The Strategy of Islamic Religious Education Teachers in Implementing Multicultural Values in Gunung Jati Islamic SMP Perumnas II Tangerang

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Abstract
The affirmation of the importance of instilling multicultural values in education is contained in the SISDIKNAS Law Number 20 Year 2003 Paragraph 1 which explains that education is held in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism. Perumnas II Tangerang city which became the center of education. The condition of students studying at SMP Islam Gunung Jati have very diverse backgrounds in terms of religion, language, ethnicity, culture, social status. This is deemed necessary through the strategy of Islamic religious education teachers to instill multicultural values. The research method used in this study is a qualitative research method and the type of research used is descriptive qualitative, the data collection technique uses interviews, observation, and documentation, while in analyzing the data using data reduction, data presentation, and drawing conclusions and testing the validity of the data using source triangulation technique. The results of the study found that the condition of school residents at Gunung Jati Islamic Junior High School was quite diverse, the strategy of Islamic religious education teachers in instilling multicultural values at Perumnas II Tangerang City at SMPI Gunung Jati used two strategies, namely the first inquiry strategy, namely a strategy that tends to involve students interacting actively, creatively, this raises openness in thinking (the value of openness), the value of humility, and the value of freedom. Second, contextual learning strategies where students not only understand the material but with awareness that they can apply it in everyday life, this raises an attitude of mutual respect (tolerance), spreading the values of peace and humanity. The supporting and inhibiting factors in implementing this strategy include internal physiological and psychological factors and external factors from family, school, and community.

Key words: multicultural, strategy, values

Introduction
In reality, the Indonesian nation has a diversity of languages, social, religious, political aspirations, and economic capabilities. This diversity is very conducive to the emergence of conflicts in various dimensions of life, both vertical and horizontal conflicts (Mahfud, 2016: 8). If this nation wants to be strong, it is necessary to have mutual respect,
respect, understanding and mutual acceptance of each individual who diverse, so that they help each other to work together in building developed and developing countries.

In the current era of capitalism, educational institutions do not have much time to teach students about building an empowering culture. To have individuals who are responsible for themselves and respect other individuals requires an understanding, that differences are not a problem. What is more important is how to make these differences beautiful, dynamic, and a blessing. Therefore, in education it is necessary to apply multicultural values. Because Allah SWT recommends to humans to do good and prevent evil actions in the Qur’an Surah Al-Imran verse 104:

"And let there be a group of people who call on goodness, enjoin the right and forbid what is evil, they are the people. -lucky people" (QS Ali Imron: 4)

According to Azyumardi Azra in (Suryana, 2015: 100) Multiculturalism is a process of empowerment. Multiculturalism is basically a world view that can be translated into various cultural policies that emphasize acceptance of religious, plurality, and multicultural realities in people's lives. Multiculturalism can also be understood as a world view embodied in political consciousness.

In Law no. 20 of 2003 concerning the National Education System in Article 13 paragraph (1) it is stated that the education pathway consists of non-formal and informal education that can complement each other. School is one of the educational pathways used in the application of education. The role as an institution that helps the family environment, the school is tasked with educating and teaching as well as improving and refining the behavior of students brought from their families (Hasbullah, 2012: 49).

Teachers have a function to train and discipline the minds of students, provide moral and religious education, instill awareness of nationalism and patriotism, and become good citizens. Teachers who have multicultural roles and awareness, namely awareness to provide educational services to people who have different needs (Suryana, 2015: 277). The reason why Islamic Religious Education (PAI) is included in the idea of multicultural education. Because the Characteristics (PAI) have a multicultural perspective, namely:

a. Learning to live in differences
b. Building mutual trust,
c. Maintaining mutual understanding,
d. respecting, mutual respect, conflict and violent reconciliation, the opinion of Zakiyuddin Baidhawy (Suryana, 2015: 326). From the characteristics of Islamic Religious Education above, it can be said that Islamic Religious Education in essence already contains the concept of multicultural education. This can be seen from the concept of respecting adherents of other religions as a form of national unity and unity, especially unity and integrity within the scope of the education system in schools. Therefore, a PAI teacher is expected to be able to understand and implement multicultural values in their duties so that they are able to create a civilization that is tolerance, democracy, tolerance, justice, harmony and other human values (Suryana, 2015: 328).

The role of PAI teachers with the development of modern times and the increasing number of advanced technologies, then as PAI teachers are obliged to direct, guide and develop the emotional and spiritual intelligence of their students to be more careful in facing the era of globalization. Education is an element that cannot be separated from culture. Education is a product of human culture and is an integral part of culture. The main essence of education is an effort to pass on, to pass on, the noble values of a developing culture.

**Definition of Strategy**

The term strategy (strateg) comes from "noun" and "verb" in Greek. As a noun, strategos is a combination of the words Stratos (military) with ago (to lead). As a verb, strategos means to plan (to plan). Mintzberg and Waters, suggest that strategy is a general pattern of decisions or actions (strategies are realized as patterns in streams of decisions or actions). Hardy, Langlay, and Rose in Sudjana, suggest that strategy is perceived as a plan or a set of explicit intention preceeding and controlling actions (strategy is understood as a plan or will that precedes and controls activities) (Majid, 2013: 3).

**Formulation of the Problem**

Based on the identification and limitation of the problems described above, the problems studied are:

What are the steps taken by PAI teachers in instilling cultural values.

**Literature Review**
Theoretical Framework And Strategy

Strategy in general has the meaning of an outline to act in an effort to achieve the goals that have been determined. Based on teaching and learning, strategies can be interpreted as general patterns of student teacher activities in the realization of teaching and learning activities to achieve the goals that have been outlined (Hardini, 2012: 12).

There are four basic strategies in carrying out teaching and learning which include the following (Djamarah, et al, 2010: 5-6):

a. Identify and apply the specifications and personalities of students as expected.
b. Choose a teaching and learning approach system based on the aspirations and views of the community
c. Learning Strategy The learning process runs optimally, it is necessary to have a plan for making learning strategies. In achieving the learning objectives that have been formulated contain abilities, cognitive, affective and psychomotor (Trianto, 2011: 129)

Cognitive Domain

Cognitive domain is a domain that includes mental (brain) activities. All efforts concerning brain activity are included in the cognitive domain. According to Bloom, in the cognitive domain there are six levels of thinking processes, starting from the lowest level to the highest level. The six levels are: Knowledge (knowledge / memorization / memory), comprehension (understanding), application (application), analysis (analysis), synthesis (synthesis), evaluation (assessment).

Effective Domain

The affective domain is a domain that relates to a person’s attitude which changes can be predicted when a person has a high level of cognitive mastery. The type of affective learning outcomes will appear in students in various behaviors such as: attention to lessons, discipline, learning motivation, respect for teachers and classmates, study habits and social relationships.

Psychomotor domain

Psychomotor learning outcomes were proposed by Simpson (1996). The learning outcomes are seen in the form of individual skills and abilities to act. There are six skill levels, namely:

a. Reflex movements (skills in involuntary movements); b. skills on conscious movements;
b. Perceptual abilities, including visual differentiation, auditory, motor, and so on;
c. Abilities in the physical field, such as strength, harmony and determination;
d. Skill movements, ranging from simple skills to complex skills;
e. abilities related to nondecursive communication, such as expressive and interpretive movements
f.

Understanding Teachers and Teacher Duties

Understanding Islamic Religious Education

Teachers Teachers are adults who are responsible for providing assistance to students in their physical and spiritual development, in order to reach a maturity level, able to stand alone and meet the level of maturity, able to stand alone fulfill their duties as servants and caliphs of Allah SWT and able as social beings and as independent living beings (Djaramah, 2014: 44).

The Islamic religious education teacher is a religious teacher in addition to carrying out teaching tasks, namely conveying religious knowledge, he also carries out educational and coaching tasks for students, he helps personality formation and moral development, also grows and develops the faith and devotion of students.

Islamic Religious Education teacher is one of the factors that affect the quality of education. Experts say that, no matter how good a curriculum is, its results depend largely on what teachers do both inside and outside the classroom. The quality of learning in accordance with the signs of Islamic religious education is also influenced by the creative attitude of teachers to choose and implement various approaches and learning models. Therefore, teachers must grow and develop their creative attitude in managing learning by selecting and establishing various approaches, methods, learning media that are relevant to students’ conditions and competency achievement (Majid, 2006: 166).

Duties of Islamic Religious Education Teachers

The teacher is someone who provides knowledge. In the Law on Teachers and Lecturers No. 14 of 2005 article 2, teachers are said to be professionals which means that the work of teachers can only be carried out by someone who has academic classification, competence, educator certification in accordance with the requirements for each type and certain level of education.
Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education through formal education, primary and secondary education (Suprihatiningrum, 2016: 24). While the teacher in teaching and as a servant in education, the teacher must also understand his duties as follows (Usman, 2010: 7):

a. The duties of the teacher as a profession include educating, teaching and training. Educating means continuing and developing the values of life. Teaching means continuing and developing science and technology. While training means developing skills in students.

b. The task of teachers in society, namely educating the nation towards the formation of Indonesian people wholly based on Pancasila and is a determinant of the progress of a nation.

c. The task of teachers in humanity includes that teachers in schools must be able to make themselves as second parents. He must be able to attract sympathy so that he becomes the idol of his students. Whatever lesson is given, it should be a motivation for students to learn.

Responsibilities of Islamic Religious Education Teachers

The teacher is the person who is responsible for the intellectual life of the students. A capable moral personality is what is expected of every student. No teacher expects his students to become the trash of society. For this reason, teachers with full dedication and loyalty try to guide and foster students so that in the future they become useful people for the homeland and nation.

Teaching Models in the Application of Multicultural Values in Schools

Teaching Models in Inculcating Multicultural Values in Schools

The core of the purpose of Islamic education is to form good morals, one of which is humans who have an attitude of tolerance in socializing. The planting of multiculturalism in schools will become a medium of training and awareness for the younger generation to accept differences in culture, religion, race, ethnicity and needs among others and want to live together peacefully. In order for this process to run as expected, we should accept that multicultural education is socialized and disseminated through educational institutions, and, if possible, established as part of the educational curriculum at various levels, both in government and private educational institutions. Moreover, the multicultural paradigm is implicitly also one of the concerns of Article 4 of Law No. 20 of 2003 National Education System. In the article it is explained that education is held in a democratic manner, not discriminatory by upholding human rights, religious values, cultural values and national pluralism.

Islamic Religious Education and Its Implementation in Multicultural Education

Understanding Multicultural Multicultural

Education according to James Bank is education for people of color. That is, multicultural education wants to explore differences as a necessity (God's gift/sunatullah). Then, how can we respond to these differences with tolerance and enthusiasm (Mahfud, 2016: 175).

Meanwhile, according to Hilda Hernandez, multicultural education is a perspective that recognizes the political, social and economic realities experienced by each individual in complex and culturally diverse human encounters, and reflects the importance of culture, race, sexuality and gender, ethnicity, religion, status. social, economic, and exceptions in the educational process (Mahfud, 2016: 176). Along with the times and advances in science and technology, people's lives have become very complex, and are progressing rapidly. In this society, we find formal schools, in addition to education in the family, whose content and way of implementing education are far different. Even more so at this time, we live in very fast and radical changes with regard to the world of education, both in terms of content, method of implementation or administration (Mahfud, 2016: 35–36).

Characteristics of Multicultural Education Cultural

Characteristics include culture as something general and specific, culture as something that is learned, culture as a symbol, culture as forming and complementing something natural, culture as something that is done together as models, and culture as something that is adaptive. Multicultural education usually has the following characteristics (Mahfud, 2016: 187):

a. The goal is to form a "human culture" and create a "cultured (civilized) society".

b. The material teaches noble values of humanity, national values, and values of ethnic (cultural) groups.

c. The method is democratic, which respects aspects of differences and cultural diversity of nations and ethnic groups (multiculturalist).
The evaluation is determined on the assessment of the behavior of students which includes perceptions, apperceptions, and actions against other cultures.

**Multicultural Education Orientation**

In education in particular and every activity in general there must be a purpose or orientation. Among them there are 3 orientations for multicultural education:

a. Content orientation can be developed in several ways, borrowing four frameworks from JA Banks, curriculum reform can be approached through several approaches: First, the Contributive Approach is the approach that has the least involvement in multicultural education reform. Second, the Additive Approach is a content-oriented program that takes the form of adding content, concepts, themes, and perspectives to the curriculum without changing its basic structure. Third, the Transformative Approach which actually seeks to change the structure of the curriculum and encourage students to see and review old concepts, issues, themes and problems and then renew understanding from various ethnic perspectives and points of view. Fourth, the Social Action Approach which combines a transformative approach with activities that seek for social change (Mahfud, 2016: 188).

b. Student Orientation i.e.: Multicultural education an attempt to reflect on the growing diversity of Indonesian society and particularly class diversity, many programs move beyond the existing curriculum to meet specific academic demands—namely a careful effort to define the groups that develop in students, including groups minority. The student-oriented program was intended to improve the academic achievement of these groups, even though at that time they did not feel and did not involve themselves in extensive changes in curriculum content. This program is designed to help students culturally and religiously make the transition into mainstream education. In this way, the program needs to look at the cultural and religious backgrounds of students (Mahfud, 2016: 188).

c. Social orientation, namely: The emphasis of this program is on efforts to reform schools and the cultural, political context of schooling with the aim of having a broad influence on increasing cultural, religious and ethnic tolerance as well as social prejudices that grow and are rooted in society. The orientation of this kind of program includes programs designed to increase all forms of contact and encounter between religions, between ethnicities, and between cultures (Mahfud, 2016: 188). From the explanation above, it can be concluded that multicultural education is an alternative education that respects and respects various freedoms. Therefore, as an alternative education, it must have a clear orientation, namely the orientation that should be built is the orientation of humanity, togetherness, welfare, proportionality, recognizing plurality, anti-hegemony and anti-domination.

**The Role of PAI Teachers in Implementing Multicultural Islamic education**

As a PAI teacher, especially in schools and generally in Indonesia, he has an important role in contributing to national unity in the future. In this case, the concept of Islamic education that cares about pluralism will have a positive meaning if it is broadly reflected in the actual reality of the life of a pluralistic Indonesian nation. Because education is considered as an important instrument. Until now it is still believed to have a big role in shaping the character of the individuals who are educated.

This is with a consideration that one of the roles and functions of religious education is to increase the diversity of students with their own religious beliefs, and to provide the possibility of openness to foster tolerance towards other religions. In this context, of course the teaching of Islam taught in schools is required to always instill multicultural values in schools. The teacher’s role in this case is as follows (Suryana, 2015: 276):

a. Teachers must be able to be democratic. That is, in all his behavior, both his attitude and his words are not discriminatory (being unfair or offensive) students who adhere to a different religion from him.

b. Teachers should have a high concern for certain events related to religion. Besides that, the role of teachers in learning Islamic education in schools is expected to be able to form personal piety and social piety, so that Islamic education hopes to eliminate the spirit of group fanaticism, intolerant attitudes among students to strengthen segregation and division of religious life as well as religious unity and integrity.

Teachers have the main professional task of educating, teaching and training of the three realized in a unitary learning activity, taught with various strategies and ways to make it easy to understand, therefore it is said that the main role of Islamic Education teachers is (Ramayulis, 2010: 75):

a. The task of purification, namely, the teacher should develop and clean the souls of students so that they can get closer to Allah SWT, keep them away from evil, and keep them in their nature.

b) The task of teaching, namely, the teacher should convey a variety of knowledge and experience to students to be translated into behavior and life.

It is necessary to start from the learning process related to this, so Islamic religious education in private and public schools is expected to be able to instill spural multicultural values so that in the learning process in schools, namely
by using learning that leads to efforts to appreciate differences between fellow human beings, so that embodied the peace and tranquility of the order of community life.

Some of the explanations above can be concluded that educators are an important factor in implementing moderate religious tolerance values in the learning process in schools. Educators have an important position in multicultural education because they are a target of this educational strategy. If a teacher has a moderate paradigm of religious understanding, he will also be able to teach and implement multicultural values in religion to students at school (Ramayulis, 2010: 75).

Multicultural Islamic Education is a process of transformation and internalization of basic values and the ideal of Islamic teachings that seek to accentuate aspects of humanity's differences and disparities in its broad context as the Sunnat of Allah which must be accepted wisely and gracefully in the midst of a pluralistic multicultural humanity in all its dimensions to create a just order of life (Suryana, Rusdiana, 2015: 324). Islam does not discriminate in the treatment of a person based on race, religion, ethnicity, ethnicity, or nationality, only one's piety distinguishes him before the Creator. An explanation of the obligation of a Muslim to be a peacemaker, namely to always maintain peace and harmony in life in his environment. To realize this kind of multicultural-based Islamic education, in detail there are several aspects that can be developed from the concept of multicultural Islamic education, namely:

a. Multicultural Islamic education is education that respects and embraces all forms of diversity. Thus, it is hoped that wisdom will grow in seeing all forms of diversity that exist.

b. Multicultural Islamic education is a systematic effort to build understanding, understanding and awareness of students towards multicultural reality. It is important to do this, because without systematic efforts, the reality of diversity will be understood sporadically, fragmentary or even lead to extreme exclusivity.

c. Multicultural Islamic education is not forcing or rejecting students because of ethnic, religious, racial or group identity issues. Those who come from various differences must be positioned equally, legally and given the right medium to appreciate the characteristics they have. In this kind of condition, no one is superior between one student and another. Each has the same position and must receive the same treatment.

d. Multicultural Islamic education provides opportunities for the growth and development of a sense of self for each student. This is important to build self-confidence, especially for students who come from economically disadvantaged groups, or relatively isolated groups.

So here it is clear that multicultural Islamic education is inspired by normative Islamic ideas.

Then to be in line with the above aspects, in learning that aims to instill multicultural values, education teachers should be able to choose methods and models that are appropriate to the conditions of participants in school, because the method is the most important means in achieving learning objectives. At the same time it opens up opportunities for teachers to develop other methods that are believed to be able to achieve goals.

Thus, multicultural Islamic education means that education can no longer make students a mere complement in the learning process. Teachers should not dominate the learning process. Because students must be considered, assessed, accompanied and taught as children, not as mini parents or mini soldiers, but as children who are given opportunities according to their capacity as children.

**Islam Education and the Concept of Multicultural Values**

*Understanding Multicultural Values*

Values are at the core of every culture. In this case, it includes moral values that govern the rules of living together. Moral itself has developed from an early age. Children's personality and social development, for that moral education will more or less affect attitudes or behavior when interacting with other people (Mahfud, 2016: 176).

Education that focuses on multicultural education according to the concept, although none of the concepts have been permanently applied. The opinion of Paulo Freire (an expert on liberation education), that education is not an "ivory tower" that tries to stay away from social and cultural realities. Education, according to him, must be able to create an educated and educated society, not a society that only glorifies social prestige as a result of the wealth and prosperity it experiences (Mahfud, 2016: 176).

James Banks (1994) in Mahfud Choirul explains that multicultural education has several interrelated dimensions, namely: First, Content Integration, which integrates various cultures and groups to illustrate basic concepts, generalizations and theories in subjects/disciplines. Second, the knowledge construction processes, which bring students to understand the implementation of cultural implications in a subject (discipline). Third, an equity pedagogy, adapting teaching methods to the way students learn in order to facilitate the academic achievement of students who are diverse in terms of race, culture (culture) or social (Social). Fourth, prejudice reduction, which is to identify the racial characteristics of students and determine their teaching methods. Then, train groups to participate in sports activities, interact with all staff and students of different ethnicities and races in an effort to create a tolerant and inclusive academic culture.
In the concept of Prof. HAR Tilaar, the focus of multicultural education is: revealing that multicultural education programs can be used both at descriptive and normative levels, describing educational issues and problems related to multicultural society. Furthermore, it also includes an understanding of considerations of educational policies and strategies in a multicultural society. In this descriptive context, the multicultural education curriculum must cover subjects such as; tolerance, themes regarding ethno-cultural and religious differences, the dangers of discrimination, conflict resolution and human rights mediation; democracy and plurality, multiculturalism, universal humanity and other relevant subjects (Mahfud, 2016: 180).

Based on the above concept, multicultural education is a process of inculcating a respectful, sincere, and tolerant way of life towards cultural diversity living in the midst of a plural society. With multicultural education, it is hoped that there will be resilience and mental flexibility of the nation in facing social conflicts, so that national unity is not easily broken and cracked. This multiculturalism-based education will be able to instill the values of pluralism, humanism, and democracy directly in schools to students. Especially for educators to be able to design learning based on the diversity of abilities, social background of students, religion, culture and others. This must be considered in the application of the most important multicultural education strategies and concepts in this strategy not only so that students easily understand the lessons learned, but will also increase their awareness to always behave humanist, pluralist and democratic. Likewise, a teacher does not only master the material professionally but also must be able to instill the core values of multicultural education such as: humanism, democracy and pluralism.

Diversity needs to be instilled from an early age so that the younger generation is able to have a more positive paradigm of thinking in looking at things that are “different” from themselves. The hope is the development of sympathetic moral attitudes and behavior. Multicultural education is expected to be a solution to the problem of the nation’s moral degradation.

To understand the standard of multicultural values in the context of religious education, according to Zakiyuddin Baidhayw, there are several characteristics. These characteristics are:

Learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, conflict and nonviolent reconciliation (Suryana, 2015: 326).

Methods

Qualitative Research Design

This type of research uses qualitative methods. According to Syaodih Sukmadinata (2012:73) qualitative is shown to describe descriptive research and describe existing phenomena, both natural and human engineered, which pay more attention to the characteristics, quality, interrelationships between activities.

This study uses a qualitative approach, which is trying to get complete information about the strategy of Islamic Religious Education Teachers in Instilling Multicultural Values in Islamic Junior High School Gunung Jati Perumnas II Tangerang City. Qualitative technique is used as an approach in this research, because this technique is to understand rational reality as a subjective reality, especially residents of SMP Islam Gunung Jati Perumnas II Tangerang City

Population and Sample / Determination of informants

In qualitative research does not use the term population, because qualitative research departs from certain cases that exist in certain social situations and the results of the study will not be applied to the population but transferred to other places in the social situation of the case studied. The samples in qualitative research are not called respondents, but as resource persons, or participants, informants, friends and teachers in the study (Sugiyono, 2009:216). The resource persons (sample) in this study were Islamic Religious Education Teachers at Gunung Jati Islamic Junior High School Perumnas II Tangerang City, totaling 3 people.

Interview Guide

In this study the authors conducted research on 1 variable strategy of Islamic Religious Education Teachers in Instilling Multicultural Values in Islamic Junior High School Gunung Jati Perumnas II Tangerang City with the following achievement indicators:

a. Submission of multicultural understanding to students
b. Teaching multicultural values to students
c. Training students to instill multicultural values
**Instruments and Techniques of Data Analysis**

**Instrumentation Data Collection**

Instrumentation is a tool used to measure the variables studied. Instruments or data collection tools must be in accordance with the purpose of data collection. In qualitative research, the instrument or research tool is the researcher himself (Sugiyono, 2010: 305). The instruments used in this study were a list of questions for interview guidelines, an observation sheet to collect observation data and a document sheet to record the data obtained from the documentation.

**Interview with PAI Teachers at Islamic Junior High School Gunung Jati Perumnas II Tangerang City**

- What do you understand or know about multiculturalism? In your opinion, should multicultural insight be given to school residents?
- Has there been a load of multicultural values in Islamic religious education so far?
  
a. What are the benefits of multicultural values for school members, especially students?
  
b. What multicultural values have you instilled in these students of Gunung Jati Islamic Junior High School Perumnas II Tangerang City?
  
c. During your time as a PAI teacher, have you tried to apply Islamic education with a multicultural perspective?
  
d. What are the supporting and inhibiting factors of father/mother in instilling multicultural values in SMP Islam Gunung Jati Perumnas II Tangerang City.

**Data Collection Techniques**

The data collection method is intended to obtain reliable materials, information, facts, and information (Widoyoko, 2016: 33). To get valid data, in this study the author uses methods which include the following:

**Observation**

Method This method is used to see and observe directly the situation in the field so that researchers get a broad picture of the problems studied (Widoyoko, 2016: 46). Observations made by researchers at Gunung Jati Islamic Junior High School Perumnas II Tangerang City cover the strategies of Islamic Religious Education Teachers in instilling multicultural values in students both inside and outside the classroom in learning activities. Not only focusing on the educators, but the researchers also observed the activities carried out by students at school.

**Interview Method.** Interview is a way of collecting directly from the source about various social phenomena, both hidden and visible (Widoyoko, 2016:40). The party who will be interviewed by the researcher related to this research is the Islamic Religious Education Teacher at Gunung Jati Islamic Junior High School, Perumnas II Tangerang City. The main focus in this research is the Strategy of Islamic Religious Education Teachers, therefore the object of the interview is the Islamic Religious Education Teachers themselves.

There are 3 PAI teachers at Gunung Jati Islamic Junior High School Perumnas II Tangerang City, namely: Mrs. Siti Nuraliyah, S.Pd.I, Mr. Jasmai S.Pd.I, and Mr. Taryudi S.Pd.I. PAI teachers do in instilling multicultural values including methods, sources and learning media both inside and outside the classroom while teaching Islamic Religious Education at SMP Islam Gunung Jati Perumnas II Tangerang City.

**Documentation.** Method The documentation method is looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas, and so on (Arikunto, 2013: 274).

**Data Analysis Techniques Data**

Analysis is carried out after the data is obtained from the sample through the instruments that have been selected and will be used to answer problems in research or to test the proposed hypothesis through data presentation (Suliswiyadi, 2015: 134).

In this case, the writer uses Miles and Hubermen's interactive analysis model, namely data analysis activities through data reduction, display, conclusion drawing/verification (Suliswiyadi, 2015: 134).

Data Reduction, namely the data obtained from the field is quite a lot for that it needs to be recorded carefully and in detail. The longer the researcher is in the field, the more data obtained, more complex and complicated. Reducing means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns.

Data Display, after being reduced, the next step is to display the data. In qualitative research, the presentation of data can be presented briefly, the relationship between categories and the like. The most frequently used for presenting qualitative data is narrative text. Conclusion drawing/verification, the third step is drawing conclusions and verification.
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