning activities based on ideas, values, rules, and habits based on the curriculum by school conditions and potential in a practical, effective, and efficient manner in the era of digitalization.

Based on Savage & Armstrong (Susanti, 2020) multicultural-based learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of different ethnicities or races. Multicultural education also helps students recognize the accuracy of diverse cultural views, assists students in

developing pride in their cultural heritage, and makes students aware that value conflicts often cause conflict between community groups. Multicultural education is organized to develop students' ability to view life from various cultural perspectives that are different from their culture and to have a positive attitude towards cultural, racial, and ethnic differences.

In addition, based on the research results, Islamic Religious Education teachers at SDN 01 Kota Bangun Abduh stated that in preparing lesson plans according to the provisions contained in the curriculum, taking into account conditions, Indonesian culture, school potential, and student characteristics. This is important to achieve learning objectives in the learning process. In the process of preparing the teaching program, division of tasks. The discussion begins with determining the total number of study hours as a whole, followed by a temporary draft schedule; after consultation with the various parties concerned, a new fixed schedule is determined. The division of hours for PAI subjects based on the K13 curriculum is 2 hours x 35 minutes. The two multicultural values consisting of democratic values and justice values were found in the 2013 curriculum planning, especially at the SDN 01 Kota Bangun teacher council meeting.

The same thing was expressed by E. Mulyasa (Aquami, Zainuri, & Saepulloh, 2021); the Learning Implementation Plan is essentially a short-term plan for estimating or projecting what will be done in learning. Experts have put forward several definitions of planning. Still, planning has the keyword "determination of activities to be carried out" this keyword identifies that planning is an activity to determine the future. Because the work specified in planning activities has not been carried out, to be able to make good plans, one must master the current situation.

Planning learning activities here is an activity carried out in the context of implementing learning which consists of compiling indicators of competency achievement, determining the material, determining learning strategies, and determining learning evaluation tools to be used. The parties in charge of planning this learning activity are the teachers. In preparing the multicultural-based PAI learning for class VI of SDN 1 Kota Bangun, referring to the syllabus, the value of forgiveness of competency standards increases faith in Allah through understanding His nature in Asmaul Husna, the importance of peace and tolerance of competency standards to understand the example of the Prophet Muhammad in fostering the people of the Medina period. This is in line with the three characteristics in multicultural education which are also contained in multicultural values in the Islamic perspective, namely: 1) Al-musyawah, al-musawah, and al-adl by the characteristics of the principles of democracy, equality, and justice, 2) *Hablun min al-nas*, *al-ta'aruf*, *al tawn*, and *al-salam*, according to the characteristics oriented to humanity, togetherness, and peace. 3) *Al-ta' adjudicate*, *al-tanawwu'* *al-tasamuh*, *al-rahmah*, *al-afw*, and *al-lhsan*, according to the characteristics of developing an attitude of acknowledging, accepting, and appreciating diversity (Abdullah Munir, 2010).

With multicultural awareness, it is hoped that it will reduce conflicts and signs of the nation's destruction. However, building awareness about

multiculturalism is a challenging thing. It takes hard work and determination to be able to make it happen. One solution is to bring multiculturalism to schools through multicultural education. With multicultural education in schools, it is hoped that the national brotherhood of students can be awakened from an early age. At a minimum, they can build awareness of the importance of mutual tolerance and respect for differences in ethnicity, religion, ethnicity, and culture of the multicultural Indonesian society (Awaru, 2017). Multicultural education is a method of increasing all individual abilities that respect and appreciate differences due to cultural diversity. This multicultural education is more focused on cultural pluralism based on mutual respect (Salsabila, Rohmadani, Mahmudah, Fauziyah, & Sholihatien, 2022).

Implementation of Multicultural-based Islamic Education Learning Management Management in the digitalization era

From the findings of research that has been carried out that the implementation of multicultural-based Islamic education learning for students in grades V and VI of SDN 01 Kota Bangun is as follows: instilling democratic values, solidarity, and togetherness, one of the ways used to instill democratic values is by giving assignments in groups at school with discussions students become more active because they are allowed to express arguments and always give awards to their friends. By assigning both group assignments in class and at home, respecting the opinions of others, and realizing that their views are not always correct and there are differences of opinion among them. In addition, the tasks given by the teacher are carried out according to their respective responsibilities and solved together. The teachers implementation of the learning process using Android to learn through YouTube about the customs of the archipelago in Indonesia. This will strengthen the introduction of archipelago culture in Indonesia.

Being in the digital era provides a change in lifestyle and culture of society to become completely digital. Discoveries that can facilitate human life but also cause new problems. These changes change the way and practice of education. The digital era demands that educational institutions use more digital media. Multicultural education in Indonesia in the digital age has positive and negative impacts; it provides new opportunities and challenges. The digital era has changed the life of society, nations, and states. In this digital era, humans prefer socializing on social media rather than in real life. Humans use the internet more often, such as studying, shopping, and searching for information (Salsabila et al., 2022).

Apart from that, SDN 01 Kota Bangun also held Islamic holiday commemorations (PHBI), such as commemorating the Prophet's Birthday, Isro' Mi'raj, Hijriyah New Year, and others. By having these activities, one of the goals is to foster an attitude of solidarity and togetherness between one another; instilling the value of compassion and forgiveness can be learned from one of the names of Allah SWT, which includes Al-Asmaul Husna is Alghaffar, which means Most Forgiving. Allah SWT, of course, will forgive human sins if humans who make mistakes and sins ask Allah SWT for forgiveness and truly repent. Such appreciation of the name of Allah SWT, Al-Ghaffar, can make a

Muslim/Muslimah a forgiving person.

This is reinforced by (Pustikayasa, 2021) the goals of the Banks multicultural education movement stating that four formulations must be carried out, namely: a) helping individuals to understand themselves more deeply by reflecting on other cultural perspectives; b) equipping students with knowledge about ethnicity and other cultures and their own culture in the "majority" culture and across cultures; c) reduce racial, color and cultural discrimination; d) help students master the basic skills of reading, writing, and arithmetic.

Therefore, according to (Budiantoro, Dwi Saputri, & Saifuddin Zuhri Purwokerto-Indonesia, 2021), digital development bridges this multicultural reality. Digital platforms and multicultural principles offer a way to erode exclusivity, ignorance, and rigidity toward other groups. This necessity in Nawawi's research stated that there are no cultural and territorial boundaries in the digital (technology) era as it is now.

The idea of multiculturalism is considered to be able to accommodate cultural equality, which can reduce vertical and horizontal conflicts in heterogeneous societies where demands for recognition of the existence and uniqueness of culture, religion or belief, and ethnicity are widespread. The result of this paradigm is the creation of an established cultural system and social order in social life, which is a pillar of national peace. From this view of multiculturalism, the basis for this discourse must be rolled out in the realm of education, which is called multicultural education (Effendi, 2019).

This is reinforced in research (Smith, Echols, & Thomas, 2001) showing that the way teachers incorporate technology into classroom practice differs about several social identity group characteristics, notably race, language, socioeconomic status, gender, and disability. . Students of color, students who speak English as a second language, working-class students, female students, and students with disabilities are most often encouraged to use computers and the Internet in what is commonly referred to as "skills and training in imparting multicultural educational values.

Evaluation of the Management of Multicultural-based Islamic Religious Education Learning Management in the Digitalization Era

Jane R. Mercer, two types of achievement tests can be used to evaluate multicultural education: tests of academic and non-academic aspects. In the educational part, this achievement test model can be practiced using case studies and problem-solving techniques. In practice, this technique can be applied by educators providing reading texts containing various cases related to issues of multiculturalism, either in the form of events, situations, or conflicts between different groups.

The results of the study found that the teacher gave the task of searching for youtube about differences in ethnicity, language, and customs, and customs then students gave notes about race and origin from regions in Indonesia then the task would be collected by students in the form of narratives about various ethnic groups in Indonesia. Then the job of students is to comment on and interpret the reading texts made by students and give reasons for their

comments about what they wrote. Educators can then use students' answers to measure their low, medium, and high academic performance. Meanwhile, in the behavioral aspect (non-academic), this achievement test model can be practiced using performance techniques. This technique can be applied by educators by monitoring and observing the process of interaction and communication between students, especially during the learning process.

Concepts that can be included in multicultural material, according to Golnick and Chinn, include racism, sexism, prejudice, discrimination, oppression, powerlessness, injustice, and stereotypes. Alternative themes, topics, issues, and concepts related to multiculturalism must be integrated into the curriculum to develop a more realistic understanding of the heritage and experiences of ethnic and cultural groups, both individually and in groups. This is intended able to build pride in their group (Respect For Self) and develop respect for an ethnic and cultural group to other groups (respect for others) (Mardia, Mukhtar. S, & Rohman, 2022).

The standard measure used by educators is learning materials that students have studied, especially topics, themes, and concepts related to multicultural values. The evaluation of multicultural-based Islamic education learning carried out at SDN 1 Kota Bangun is still limited to non-academic tests only by monitoring and observing the process of interaction and communication between students. The results of the monitoring carried out by PAI teachers show that discriminatory practices still have yet to disappear entirely. It is proven by the fact that there are still students who are ostracized because their abilities are below the average of their friends; there are also those who call their friends nicknames from the region, even though it is the name of a well-known prostitution place.

Meanwhile, according to James Lynch, monitoring and observing student behavior related to multicultural issues can be done internally and externally (Mark K. Smith, 2002). Internally, the monitoring and observation of student behavior related to issues of multiculturalism are carried out by educators in schools because the process takes a long time. Therefore monitoring and observation activities need to be carried out comprehensively and continuously. At the same time, external monitoring and observation can be involved by parents at home. Educators prepare a checklist and give it to parents for monitoring and observation instruments. Thus, it can be concluded that the evaluation of the multicultural education curriculum is carried out to determine the level of success in achieving multicultural education competencies (cognitive, affective, and psychomotor potential), then to make improvements to the learning that has been done previously (Mardia et al., 2022).

Evaluation of learning in the multicultural education curriculum is based on the following principles: (a) cultural diversity is the basis for determining philosophy; (b) cultural diversity is the basis for developing various components of the curriculum, such as objectives, content, processes, and evaluations; (c) Culture within the education unit is a learning resource and

object of study that must be part of student learning activities, (d) the curriculum acts as a medium in developing regional culture and national culture (Ridlwan, Syamsuddin, & Hanifuddin, 2020).

CONCLUSION

Based on the above description of multicultural education-based classroom management in the digitalization era at SDN 1, Kota Bangun that the dimensions of multicultural values in the learning process in the classroom from the aspects of planning, implementation, and evaluation by integrating lesson plans, syllabus, procedures, methods, media, and evaluation which consists of dimensions of democracy, equality, justice, humanity, togetherness, peace, the attitude of acknowledging, accepting, and appreciating diversity as well as dimensions of curriculum and dimensions in teaching materials consisting of values of tolerance, equal rights, matters of brotherhood, justice, and social ethics. In multicultural education, communication on social media requires a good understanding through social media literacy to suppress the negative impacts caused by the flow of existing information. Apart from social media literacy, character education can also be a filter in using social media. Evaluation in multicultural education needs to be added to the academic field, both in written and non-written tests.

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MANAGEMENT OF MULTICULTURAL-BASED ISLAMIC RELIGIOUS EDUCATION LEARNING IN THE DIGITALIZATION ERA

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Abstract :

The flow of information and technology is getting faster along with the rapid development; there are many crises of moral drought for children. Social media is here to address various problems of social life, especially in the world of education. This study examines and analyzes the management of multicultural-based Islamic religious education learning management in the digitalization era. This study uses qualitative research with a phenomenological approach. The location of this research is Elementary School in Sambas. To obtain data, the authors conducted interviews, observations, and documentation and tested the validity of the data. Data reduction procedures, data presentation, and concluding analyzed the collected data. The research results show; Schools make programs for preparing multicultural-based PAI learning plans; teachers schedule assignments in groups at school with discussions and implementation of multicultural-based Islamic education learning evaluations, which are still limited to non-academic tests, by monitoring and observing the process of interaction and communication between students.

Keywords : *PAI Learning Management Management, Multiculturalism, Digitalization Era*

Abstrak :

Arus informasi dan teknologi semakin deras seiring dengan pesatnya perkembangan tersebut banyak terjadi krisis kekeringan akhlak bagi anak. Sesungguhnya media sosial hadir bertujuan mengatasi berbagai persoalan kehidupan sosial khususnya dalam dunia pendidikan. Penelitian ini mengkaji dan menganalisis tentang manajemen pengelolaan pembelajaran pendidikan agama Islam berbasis multikultural di era digitalisasi. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan fenomenologi. Lokasi penelitian ini Sekolah Dasar di Sambas. Untuk memperoleh data, penulis melakukan wawancara, observasi, dokumentasi dan uji keabsahan data. Data yang terkumpul dianalisis dengan prosedur reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan; Sekolah membuat program penyusunan rencana pembelajaran PAI berbasis multicultural; guru menjadwalkan penugasan secara kelompok di sekolah dengan diskusi dan pelaksanaan evaluasi pembelajaran pendidikan Agama Islam berbasis multikultural adalah masih sebatas tes non akademik saja, dengan cara memonitoring serta mengamati proses interaksi serta komunikasi antar peserta didik.

Kata Kunci: *Manajemen Pengelolaan Pembelajaran PAI, Multikultural, Era Digitalisasi*

INTRODUCTION

So far, Islamic education is still taught by denying the differences that exist in people's lives, especially denying religious differences. Such teachings will lead to exclusivity in students so that when they find differences outside of themselves, they will feel uncomfortable and hostile, ostracized, and even destroyed. Multicultural-based Islamic education offers an education that puts forward democratic, inclusive, and tolerant attitudes (Budiwiyatno, 2020).

The challenge faced by education management is the Paper Based Process. This situation is a situation where the circulation of files is still done

manually, so it is difficult to calculate the percentage of attendance, calculation of salaries, school operational costs, and others (Nasrudin & Kasmin, 2019). According to Harto (In Sulahudin, Sasongko, & Sumarsih, 2021) the current Islamic religious education process seems to be still trapped in the dogmatic cognitive domain of teaching, which is busy teaching knowledge of religious regulations and laws with the discipline of fiqh as its orientation (Fiqh Oriented) so that fiqh considered a religion in itself. In addition, Islamic spiritual education learning still focuses a lot on the content or content of the material that must be transferred to students with arguments and dogmas that do not touch the reality of life and not on processes and methodologies.

The purpose of classroom management is essentially contained in educational goals. In general, the purpose of management is to provide facilities for various learning activities in a social, emotional, and intellectual environment in the classroom. The facilities provided allow students to study and work to create a social atmosphere which includes satisfaction, discipline, intellectual, emotional and attitude development, as well as respect for students (Darman, 2018). Manullang (Rifdahayati, 2016) management is the art and science of planning, organizing, preparing, directing, and controlling resources to achieve set goals. The purpose of classroom management is essentially contained in educational goals.

Manullang (in Nurlela & Amelia, 2021), management is the art and science of planning, organizing, preparing, directing, and controlling resources to achieve set goals. In general, the purpose of management is to provide facilities for various learning activities in the classroom's social, emotional, and intellectual environment. The facilities provided allow students to study and work to create a social atmosphere that includes satisfaction, discipline, intellectual, emotional, and attitude development, as well as respect for students (Darman, 2018). The purpose of classroom management is essentially contained in educational goals. Educational actors in schools (teachers, students, academic staff) have diverse backgrounds. One aspect that is quite diverse is the cultural background; the nature of schooling is multicultural and plural, so that the practice of managing education must be in harmony with these conditions. Specifically, we can mention that democracy, multiculturalism, and inclusiveness are relevant to educational institutions (Firmansyah, 2022).

In line with King & Butler (Hasanah et al., 2021), a multicultural, multiracial, and multireligious society has a great potential for conflict between groups. Problems arising due to diversity (ethnicity, religion, race, customs, and so on) have become inherent in various countries that are built on this diversity. The link between education and multiculturalism is a solution to the reality of various cultures as a process of developing all potential that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious or religious diversity (Danurahman et al., 2021). So the role of multicultural education is significant to overcome or minimize the negative impacts of the 4.0 revolution era. So that students will be wise in using social media and be careful not to let their words, writings, and tweets have nuances of blasphemous and intolerant (Adya Winata, 2020).

Basically technology was created to facilitate human tasks in living their

lives. As well as social media as part of technology created according to their respective characteristics which aim to facilitate people's social life, such as connecting, facilitating interaction between individuals, groups, or those who have the same views. However, the presence of social media can also be used as an arena for debate and even a place for endless verbal abuse between users (Pustikayasa, 2021). Quoting Jack Ma in the 2018 World Economic Forum annual meeting, (Lombu & Haryanto, 2022) education is the biggest challenge of this century. If we don't change the way we educate and teach, we will experience the greatest difficulties in the next 30 years. education and learning that is loaded with knowledge content by putting aside attitudes and skills will produce students who are unable to compete with machines. These educators are carriers of inspiration for change and the role of educators is vital in the education ecosystem. Fundamental issues such as character building, discipline, building a spirit of nationalism, shaping student morals, can only be done by a teacher. Will never be replaced by the presence of machines/robots with assisted intelligence, humans have a heart while robots don't have it. The hearts of the teachers who fill the empty spaces of the students become the beautiful paintings that are expected. The empty spaces are called morals and personality (Munir, 2017).

According to Voogt (Ruloff et al., 2022) digital transformation is one of the most significant challenges for education in the 21st century by going beyond the integration of technology, which requires changes related to the school curriculum and the overall culture of teaching and learning, to prepare the next generation. Next, for different job markets and societies. Meanwhile, according to Ito, few will deny that digital culture creates pressure for change in public-organized educational institutions for children and youth, which includes the occurrence of network communication and participatory culture posed by technological tools in industrial society has caused a cultural shift (Franciosi, 2012).

The strategy for managing education 4.0 so that human resources remain successful in the era of disruption includes preparing digital technology tools for implementing the Teaching and Learning Process (PBM) by utilizing computer facilities owned by each educational institution. Most academic institutions have computers which are usually for Computer Based Exams. If the computer is insufficient, you can use a cellphone connected to the internet. Educational institutions only provide an adequate internet connection (Mujaeni, 2017).

Based on the results of previous research (Budiwiyatno, 2020), the implementation of multicultural-based Islamic religious education learning instills the values of democracy, solidarity, togetherness, compassion and forgiveness, peace and tolerance in a way when the practice of worship PAI teachers give freedom to practice worship according to with the flow they follow. Adopting the theory according to Gollnick and Chinn (in Hartono, 2019) explains that multicultural values are the understanding, recognition, and application of the importance of the following values: democracy, justice, humanism, togetherness, and tolerance. These values relate to other people who have different cultural backgrounds such as differences in religion, race, ethnicity, language, ethnic origin, gender, ability/disability, age, social class,

and so on. For this process to run as expected, all parties must accept the multicultural concept that is socialized and disseminated through educational institutions, as well as ideas that can be set as models of the academic curriculum at various levels of institutional education (Muizzuddin, 2021). Implementing multicultural education in Indonesia is considered relevant to the conditions of the Indonesian people with cultural diversity and complexity. Recognition of the various cultures of the Indonesian people is the primary key to respecting cultural diversity (Lonto & Umbase, 2020).

The teachers at SDN 01 Kota Bangun have diversity in the learning process by integrating multicultural education. Characteristics of students at SDN 1 Kota Bangun have various features that students have. In addition, there are often problems with students who often bully their friends, causing fights between them. Based on the facts above, the focus of this study is to describe and analyze the Management of Multicultural-Based Islamic Religious Education Learning in the Digitalization Era, to describe and analyze the planning of Multicultural-Based Islamic Education Learning Management in the Digitalization Era Implementation of Multicultural-Based Islamic Education Learning Management in the Digitalization Era.

SEARCH METHOD

The research method used in this article is qualitative research with a phenomenological approach. Researchers analyze the phenomenon of changes that occur in the process of managing classroom management in forming multicultural education in the digitalization era so that it involves school principals, teachers, and students to adapt to the changing demands of the world of education in the digitalization era. Primary data sources in this study consisted of 3 people including class V and VI teachers, and one key informant, namely the principal of the State 01 Kota Bangun school. At the same time, secondary data sources include; books, research journals, magazines, and websites related to this research data. The data collection techniques involve observation, interviews, and documentation. As stated by Miles and Huberman, qualitative analysis activities consist of three strands, namely data reduction, data presentation, and drawing conclusions or verification." Data analysis was carried out simultaneously during data collection until after data collection. Based on the qualitative analysis, researchers could draw research results based on existing data on managing multicultural-based Islamic religious education learning in the digitalization era.

FINDINGS AND DISCUSSION

Management Planning for Learning of Multicultural-Based Islamic Religious Education in the Digitalization Era

Planning for digital-based multicultural Islamic education learning at SDN 01 Kota Bangun begins with preparing a multicultural-based Islamic Religious Education learning plan, starting with setting up classroom rules by paying attention to student identity; pay attention to the identity of students from cultural, linguistic and ethnic backgrounds and knowing the program of activities carried out daily after returning from school. In this way, it will be seen that the students' backgrounds will be arranged in managing class

according to the required needs. With a cultural approach, teachers are accustomed to planning learning activities based on ideas, values, rules, and habits based on the curriculum by school conditions and potential in a practical, effective, and efficient manner in the era of digitalization.

Based on Savage & Armstrong (Susanti, 2020), multicultural-based learning seeks to empower students to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of different ethnicities or races. Multicultural education also helps students recognize the accuracy of diverse cultural views, assists students in developing pride in their cultural heritage, and makes students aware that value conflicts often cause conflict between community groups. Multicultural education is organized to develop students' ability to view life from various cultural perspectives that are different from their culture and to have a positive attitude towards cultural, racial, and ethnic differences.

The results of the monitoring carried out by PAI teachers show that discriminatory practices still not completely gone. It is proven by the fact that there are still students who are ostracized because their abilities are below the average of their friends; there are also those who call their friends nicknames from the region, even though it is the name of a well-known prostitution place. In addition, based on the research results, Islamic Religious Education teachers at SDN 01 Kota Bangun Abduh stated that in preparing lesson plans according to the provisions contained in the curriculum, taking into account conditions, Indonesian culture, school potential, and student characteristics. This is important to achieve learning objectives in the learning process. In the process of preparing the teaching program, division of tasks. The discussion begins with determining the total number of study hours as a whole, followed by a temporary draft schedule; after consultation with the various parties concerned, a new fixed schedule is determined. The division of hours for PAI subjects based on the K13 curriculum is 2 hours x 35 minutes. The two multicultural values consisting of democratic values and justice values were found in the 2013 curriculum planning, especially at the SDN 01 Kota Bangun teacher council meeting.

The same thing was expressed by E. Mulyasa (Aquami et al., 2021); the Learning Implementation Plan is essentially a short-term plan for estimating or projecting what will be done in learning. Experts have put forward several definitions of planning. Still, planning has the keyword "determination of activities to be carried out" this keyword identifies that planning is an activity to determine the future. Because the work specified in planning activities has not been carried out, to be able to make good plans, one must master the current situation.

Planning learning activities here is an activity carried out in the context of implementing learning which consists of compiling indicators of competency achievement, determining the material, determining learning strategies, and determining learning evaluation tools to be used. The parties in charge of planning this learning activity are the teachers. In preparing the multicultural-based PAI learning for class VI of SDN 1 Kota Bangun, referring to the syllabus, the value of forgiveness of competency standards increases faith in Allah, through understanding His nature in Asmaul Husna, the importance of peace

and tolerance of competency standards to understand the example of the Prophet Muhammad in fostering the people of the Medina period.

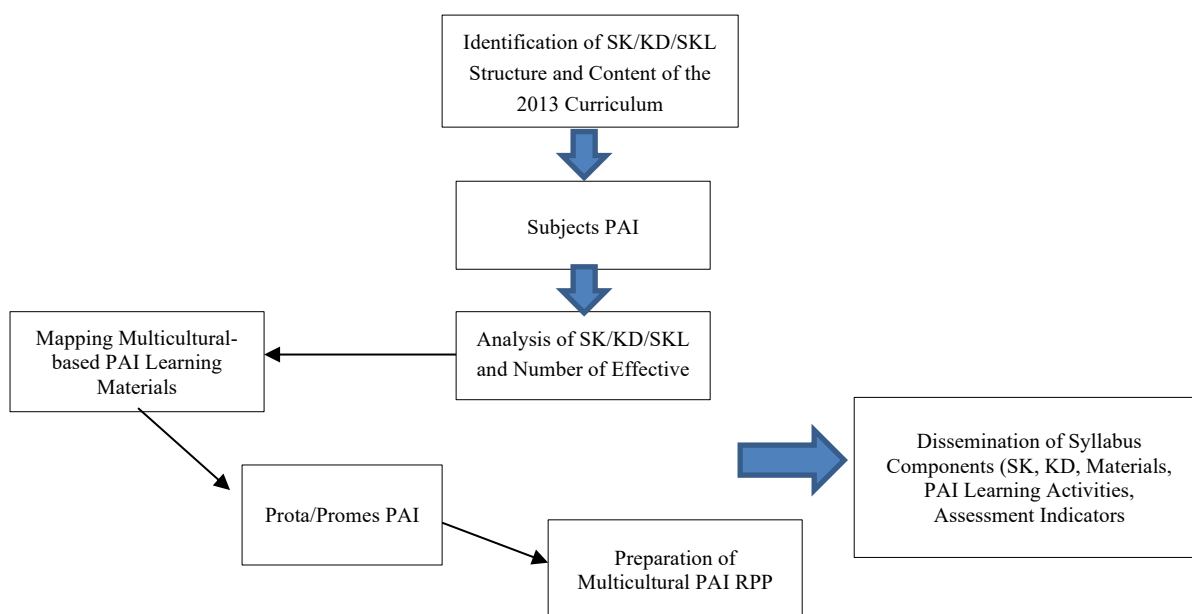


Fig. 1 Preparation of Multicultural-Based PAI RPP

This is in line with the three characteristics in multicultural education which are also contained in multicultural values in the Islamic perspective, namely: 1) *Al-musyawah, al-musawah, and al-adl* by the characteristics of the principles of democracy, equality, and justice, 2) *Hablun min al-nas, al-ta'aruf, al-ta'awun, and al-salam*, according to the characteristics oriented to humanity, togetherness, and peace. 3) *Al-ta' adjudicate, al-tanawwu' al-tasamuh, al-rahmah, al-afw, and al-Ihsan*, according to the characteristics of developing an attitude of acknowledging, accepting, and appreciating diversity (Abdullah Munir, 2010).

With multicultural awareness, it is hoped that it will reduce conflicts and signs of the nation's destruction. However, building awareness about multiculturalism is a challenging thing. It takes hard work and determination to be able to make it happen. One solution is to bring multiculturalism to schools through multicultural education. With multicultural education in schools, it is hoped that the national brotherhood of students can be awakened from an early age. At a minimum, they can build awareness of the importance of mutual tolerance and respect for differences in ethnicity, religion, ethnicity, and culture of the multicultural Indonesian society (Awaru, 2017). Multicultural education is a method of increasing all individual abilities that respect and appreciate differences due to cultural diversity. This multicultural education is more focused on cultural pluralism based on mutual respect (Salsabila et al., 2022).

Implementation of Multicultural-based Islamic Education Learning Management Management in the digitalization era

From the findings of research that has been carried out that the implementation of multicultural-based Islamic education learning for students in grades V and VI of SDN 01 Kota Bangun is as follows: instilling democratic values, solidarity, and togetherness. One of the ways used to instill democratic

values is by giving assignments in groups at school with discussions students become more active because they are allowed to express arguments and always give awards to their friends. By assigning both group assignments in class and at home, respecting the opinions of others, and realizing that their views are not always correct and there are differences of opinion among them. In addition, the tasks given by the teacher are carried out according to their respective responsibilities and solved together. The teachers implementation of the learning process using Android to learn through YouTube about the customs of the archipelago in Indonesia. This will strengthen the introduction of archipelago culture in Indonesia.

Being in the digital era provides a change in lifestyle and culture of society to become completely digital. Discoveries that can facilitate human life but also cause new problems. These changes change the way and practice of education. The digital era demands that educational institutions use more digital media. Multicultural education in Indonesia in the digital age has positive and negative impacts; it provides new opportunities and challenges. The digital era has changed the life of society, nations, and states. In this digital era, humans prefer socializing on social media rather than in real life. Humans use the internet more often, such as studying, shopping, and searching for information (Salsabila et al., 2022 ;Vinco et al., 2019)

Apart from that, SDN 01 Kota Bangun also held Islamic holiday commemorations (PHBI), such as commemorating the Prophet's Birthday, Isro' Mi'raj, Hijriyah New Year, and others. By having these activities, one of the goals is to foster an attitude of solidarity and togetherness between one another. Instilling the value of compassion and forgiveness can be learned from one of the names of Allah SWT, which includes "Al-Asmaul Husna" is *Alghaffar*, which means Most Forgiving. Allah SWT, of course, will forgive human sins if humans who make mistakes and sins ask Allah SWT for forgiveness and truly repent. Such appreciation of the name of Allah SWT, *Al-Ghaffar*, can make a Muslim/Muslimah a forgiving person.

This is reinforced by (Pustikayasa, 2021) the goals of the Banks multicultural education movement stating that four formulations must be carried out, namely: a) helping individuals to understand themselves more deeply by reflecting on other cultural perspectives; b) equipping students with knowledge about ethnicity and other cultures and their own culture in the "majority" culture and across cultures; c) reduce racial, color and cultural discrimination; d) help students master the basic skills of reading, writing, and arithmetic. Therefore, according to (Budiantoro et al., 2021), digital development bridges this multicultural reality. Digital platforms and multicultural principles offer a way to erode exclusivity, ignorance, and rigidity toward other groups. This necessity in Nawawi's research stated that there are no cultural and territorial boundaries in the digital (technology) era as it is now (Muizzuddin, 2021).

The idea of multiculturalism is considered to be able to accommodate cultural equality, which can reduce vertical and horizontal conflicts in heterogeneous societies where demands for recognition of the existence and uniqueness of culture, religion or belief, and ethnicity are widespread. The result of this paradigm is the creation of an established cultural system and

social order in social life, which is a pillar of national peace. From this view of multiculturalism, the basis for this discourse must be rolled out in the realm of education, which is called multicultural education (Ambo & Herawati, 2021; Effendi, 2019).

This is reinforced in research (Smith et al., 2001) showing that the way teachers incorporate technology into classroom practice differs about several social identity group characteristics, notably race, language, socioeconomic status, gender, and disability. . Students of color, students who speak English as a second language, working-class students, female students, and students with disabilities are most often encouraged to use computers and the Internet in what is commonly referred to as "skills and training in imparting multicultural educational values.

Evaluation of the Management of Multicultural-based Islamic Religious Education Learning in the Digitalization Era

According to Jane R. Mercer's (Pustikayasa, 2021) theory, two types of achievement tests can be used to evaluate multicultural education: tests of academic and non-academic aspects. In the education section, this achievement test model can be practiced using case studies and problem solving techniques. In practice, this technique can be applied by educators by providing reading texts that contain various cases related to issues of multiculturalism, whether in the form of events, situations, or conflicts between different groups.

The results of the study found that the teacher gave the task of searching for youtube about differences in ethnicity, language, and customs, and customs. Then students gave notes about race and origin from regions in Indonesia. Then the task would be collected by students in the form of narratives about various ethnic groups in Indonesia. Then the job of students is to comment on and interpret the reading texts made by students and give reasons for their comments about what they wrote. Educators can then use students' answers to measure their low, medium, and high academic performance. Meanwhile, in the behavioral aspect (non-academic), this achievement test model can be practiced using performance techniques. This technique can be applied by educators by monitoring and observing the process of interaction and communication between students, especially during the learning process.

Concepts that can be included in multicultural material, according to Golnick and Chinn, include racism, sexism, prejudice, discrimination, oppression, powerlessness, injustice, and stereotypes. Alternative themes, topics, issues, and concepts related to multiculturalism must be integrated into the curriculum to develop a more realistic understanding of the heritage and experiences of ethnic and cultural groups, both individually and in groups. This is intended able to build pride in their group (Respect For Self) and develop respect for an ethnic and cultural group to other groups (respect for others) (Mardia et al., 2022). The standard measure used by educators is learning materials that students have studied, especially topics, themes, and concepts related to multicultural values. The evaluation of multicultural-based Islamic education learning carried out at SDN 1 Kota Bangun is still limited to non-academic tests only by monitoring and observing the process of interaction and communication between students.

Meanwhile, according to James Lynch, monitoring and observing student behavior related to multicultural issues can be done internally and externally (Mark K. Smith, 2002; Machmud, 2020). Internally, the monitoring and observation of student behavior related to issues of multiculturalism are carried out by educators in schools because the process takes a long time. Therefore monitoring and observation activities need to be carried out comprehensively and continuously. At the same time, external monitoring and observation can be involved by parents at home. Educators prepare a checklist and give it to parents for monitoring and observation instruments. Thus, it can be concluded that the evaluation of the multicultural education curriculum is carried out to determine the level of success in achieving multicultural education competencies (cognitive, affective, and psychomotor potential), then to make improvements to the learning that has been done previously (Abdullah et al., 2022).

Evaluation of learning in the multicultural education curriculum is based on the following principles: (a) cultural diversity is the basis for determining philosophy; (b) cultural diversity is the basis for developing various components of the curriculum, such as objectives, content, processes, and evaluations; (c) Culture within the education unit is a learning resource and object of study that must be part of student learning activities, (d) the curriculum acts as a medium in developing regional culture and national culture (Ridlwani et al., 2020).

CONCLUSION

Based on the above description of multicultural education-based classroom management in the digitalization era at SDN 1, Kota Bangun that the dimensions of multicultural values in the learning process in the classroom from the aspects of planning, implementation, and evaluation by integrating RPP, syllabus, procedures, methods, media, and evaluation which consists of (1) dimensions of multicultural, (2) dimensions of curriculum and (3) dimensions in teaching materials consisting of values of tolerance, equal rights, matters of brotherhood, justice, and social ethics. In multicultural education, communication on social media requires a good understanding through social media literacy to suppress the negative impacts caused by the flow of existing information. Apart from social media literacy, character education can also be a filter in using social media. Evaluation in multicultural education needs to be added to the academic field, both in written and non-written tests. For future researchers of education and cultural studies (cultural studies) in Indonesia, the results of this research should be used as a basis for assumptions, how fragile the development of Multicultural Islamic Religious Education learning in schools is so that it is included in the curriculum.

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