



Implementation of multicultural education perspective based on Islamic values facing the post-truth era in sociology social studies learning

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ABSTRACT

This research aims to analyze the relationship between the harmonization of multicultural education perspectives with Islamic values, implement a multicultural education model based on Islamic values in sociology learning, and analyze the success of the implementation of multicultural education perspectives based on Islamic values in facing the post-truth era. This research uses a qualitative research design with a case study approach. Data was collected using in-depth interview techniques with key informants, namely the vice principal for curriculum, the sociology subject teacher of class XI IPS, and several students of class XI IPS. Observations were conducted in and outside the classroom and in several school activities and documentation studies. Data analysis techniques include pattern matching, explanation making, and time series analysis. The research instrument was validated through the triangulation method and data sources. The results showed that the harmonization of Islamic values-based multicultural education perspectives at Al Azhar 4 Islamic High School is based on the principles of tolerance and equality manifested in the culture of smiles, greetings, cultural festivals, inter-school competitions, and community empowerment social services.

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INTRODUCTION

The conception of education is very concerned with the multiculturalism paradigm in the learning process. Multiculturalism can be called an understanding of equality in diversity (Parekh, 2008). According to Azra (2010), the perspective of multiculturalism is not something that is taken for granted but must be pursued through a process of education for all, as well as education that pays serious attention to the development of tolerance, respect for ethnicity, culture, and religious differences (Rosyada, 2014). Therefore, understanding and awareness of multicultural reality need to be internalized at all levels of education so that it can have a real impact on life broadly in the future. For this reason, multicultural education is very important and urgent to be implemented in schools (Naim & Syauqi, 2008).

The current reality is that the world of education in Indonesia faces various challenges with cases of intolerance, policies that tend to be discriminatory, and cases of bullying (Islami, 2022). This problem is exacerbated when the public space on social media is filled with the spread of hoax information and hate speech to justify group interests. This is a new challenge for our world of education in the post-truth era. Post-truth is a social condition that threatens the legitimacy of science

and people's critical thinking (Valladares, 2022). The post-truth era has several characteristics, namely, first, expressing preferences for emotions over facts in shaping personal beliefs and public debates; secondly, making truth relative, meaning that knowledge producers manipulate political statements and scientific positions; third, issuing contradictory political statements without causing reputational damage in terms of exposing factually incorrect statements; and fourth, polarization of views, which triggers conspiracies (Yatsyk, 2022).

Therefore, in this post-truth era, it is necessary to introduce media literacy, especially digital communication literacy. In education at school, students are expected to understand the mechanisms, techniques, and tricks of using the media as a source of information and learn to add insight and hone critical-analytic thinking skills so they are not trapped in information disruption.

Based on the results of the initial observations that the researchers made, the sociology learning process applied by the teacher was by showing a learning video. Then, students were assigned in groups to answer several questions based on the content in the video. The process of forming groups has not accommodated differences in students' backgrounds based on ethnicity, gender, and academic ability, so there is no awareness of the importance of strength in each group. In addition, science and technology and IMTAQ need to be integrated, including in the selection of learning videos, to emphasize that a multicultural perspective strongly connects with Islamic values. Then, students need more opportunities to do literacy to confirm the contents of the learning videos (Pre-observation, 25 November 2021).

Therefore, the application of multicultural values in sociology learning at Al Azhar 4 Islamic High School in Bekasi City needs to be improved. Sociology as a social science family has a strategic role in shaping students' attitudes so that they have a high social spirit, are tolerant of differences, and uphold equality amid diversity. These characteristics are in line with the multicultural perspective, which emphasizes the values of tolerance, democratization, equality, and justice. These values also have a strong foundation in Islamic teachings as learning guidelines at Al Azhar 4 Islamic High School. Multicultural education's concepts, and values strongly emphasize mutual understanding, respect, fairness, tolerance, and prioritizing deliberation, in line with the goals of Islamic education, namely creating civilized and religious human beings (Andrian & Aripin, 2023; Muzayroh, 2021). So, through research on the implementation of multicultural education based on Islamic values in sociology learning, it is hoped that it will be able to make a constructive contribution to our world of education to promote the values of tolerance and equality in facing the challenges of information disruption in the post-truth era.

METHOD

The research design used in this research is qualitative with a case study approach. Qualitative research explores and understands the meaning of a number of individuals or groups of people originating from social problems (Creswell & Creswell, 2018). The case study is a research method of social sciences or an empirical method of learning that examines phenomena in real-life contexts where the boundary between phenomenon and context is not seen. Therefore, multiple sources of evidence are used (Yin, 2008). The research was conducted at Al Azhar 4 Islamic High School, Bekasi City. The research began with pre-observation activities in November 2021, and then data collection was carried out in February - May 2022. This study took the subject of class XI IPS students in the even semester in the subject of Sociology in the chapter Social Harmony in a Multicultural Society. The selection of teacher subjects, namely fellow sociology teacher colleagues, to collaborate in collecting research data. As for the elements of the School Leadership, namely the Deputy Head of School in the Curriculum field.

Data collection techniques used are: First, interview. Interviews in this study were conducted in-depth (in-depth-interview), are a procedure for obtaining information through a direct and intensive face-to-face question and answer process between the interviewer and the informant, with or without the help of an interview guide for research purposes, where the interviewer and informant are involved in social life for a relatively long time (Runtu et al., 2015). Second, observation is a systematic observation and recording of the elements that appear in a symptom on the research object (Widoyoko, 2016). Third, documentation study. In this study, the documentation results were in the

form of photos of the learning process and the course of interviews between researchers and informants, as well as the results of group project work in the form of posters and screenshots of learning videos.

The technique used in checking the validity of the data is the triangulation technique. The triangulation technique is a data collection technique that combines different data collection techniques and existing data sources (Mulyatiningsih et al., 2014). The triangulation technique used in this study is a triangulation technique based on information sources and methods (Sugiyono, 2018). Method triangulation was done by comparing research results with different data collection techniques through in-depth interviews, participant observation, and documentation studies.

Method triangulation is intended to validate data reliability. In addition, source triangulation is also used, namely exploring and validating the truth of certain information through various sources of other data acquisition. This technique was carried out through in-depth interviews with teachers in the field of sociology, informants from class 11 social studies students, and vice principals in the field of curriculum. This was done to obtain comprehensive data.

The data analysis techniques used in this case study are pattern matching, explanation making, and time series analysis (Yin, 2008). First is pattern matching, which compares patterns based on empirical data (observations, interviews, and documentation) with predicted patterns. If there are similarities between the two patterns, the results strengthen the internal validity of the research case study. Second, clarifying data, namely providing explanations by analyzing research case study data, then data is tested, theoretical statements are corrected, and evidence is reviewed from a new perspective so that the information obtained is more detailed, accurate, and easy to conclude. Third, time series analysis, namely finding the stages of the process of occurrence of phenomena through chronological analysis, namely analysis of the sequence of events.

RESULT AND DISCUSSION

The Relationship Between the Harmonization of Multicultural Education Perspectives and Islamic Values

Research Findings

SMA Islam Al Azhar 4 strives to present Islamic school activities that reflect tolerance, equality, and justice. As the observations made by the researchers, in terms of implementing school rules, they are very effective in creating a conducive atmosphere regarding social interaction between school members. Even though the religious background is homogeneous, because the students come from different regions and ethnic groups, namely from the Betawi, Javanese, Sundanese, Minang, Malay, Batak, Madura, and Bugis tribes, and the physical conditions of the students are different so potential for racism and bullying to occur. Therefore, the commitment to apply school rules and the habit of 3S (smile, greet, regards) is the basis for forming the character of tolerant and humane students.

Meanwhile, cultural festival activities, creative seminars, and the Al Azhar Cup will be carried out from 11 to 15 October 2022 at Al Azhar 4 Islamic High School. The link between these activities is with a multicultural perspective based on Islamic values, namely students performing the saman dance, one of the dance creations from the Aceh region, which is very thick with cultural elements and religious values. The researcher observes a very high interest from the students to participate in preserving this saman dance, so this regional art continues to exist amidst the millennial generation's interest in pop cultures from the West.

Of course, the hope is that these students are not only good at dancing and memorizing the song but also able to appreciate and implement the meaning contained in the accompaniment of the saman dance song in everyday life. The series of activities continued with creative seminars to develop innovations among students for entrepreneurship by utilizing digital platforms. The hope is that the millennial generation will create many local products to minimize dependence on products from Western culture. Then, at the end of the activity, namely the Al Azhar Cup in the form of a competition for students between schools, both public, private Islamic and non-Islamic schools. The

competitions include futsal, basketball, badminton, table tennis, e-sports, regional dance creations, and band music. Through these competitions, it is hoped to increase a sense of brotherhood inequality and sportsmanship.

Then, Al Azhar 4 Islamic High School held social service and community empowerment activities aimed at forming students' character to have a socially caring spirit and empathy for the conditions of the surrounding community. This activity is a manifestation of the school's commitment to implementing religious values, namely helping each other in terms of goodness, which is in line with the cultural values of the Indonesian people. It can be drawn that Al Azhar 4 Islamic High School not only seeks to build a relationship of Islamic values with a multicultural perspective through prevailing dogmas and norms but also harmonizes the two in the form of school activities.

Table 1. Multicultural Perspective Harmonization Strategy based on Islamic Values

No.	Activity	Harmonization of Multicultural Perspectives based on Islamic Values	Description
1	Adhere to the 3S School Rules and Culture (Smile, Greet, Regards)	Value of Tolerance, Equality and Justice	Regulate student behavior not to be discriminatory, racist, bullying by getting used to respecting differences in background, respecting each other, and being friendly to anyone.
2	Al Azhar Cup	Value of Tolerance, Equality and Justice	Increase a sense of brotherhood among students between schools and uphold sportsmanship in competition.
3	Cultural Festival and Creative Seminar	Value of Tolerance and Equality	Implementing harmonization of Islamic local culture and increasing creativity among students.
4	Social Service and Community Empowerment	Value of Tolerance and Equality	Fostering a spirit of social care and empathy for the surrounding conditions.

Discussion of Research Results

The diverse socio-cultural background of Indonesian society ultimately becomes the foundation for the realization of education that can accommodate existing diversity. An inclusive educational perspective is the hope for creating an educated generation tolerant of differences. The reality of education that cannot be separated from the diversity of cultures, ethnicities, religions, and races is the starting point for the importance of implementing a multicultural education perspective. The multicultural approach in education is expected to effectively provide a large content of character education and be able to facilitate students to build knowledge, adapt to the environment, and familiarize themselves with the environment, all of which can be developed through learning a power full of social studies or by approaching various social science disciplines (Soebijantoro, 2016).

Al Azhar 4 Islamic High School in Bekasi City is one of the private Islamic high schools that pays attention to discourse and diversity issues. Even though all school members are Muslim, SMA Islam Al Azhar 4 strives to provide non-discriminatory services in learning and school activities. Tolerance, democratization, equality, and justice are used as references, and values harmonize with religious teachings. For Al Azhar 4 Islamic High School, the multicultural approach is closely related to Islamic values, so the harmonization of these two things is realized.

As explained in the description of the research data, several activities at SMA Islam Al Azhar 4 reflect the harmonization of multicultural perspectives based on Islamic values, namely the application of rules with Islamic nuances but aiming to create harmonious social relations. Like the 3S culture, then the ban on racist behavior and bullying (Marzuki & Imron, 2023). These rules have a basis in Islamic religious sources, recommendations for good behavior, mutual help in kindness, and prohibitions against mistreating fellow human beings. Through applying these rules, students will form a tolerant attitude respecting differences, non-discrimination, and increasing a sense of brotherhood among others.

Then, there are Islamic cultural festival activities. Al Azhar 4 Islamic High School seeks to produce an educated, cultured generation. Therefore, one of the extracurriculars being developed is

regional creation dance. The Islamic cultural festival activities feature various regionally created dances that aim to preserve traditional arts and provide insight to students that Indonesian culture is correlated with Islamic values. For example, the saman dance, whose songs are very thick with the meanings of Islamic cultural values.

The description above is in line with the opinion of Azra (2010) that the multicultural perspective based on Islamic values is a vehicle to provide awareness to students that Indonesian society is a pluralistic society. Communities with diverse cultures, beliefs, languages, races, and ethnicities are expected to foster important attitudes and values for realizing social harmony and peace. Multiculturalism is becoming a new policy response to diversity. Multiculturalism as a movement demands recognition (politics of recognition) of all differences as entities in society that must be accepted, valued, protected, and guaranteed to exist (Abdurrahmansyah, 2017). Therefore, harmonizing multicultural perspectives based on Islamic values is a solution to shaping the humanist-religious character of students.

Implementation of a Multicultural Education Model Based on Islamic Values in Social Studies Sociology Learning

Research Findings

The multicultural education model based on Islamic values in Sociology social studies learning is implemented starting from the knowing, feeling, and action phases. From the observations made by researchers in sociology learning in class XI IPS on Thursday, September 29, 2022, Mr. B, as a sociology teacher, tries to design learning that activates students (student center). Beginning with showing learning video media about the multicultural society in Singkawang, West Kalimantan, the students listened carefully to the video showing the lives of the Singkawang people with various religious and ethnic backgrounds. Singkawang people consist of 52.91% Muslim, 33.82% Buddhist, 12.81% Christian, 0.43% Confucian, and 0.02% Hindu. While the ethnic background is Chinese 42%, Sambas (Singkawang Malay) 30%, Dayak 10%, Javanese 10%, and Madurese 5%.

The reality of this diversity does not prevent the realization of a harmonious life. Based on data from interviews with key informants, the people of Singkawang prioritize a sense of brotherhood, equality, and tolerance rather than questioning differences in backgrounds. The elite of ethnic and religious groups provide a good example of maintaining harmony so that these diverse communities can live peacefully and in peace. Based on the explanation from informant teacher B, this phenomenon follows religious teachings, especially in Islam, which guide religious communities to establish harmonious relationships without mutually discrediting and discriminating against one group against another. For example, as written in QS Al Kafirun, moral values can be learned from invitations to respect each other's differences without coercion.

After listening to the video activity, students are asked to confirm through literacy various learning resources explore socio-cultural and historical aspects of the Singkawang people, consistently maintaining a multicultural life. Identify the causes and then analyze whether it can also be applied to other regional communities where the population composition is also heterogeneous. Students are formed into groups with group members who are diverse in terms of regional, gender, and academic backgrounds. Such a group composition is expected to foster awareness of individual equality and mutual respect for differences.

Each group is given examples of cases that differ from region to region. For example, what about people's lives in Jakarta and its surroundings? Each group is asked to identify, employing critical analysis, why people's lives in Singkawang differ from other urban areas, even though they have the same heterogeneous population composition. Students enthusiastically discuss democratically. Then, the group discussion session was followed by a presentation session for each group, and the other groups responded.

At the end of the lesson, each group was assigned to make a learning video work, which began with conducting field observations at Taman Mini Indonesia Indah (TMII). The location was chosen because TMII is a miniature of Indonesia's diversity. Each group was deployed to several regional pavilions (traditional houses) to conduct simple observations and interview visitors. The objectives of this activity are: first, learning outside the classroom. Second, direct observation in the

community. Third, obtaining the data needed to do the work. Furthermore, the results of these observations were made into a learning video and then published on the Sociologic Club YouTube channel so that many people could benefit from the results.

Table 2. Implementation of the Multicultural Education Model based on Islamic Values in Learning Social Sciences Sociology

No.	Activity	Multicultural Values	Implementation	Description
1.	Multicultural-Islamic knowing	Tolerance and Equality	Expanding multicultural insights based on Islamic values through the use of learning media	Through the media presentation of multiculturalism learning videos in the Singkawang community, Kalimantan. Then the teacher gives an explanation regarding the relationship with cultural values and religiosity in that community. Students listen well and are then given the opportunity to confirm through reading literacy from various learning sources.
2.	Multicultural-Islamic feeling	Tolerance, Democratization and Equality	Group discussions through the application of problem-based learning methods and brainstorming	Application of student center-based learning methods with problem-based learning (PBL)-based group discussions and brainstorming discussing socio-religious issues and challenges to the existence of diversity in society. Groups are formed heterogeneously so that students are accustomed to being able to accept various realities, able to work together and collaborate by learning to respect differences of opinion.
3.	Multicultural-Islamic action	Equality	Observation and Creation of works	Assignment to students in groups to create works through project based learning which begins with field observation activities, and the results of the project are published in the school wall magazine and on social media YouTube (sociologic club channel).

Discussion of Research Results

Multicultural education is a process that can be interpreted as developing the attitudes and behavior of a person or group of people in an effort to mature humans through learning, training, processes, actions, and educational ways that respect diversity humanely. In this case, students are not only able to understand and master the subject matter they study but are expected to have strong character to be democratic, pluralist, and humanist (Nasrodin & Ramiati, 2022).

The multicultural approach applied to learning at SMA Islam Al Azhar 4 has its characteristics: a multicultural perspective based on Islamic values. The term approach to multicultural education based on Islamic values contains two integrated concepts: multicultural education and religiosity education. Multicultural education is the basis of education that respects cultural diversity. At the same time, the religiosity approach is the basis of education based on religious values to give birth to generations of religious learners. The purpose of merging the two educational concepts is to form an education system that integrates or reduces their weaknesses.

Multicultural education based on Islamic values as an educational approach that emphasizes cultivating mutual respect for diversity or diversity of cultures, races, ethnicities, religions, and attitudes of obedience to religious teachings can embody moral-spiritual values. Humanist-religious is an attitude that emphasizes humanity and religious values. The humanist attitude represents the attitude of humanizing humans in dealing with differences in diversity, while the religious attitude

acts as a filter against the problem of decadence of morality due to the negative influence of globalization.

Therefore, multicultural-religious education is an effort to shape the character of an educated and virtuous generation so that their presence is useful and eagerly awaited in society. However, it must be realized that implementing multicultural education based on Islamic values is a challenging matter. Some prerequisites need to be met before an educational institution organizes multicultural-based education, namely the existence of a curriculum that is designed based on multicultural values. In this case, Al Azhar 4 Islamic High School, even though it does not include the term multiculturalism in the school curriculum, in classroom learning, and in school activities, seeks to apply multicultural values and correlate them with Islamic values.

According to [Baidhawya \(2005\)](#), incorporating multicultural values in learning can enrich learning references and broaden the horizons of understanding and openness with curriculum content standards, which are approached and transmitted from various perspectives. Such an approach is an additional multicultural approach that adds content, concepts, topics, and perspectives to learning activities. This integration model aligns with the content integration concept initiated by Banks, namely content integration, which is an effort to integrate different cultures and groups to illustrate basic concepts, generalizations, and theories in subjects or disciplines ([Banks & Banks, 2019](#)).

The teacher can use more than one learning model in one learning activity. The integration of multicultural education based on Islamic values can be implemented through case study-based group discussion learning methods (problem-based learning), brainstorming, and project-based learning. Applying this method can develop all potential and form the multicultural character of students because they are accustomed to respecting and respecting others.

The learning process that applies a multicultural approach can be carried out through four approaches, namely: a contributive, additive, transformative approach, and social action ([Banks & Banks, 2019](#)). Based on [Banks and Banks \(2019\)](#) approach, implementing a multicultural education model based on Islamic values in sociology learning in class XI IPS is applied using an additive approach and a social action approach. In its application, the additive approach is in the multicultural-Islamic knowing and multicultural-Islamic feeling phases, while social action is in the multicultural-Islamic action phase. In the multicultural-Islamic knowing phase, this is interpreted as cultivating multicultural knowledge and understanding through classroom learning by integrating science and technology and IMTAQ.

To add critical thinking analysis to students, the teacher stimulates students to brainstorm ideas about the phenomenon of multiculturalism and diversity in society. It was implemented through group discussion activities based on case studies (problem-based learning). In these discussions, students not only have the opportunity to argue democratically but also learn to instill multicultural feelings through internalizing the values of tolerance and respecting differences of opinion. This is part of the multicultural-Islamic feeling phase. The social action approach phase is an effort to create a harmonious life (living in harmony). This phase is the final phase after students can know, understand, and have multicultural feelings within themselves.

The real action is in the form of student participation in cultural preservation activities. In character formation theory, the multicultural-Islamic action phase is in harmony with moral action, namely the final process of the stages of knowing (moral knowledge) and feeling (moral feeling), so that one has the ability, desire, and gets used to doing what is considered right, then a strong commitment arises to live together without discrimination and racist attitudes and uphold gender equality ([Lickona, 2012](#)).

When viewed in terms of the attitude component itself, there are also three components which – as in [Lickona's \(2012\)](#)'s theory of character formation – mutually support one another, namely: first, cognitive, which is a representation of what the individual owner of the attitude believes, where this component includes assumptions that individuals believe about something that can be equated with handling (opinions), especially regarding problems and controversial issues. Second is the affective component, which emphasizes the emotional aspect.

This emotional aspect is the attitude component and is the aspect that is most resistant to influences that might change one's attitude. The affective component has the exact definition of the feelings one has for something. Third, the conative component, namely, the tendency to behave or

react in a certain way according to one's attitude. The relationship between the existing domains in multicultural education with the character-building component and also the relationship with the attitude component. So, when talking about attitudes of tolerance, equality, and brotherhood, it cannot be separated from the multicultural-Islamic action domain which is the final series from cognitive, affective to conative levels.

These kinds of attitudes depend on how the inculcation of multicultural educational values has been carried out. That is when the inculcation of multicultural educational values only stops at moral knowing, then the attitude of tolerance, equality, and brotherhood that is obtained is only limited to knowledge. When the inculcation of multicultural educational values does not only stop at moral knowing but also at moral feeling or even up to moral action, then attitudes of tolerance, equality, and brotherhood are not only at the level of knowing, but they feel themselves the importance of having an attitude of tolerance and upholding equality and brotherhood during a diverse society.

The formation of tolerance, equality, brotherhood, democracy, and humanity in students is the ultimate goal of implementing a multicultural perspective based on Islamic values in sociology learning. These attitudes are not only aligned with cultural values and religious values. However, they are also included in the study and scope of discussion of social sciences, in this case, sociology in social studies class.

The Implications of Implementing a Multicultural Educational Perspective Based on Islamic Values in Facing the Post-truth Era

Research Findings

Based on the results of observations made by researchers in sociology learning in class XI IPS on Thursday, 6 October 2022, Mr. B, as the teacher, tries to design learning that stimulates students to actively express ideas through a multicultural approach based on Islamic values which are contextually correlated, namely challenges in the era of post-truth. It begins with a learning video in the form of a case study about conflicts that occur in society, namely between ethnic groups caused by racist and discriminatory attitudes towards certain ethnic groups that cause the domination of the majority group against minorities.

Then, cases of conflict between religious organizations caused by the politicization of religion are used as identity politics in an election competition. These two examples of cases occurred not only because of the failure to address differences and diversity wisely but also because of the effect of the penetration of elements that divide the nation who spread hoax news, provocation, and hate speech for the benefit of individuals and groups in a competition.

After listening to the case study video, group students can confirm and add insight and references through reading literacy from various learning sources. Then, group discussions were carried out, in which each group identified the root causes of the two cases in the video and formulated a solution. The analysis of each group must be based on a cultural or religious approach. After the discussion activities, proceed with each group's presentation in turn to be given responses by other groups. At the end of the lesson, each group is assigned to create works through project-based learning, namely making posters. The theme developed was the student generation's participation in campaigning for tolerance and anti-discrimination, preserving culture to care for diversity, and being careful of provocations and hate speech. The results of each group's project are published in the school wall magazine as an effort to realize living harmony at the school.

Table 3. Implementation of Multicultural Education Perspective Based on Islamic Values in Facing the Post-truth Era

No. Activity	Implementation	Description
1. Observation of learning videos	Observing learning videos in the form of challenges to the existence of multiculturalism in the post truth era	Through the media of learning video presentations that present case studies of conflicts between ethnic groups, between religious organizations, which are caused by provocations and hate speech that are deliberately viral by irresponsible individuals. Students listen well and are then given the opportunity to confirm and add insight and references through reading literacy from various learning sources.
2. Brainstorming and group discussion	Group discussions through the application of problem-based learning methods and brainstorming	Application of student center-based learning methods with heterogeneous group discussions based on problem based learning (PBL) and discussing brainstorming case in the learning video, each group identifies the root cause of the case and formulates a solution. The analysis of each group must be based on a cultural or religious approach. After the discussion activities, then proceed with the presentation of each group in turn to be given responses by other groups.
3. Creation of works	Real action in the form of creation of works	Assignment to students in groups to create works through project based learning, namely making posters about efforts to campaign for tolerant attitudes, caution against provocations and hate speech, and other themes related to the challenges of multiculturalism in the post truth era. Then the results of the project are published in the school wall magazine.

Discussion of Research Results

In the description of the previous discussion, implementing a multicultural education perspective based on Islamic values is believed and expected to be a solution to the formation of character and attitudes of tolerant students, upholding equality, democracy, and humanity. This is due to the increasingly complex challenges of the times as a consequence of globalization. One form of the challenge is the emergence of the post-truth era. The post-truth era is a condition marked by advances in information technology that are taking place in such a massive, intense, and extraordinary manner that every individual, based on freedom of expression, can easily disseminate information and argue, especially through social media. The post-truth era can undermine existing standards of truth because truth artificially belongs to anyone without the need to investigate or even know about it (Bandarsyah, 2019).

Conversations in social media public spaces become tiring because they consume extraordinary emotions and energy. Lies, provocations, and hate speech spread massively because it is easier to go viral nowadays. To illustrate this situation, a popular saying in cyberspace is that "lies are perpetrated by smart people who are bad and spread by good people who are stupid" (Hecke, 2010). However, such an argument can be easily refuted because many smart and educated people do stupid things. The dynamics of life in the post-truth era place truth as a scarce commodity, and its existence is subject to brutal treatment. Each individual ignores the substance of the truth for personal gain, and instead of finding the truth, they destroy the essence of the truth. So, it becomes relevant to the opinion of Gadamer (2010) that most people have never met the real truth.

Technology advances rapidly; anyone can provide information without filtration. Information that is both true and false, if conveyed repeatedly, will become the truth. If correct information is believed and applied with an effort to discover the real facts, it will become a big problem. On this basis, many scientific facts are made immediately by ignoring agreed methods. In the post-truth era, more than reviewing ideas or theories of truth, records of empirical evidence and

forms of epistemic justification as guidelines for truth are required. However, it is necessary to understand the broader social and epistemological implications of post-truth, science, and education (Peters, 2017). This is feared if it happens in the world of education, which does not offer actual information but false information that is believed to be true.

The dynamics and problems of life in the post-truth era, as discussed above, confirm how important a humanist-religious educational perspective is to ensure students can appreciate the complexity of understanding and uncovering the various events that surround them, respecting various autonomous realities, encouraging them to be aware of thoughts simple and shallow. The relevance of the perspective of multicultural education based on Islamic values makes a major contribution to the emergence of social attitudes that support the emergence and development of tolerant attitudes to confirm the truth in our society.

Of course, this approach will be effective if it prioritizes student activity to involve participation. Delay in digesting information is like a "long detour" from mediation and becomes a powerful weapon to undermine the post-truth phenomenon (Simon, 2020). One of these efforts that are needed and underlies disruptive change is changing learning methods from teacher-centered to student-centered (Oey-Gardiner et al., 2017). Students should internalize this pattern to find the real truth.

This aligns with the implementation carried out in learning, namely, preparing a generation of learners who prioritize caution. As with the presentation of research data, the teacher displays learning videos in the form of case studies of conflicts in society due to provocation and hate speech by certain parties to smooth out their personal and group interests. This phenomenon contributes to students' understanding that not all conflicts that occur in society are due to failure to address differences. However, many are also due to misinformation that occurs due to being influenced by hoaxes. As a generation of learners, students must gain knowledge based on scientific procedures and facts. Pupils grow up with a lingering belief that there is truth, a form of knowledge validated and unquestioned when mediated by experts (Devine, 2018).

Therefore, broadening one's horizons through literacy activities is important to confirm the truth. In the post-truth era, something wrong can be considered true if disseminated and conveyed massively. Another activity is through group discussions that aim to analyze critically with cultural and religious approaches. The results of literacy activities and group discussions are then used as project-based learning through posters. The theme developed was the student generation's participation in campaigning for tolerance and anti-discrimination, preserving culture to care for diversity, and being careful of provocations and hate speech. The project results were published as a form of response from generations of students addressing the phenomenon of the post-truth era.

Based on the analysis of the series of discussions above, it shows that harmonizing multicultural perspectives based on Islamic values is the solution to education challenges in the post-truth era. The learning process through education must free students from intolerant, racist, bullying, and discriminatory actions, especially when caused by hoaxes and provoking hate speech. Education is not only the media to produce a generation that is smart in terms of knowledge, but what is more important is the feelings and actions in the form of student participation in providing solutions in the post-truth era. With real action as a form of multicultural-Islamic action, students become accustomed to actively campaigning for attitudes of tolerance, equality, and brotherhood to create social harmony in schools.

CONCLUSION

Based on the findings obtained by researchers in the description of research results and discussion of research results, it can be concluded as follows: (1) Al Azhar 4 Islamic High School in Bekasi City is one of the private Islamic high schools that pays attention to discourse and issues of diversity. The services provided are not discriminatory in learning or school activities. SMA Islam Al Azhar 4 believes that a multicultural approach in the form of values of tolerance, democratization, equality, and justice has a close relationship with Islamic values so that it becomes a reference for realizing harmonization; (2) The implementation of a multicultural education model based on Islamic values in Sociology Social Studies learning in class XI Social Sciences is applied using an additive

approach through the multicultural-Islamic knowing phase in the form of a brainstorming method in learning activities about the phenomenon of multiculturalism and diversity in society which is the study of sociology. Then, the multicultural-Islamic feeling phase instills multicultural feelings through internalizing the values of tolerance and respect for differences of opinion in group discussion activities; and (3) The implications of implementing a multicultural education perspective based on Islamic values in facing the post-truth era using a social action approach in the multicultural-Islamic action phase in the form of real action from students in groups creating works through project-based learning, namely making posters with the theme of campaigning for caution against provocation and hate speech and the importance of preserving cultural values to create a harmonious life (living harmony at the school).

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