THE INFLUENCE OF MULTICULTURALISM EDUCATION ON THE RELIGIOUS AWARENESS OF IAIN PEKALONGAN STUDENTS INDONESIA

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Abstract

This study aims to determine the level of students' understanding of multicultural education, religious awareness, and the influence of multiculturalism education on religious awareness in the Department of Islamic Religious Education (PAI), Tarbiyah Faculty and Teacher Training in Pekalongan State Islamic Institute (IAIN). This research is a field research (field research) with a quantitative approach. The research variable is the independent variable (X) is multiculturalism education and the dependent variable (Y), namely the religious awareness of students of the Islamic Education Department, Tarbiyah Faculty and Teacher Training, IAIN Pekalongan. The population in this study were 5th semester students, amounting to 377 students with a sample of 60college student. Methodcollecting data using

questionnaires, observation and documentation methods. The results showed that first, the level of student understanding of multicultural education in the PAI department, Tarbiyah Faculty and Teacher Training, Pekalongan State Islamic Institute (IAIN) was in the 83-88 interval with the high category. Second, the religious awareness of students majoring in PAI, Tarbiyah Faculty and Teacher Training, Pekalongan State Islamic Institute (IAIN) is in the 75-81 interval with a high category. Third, the effect of the level of student understanding of multicultural education on the religious awareness of students of the Islamic Education Department, Tarbiyah Faculty and Teacher Training, Pekalongan State Islamic Institute (IAIN) at a significant level of 5% has a positive (significant) effect with a percentage of the influence of R = 56.2%, while 43.8% is influenced by factors other than multiculturalism education.

Keywords: *Education, multiculturalism, and religious awareness.*

INTRODUNTION

Indonesia is the world's fourth largest country with a population of over 260 million people, as well as the country with the largest Muslim population in the world (Purwanto, et al., 2020: p. 396). In Indonesia, Industrial Revolution 4.0 was implemented into education. The digitisation and fully automaticity of all is characteristic of this time (Nugroho, et al., 2020: p. 962). Islamic education is currently experiencing a crisis that causes setbacks. Educational observers have analyzed several reasons for the decline, including the incompleteness of the material aspects, the social and cultural crises, as well as the loss of *qudwahhasanah* (good role models), *shahihah* creed, and Islamic values (Syafri, 2012: p. 1).

One of the crises that occurs is regarding religious awareness. Where in this day and age, children often do not understand their religious knowledge and behave at will, regardless of who they are facing. It is indeed very sad, because the middle of the child's academic achievement progress should be followed by a decline of morals of children, especially in terms of awareness to religion.

With such a condition that required educators (lecturers) are not just a transfer of knowledge alone. Lecturers have a role as an educator, who become leaders, role models, and identification for all- students, and the environment. Therefore, lecturers must have certain personal quality standards, which include responsibility, dignity, independence and discipline (Mustakim, 2013: p. 17). In addition, lecturers also act as teachers who have carried out learning, and that is their first and foremost duty and responsibility. Lecturer helping maha students growing to learn something that is not yet known, forming competence, and understand the standard material being studied (Mustakim, 2013: p. 18). Lecturers act as guides on mental, emotional, creative, moral and spiritual journeys that are deeper and more complex (Mustakim, 2013: 19). Lecturers also act as models and role models. As an example, of course, personally and what do lecturers will be under the spotlight all- students as well as people who think about their environment or that it recognizes as an educator (Mustakim, 2013: p. 22). Therefore, all lecturers have an influence in developing religious awareness and religious behavior of their students.

One configuration enhance awareness of religion is providing multicultural education that material education of with matter of civic education, the material of religious or other areas close to the multicultural education . Among the areas of subjects relating to multicultural education studied by students of the Department of PAI Faculty of MT and

Teacher Training is a course of citizenship education, History of Islamic Civilization, History of Islamic Education, and Sciences.

Configurationcan be done by educational institutions to incorporate the concept of multicultural education into the realm of education in order to create inter-religious harmony in the micro and macro scale, namely: (1) how the revolution, (2) how to seclusion; (3) the way of dialogue.

The first way ; by forcing to instill the ideology of multiculturalism and pluralism through the curriculum of Religious education courses on campus; *The second way* that developed educational institutions to promote the idea of multiculturalism and pluralism are to carry out secession by making fortifications to build subcultures through educational institutions that are specifically managed by religious institutions such as Islamic schools, Catholics and Protestants, they hope that the values of multiculturalism and pluralism in religious teachings can be developed. As with the position of *Pesantren*, the concept of Islamic Village, Boarding School, and similar educational institutions can serve as a fortress for religious values as a subculture (Esposito, 1992: 5). *The third way* is the courage to face diversity and have dialogue with people who do not agree with the ideology of multiculturalism and pluralism. This strategy is tough because it takes courage, mental and even material readiness to have a good dialogue. This is the most effective strategy compared to the two previous strategies (Mujiburrahman, 2008: 72).

This is where it is necessary to instill in students the awareness that differences do not necessarily lead to conflict. Need to find common ground between the different. This meeting point can be an awareness of surrender to God and the truth, and also see it in the effort to uphold human values and justice. In this case, it is necessary to maintain the unique identity of one

religion and on the other hand there is a common ground that can be used as a basis for cooperation with one another.

With the study of multiculturalism education, students are expected to have competencies related to the level of religious awareness of a religious adherent, and the level of influence of the teachings of multiculturalism on the psychological aspects of adherents. Now the multi-dimensional holistic competence approachis becoming more widespread and offers the opportunity ofbetter aligning educational and work-based provision (Quartier, et al., 2019: p. 1).

This is a field research. While the approach in this study uses a quantitative approach. In this study, using the independent variable (X) is the variable that causes the change or the emergence of the dependent variable (dependent variable) (Sugiyono, 2010: p. 61). The independent variable in this study is multicultural education. The dependent variable in this study is religious awareness. The sampling technique in this study was *purposive sampling*, in which respondents were selected to be sample members based on the researchers' own considerations (Darmawan, 2013: p. 152). In this study, the population was 377 students. Therefore, the sample is 16% of the population, namely 60 students.The collected data is then classified and compiled, then processed and analyzed. Analysis of the data are findings in the field (Sudjiono, 2003: p. 192). At this stage as a first step to assess the results of the questionnaire by giving weight to each respondent's answer with a Likert scale (with a scale of 5). The analysis used is the analysis technique with the regression formula.

The hypothesis of this study is (Hº): There is no effect between Education Multiculturalism Against Religious Awareness Students of the Department of Islamic Religious Education (PAI) Faculty of MT and Science Teaching

Islamic Institute Pekalongan and (Hᵃ): A da effect between Education Multiculturalism Against Awareness Religious Students of the Department of Islamic Religious Education (PAI), Faculty of Tarbiyah and Teacher Training,Pekalongan State Islamic Institute.

Research studies discussing the above themes have previously been carried out. There are several research studies that can be used as ka j ian previous research, namely: The studies conducted Haryati (2008), et al., Entitled "Education Multiculturalism in STAIN Pekongan". The results showed that the implementation of multiculturalism education at STAIN Pekalongan went well because it was supported by policy makers at the leadership level and the lecturers also implemented multiculturalism education in the classroom and outside the classroom.

Research conducted by Baroroh (2012) with the title: "The Effect of Religious Level (X1) and Religious Fundamenatalism (X2) on Perceptions of Gender Equality, Attitudes towards Marriage *Sirri*, and Responses to the Marriage *Sirri* Legislation Plan (Research on Muslim University Students Diponegoro. The results showed that the level of Fundamentalism in empirical have a significant effect on the perception of gender equality (Y1). level of Religiosity (X1) does not have a direct influence significantly to the marriage *Sirri* (Y2), but it has the indirect effect (through perceptions of gender equality (Y1)) is significant, while religious fundamentalism (X2) has a significant direct or indirect effect (through perceptions of gender equality (Y1)) on attitudes towards *Sirri*'s marriage (Y2) completely as expected.

Research conducted by Hadjar (2002) on "Environmental Effects of Education and Personality Type on Prejudice against Other Religious Groups". This study shows that educational environmental factors and extraversion personality types have a significant effect on prejudice against

other religious groups individually, but not in a combination manner. The effect of each factors on prejudice is not dependent on conditions other factors. The effect of each factorsconsistently will still happen, even if other factors remain variable conditions.

Research conducted by Mustaghfiroh (2016) with the theme: "The Role of Islamic Education Teachers d nature Fostering Behavior Students at SMPN 5 Pekalongan". The results showed that the religious behavior of students of SMP N 5 Pekalongan was generally good, both in terms of the dimensions of belief and knowledge, dimensions of religious practice and dimensions of experience and practice. This can be seen from a good understanding of the faith, having a life goal based on faith and implementing religious teachings consistently and productively. Meanwhile, the role of the Islamic Religious Education teacher in fostering student religious behavior at SMP N 5 Pekalongan has a great influence on students because the Islamic Religious Education teacher at SMP N 5 Pekalongan plays an active role in fostering students' religious behavior.

The difference between the research will be carried out with the previous research is that this research is more focused on the influence of multiculturalism education on the religious awareness of students of the Islamic Education Department (PAI), Tarbiyah and Teacher Training Faculty (FTIK), Pekalongan State Islamic Institute (IAIN).

DISCUSSION

Religion concerns the inner life of humans. Therefore, awareness of one's religion better illustrate the inner sides of life that has to do with something that supernatural world. From religious awareness, a person's religious attitude emerges.Religious awareness is a part or aspect that is present (felt) in the mind and can be tested through introspection or it can be said that it is a mental

aspect and activity (Daradjat, 1990: p. 3-4). Jalaludin (2012: p. 106) stated that people's awareness of religion is the stability of a person's soul to provide an overview of how their religious attitude is. In this condition, people's religious attitudes are difficult to change, because they have been based on careful considerations and thoughts. One way that can be done in forming religious awareness is through multiculturalism education.

Multiculturalism is a term used to describe a person's view of the variety of life in the world, or cultural policies that emphasize acceptance of the reality of diversity, and the various kinds of culture (multicultural) that exist in community life regarding values, systems, culture, habits, and their politics (Mudzhar, 2005: p. 174).

Multiculturalism is ultimately a final concept to build the strength of a nation consisting of various ethnic, religious, racial, cultural and linguistic backgrounds, by respecting and respecting their civil rights, including the rights of minority groups. The appreciative attitude will be able to increase their participation in the upbringing of a nation, because they will be the greatness of his people, and they will be proud of the greatness of the nation.

Profile of the Faculty of Tarbiyah and Teacher Training, Department of Islamic Education, IAIN Pekalongan

The Tarbiyah and Teacher Training Faculty (FTIK) is one of the faculties at IAIN Pekalongan. Historically FTIK IAIN Pekalongan originated from the Tarbiyah Department of STAIN Pekalongan which was born in 1997 together with the birth of STAIN Pekalongan which was officially opened by the Minister of Religion on June 30, 1997 in Jakarta. Along with the change in status change from STAIN to IAIN, the Department changed to a Faculty. Department of Islamic Education (PAI) IAINPekalongan has been accredited

A based on the decision of BAN PT No.042 / BAN-PT / Ak-XV / SI / XI / 2012 dated 23 November 2012.

The content of the PAI department is "To become a leading and competitive study program in the development of Indonesian-oriented Islamic Education technology at the National level in 2025". Then this vision is *broken* down into a more specific mission.Establishing a *holistic* viewpoint that assists the learner in understandinghow their movement occurs as a *system;* a series of short qualitative studies wascompleted (Polsgrove and Lockyer, 2018: p. 9).

The mission of PAI affairs is:

1. Organizing Islamic religious education with excellence in the field of technology with an Indonesian perspective;

2. Carrying out research to support the realization of the PAI Study Program which is superior in the mastery of Indonesian-minded technology for the realization of a society with Islamic civilization;

3. Increase community service programs based on the PAI Study Program that has the advantage of Indonesian-minded technology;

4. Strengthen cooperation with various parties both at home and abroad to strengthen the excellence of the PAI Study Program.

The idea of Islamization of Knowlegde (IoK) in Indonesian context was transformed into the domain of the Islamic Religious College which became the central development of Islamic science in the hope of accelerating the ideals of IoK in Indonesia (Adinugraha, et al., 2018: p. 1). According to Rismawati (2017: 26-28) Department of S.1 Islamic Religious Education prepares prospective professional Islamic education staff as religious teachers in schools and madrasas, as education supervisors and education consultants. When Islam is seen from a normative point of view, Islam is a religion which contains the

teachings of God relating to matters of faith and *mu'amalah* (Adinugraha and Ulama'i, 2020: p. 31).

While the development of students of the Department of Islamic Education (PAI), Tarbiyah and Teacher Training Faculty (FTIK), State Islamic Institute (IAIN) Pekolngan can be seen in table 1 below:

Table 1

The development of the number of FTIK students IAIN Pekalongan in the last 3 years

(Active student data / PAI Department Registration in 2017)

Level	Department	2014-2015	2015-2016	2017-2018
S.1	PAI Regular	336	377	446
S.1	PBA	418	439	493
S.1	PGMI	383	560	755
S.1	PIAUD	115	166	232
	AMOUNT	**1252**	**1542**	**1926**

Implementation of Multiculturalism Education in the Department of Islamic Education, FTIK, IAIN Pekalongan

PAI multiculturalism in the Department of Education FTIK IAIN Pekalongan not be subject pitch itself is offered to students, but the educational curriculum multiculturalism is implicit in each of the subjects taught in the Department of PAI. Because education is the investment of long-term investment to prepare human resources quality to face the challenges of the future (Maulana and Adinugraha, 2020: p. 113).

The form of the multiculturalism curriculum in the PAI FTIK IAIN Pekalongan Department is limited to the *hidden curriculum*, where each lecturer who teaches courses directly or indirectly, whether they realize it or not, will implement multiculturalism education in their learning.

However, if traced further, based on the syllabus of the courses offered at the PAI FTIK IAIN Pekalongan Department, there are several courses that directly teach multiculturalism education in the discussion of its subjects. Among them; lecture Cultural Science Basis, lecture History of Islamic Civilization, lecture Citizenship Education, lectures Sciences Morals, Lecture Fiqh, study the history of Islamic Education, course Psychology of Religion, college of Education, college educational philosophy and course Sociology of Education (Musleh, 2009: p. ix-x).

Analysis of Multiculturalism Education and Religious Awareness of Students of PAI FTIK IAIN Pekalongan Department

Analysis of Multiculturalism Education

Multiculturalism education of students majoring in Islamic Education, Tarbiyah and Teacher Training Faculty at IAINPekalongan as in table 2 below:

Table 2
Statistical description of multiculturalism education

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
Multicultural Education	60	29	71	100	83.98	6,761	45,712
Valid N (listwise)	60						

Based on the table data above, it can be explained that the variable X about multicultural education shows the lowest (minimum) score of 71, while the highest (maximum) score is 100. The average value of variable X is 83.98 with a standard deviation of 6.761. While the table of multicultural education frequency is as in table 3 below:

Table 3
Multicultural Education Frequency Table

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	71	1	1.7	1.7	1.7
	72	1	1.7	1.7	3.3
	74	4	6.7	6.7	10.0
	76	2	3.3	3.3	13.3
	78	4	6.7	6.7	20.0
	79	1	1.7	1.7	21.7
	80	8	13.3	13.3	35.0
	81	7	11.7	11.7	46.7
	82	3	5.0	5.0	51.7
	83	1	1.7	1.7	53.3
	84	2	3.3	3.3	56.7
	85	2	3.3	3.3	60.0
	86	3	5.0	5.0	65.0
	87	3	5.0	5.0	70.0
	88	2	3.3	3.3	73.3
	89	1	1.7	1.7	75.0
	90	2	3.3	3.3	78.3
	91	2	3.3	3.3	81.7
	92	3	5.0	5.0	86.7
	93	1	1.7	1.7	88.3
	94	3	5.0	5.0	93.3
	95	2	3.3	3.3	96.7
	96	1	1.7	1.7	98.3
	100	1	1.7	1.7	100.0
	Total	60	100.0	100.0	

Based on this data, the following analysis can be carried out:

a.　　To determine the qualification and length of the value interval with the formula:

$R = HL$

R = Total range

H = highest value

L = lowest value

R = 100-71

 = 29

Interval formula

i = Range (R)

Number of answer choices

= 29

 5

= 5.8

So the value interval is = 6

With the results of the above interval of values obtained from the data expected in late qualifiers in table 4 below this:

Table 4

Multiculturalism Education Interval Table

Interval	Qualification
95-100	Very High
89-94	Very high
83-88	High
77-82	Low
71-76	Very low

From the results of these data, the real frequency can be analyzed using the formula:

Relative F = Absolute F X 100%

       N

From the results of the analysis with the formula above, the results are in table 5 below:

Table 5

F. Absolut Multiculturalism Education

No.	Value Interval	F. Absolute	F. Relative
1.	95-100	4	6.66%
2.	89-94	12	20%
3.	83-88	13	21.66%
4.	77-82	23	38.33%

5.	71-76	8	13.33%
	amount	60	100%

b.   To determine the average value of variable X using the mean formula:

$Mx = \dfrac{\Sigma\ x}{N}$

Information:

Mx = Mean

N = Number of Respondents

$\Sigma\ x$ = Sum of all scores of X

Known:

$\Sigma\ x = 5038,8$

N = 60

$Mx = \dfrac{5038,8}{60}$

= 83.98

Based on the calculation of the questionnaire data from the variable frequency distribution table X, the average value of multiculturalism education in the PAI FTIK IAIN Pekalongan Department is 83.98. This value is in the interval 83-88 which is in the High category.

Thus it can be seen that the level of understanding of students about multiculturalism education in the PAI FTIK IAIN Pekalongan Department is included in the High category.

The description of the level of student understanding of multiculturalism education in the PAI FTIK IAIN Pekalongan Department can be illustrated with a bar chart in table 6 as follows:

Table 6

Diagram of the level of understanding of students towards multiculturalism education

Mean =83.98
Std. Dev. =6.761
N =60
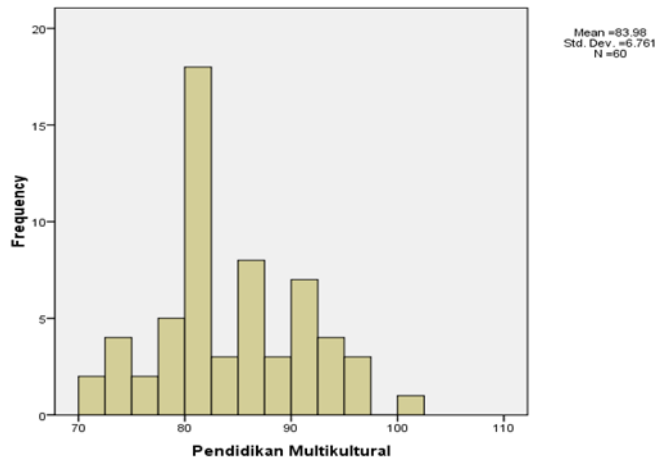
Analysis of Religious Consciousness

Table 7
Statistical description of Religious Awareness

Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
Religious Awareness	60	33	61	94	78.07	6,739	45,419
Valid N (listwise)	60						

Based on the data from the table above, it can be explained that the Y variable on religious awareness shows the lowest score (minimum) of 61, while the highest score (maximum) is 94. The average value of variable Y is 78.07 with a standard deviation of 6.739.

Table 8
Statistical Data on Religious Awareness Variables

Statistics Variable Religious Awareness

N	Valid	60
	Missing	0

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Mean	78.07
Median	78.00
Variance	45,419
Skewness	.130
Std. Error of Skewness	.309
Kurtosis	.555
Std. Error of Kurtosis	.608
Range	33
Minimum	61

Based on the data above, it can be seen that the frequency of religious awareness is:

Table 9
The frequency of religious awareness

The Frequency of Religious Awareness

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	61	1	1.7	1.7	1.7
	65	2	3.3	3.3	5.0
	68	2	3.3	3.3	8.3
	69	2	3.3	3.3	11.7
	71	1	1.7	1.7	13.3
	72	2	3.3	3.3	16.7
	73	4	6.7	6.7	23.3
	74	1	1.7	1.7	25.0
	75	4	6.7	6.7	31.7
	76	2	3.3	3.3	35.0
	77	4	6.7	6.7	41.7
	78	8	13.3	13.3	55.0

79	5	8.3	8.3	63.3
80	4	6.7	6.7	70.0
81	4	6.7	6.7	76.7
82	4	6.7	6.7	83.3
83	1	1.7	1.7	85.0
84	2	3.3	3.3	88.3
88	1	1.7	1.7	90.0
89	2	3.3	3.3	93.3
91	1	1.7	1.7	95.0
92	1	1.7	1.7	96.7
93	1	1.7	1.7	98.3
94	1	1.7	1.7	100.0
Total	60	100.0	100.0	

Based on this data, the following analysis can be carried out:

1. To determine the qualification and length of the value interval with the formula:

$$R = HL$$

R = Total range

H = highest value

L = lowest value

R = 94-61

= 33

Interval formula

i = Range (R)

Number of answer choices

= 33

5

= 6.6

So the value interval is = 7

With the results of the value intervals above, the following qualifications are obtained:

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Table 10
Religious Awareness Intervals

Interval	Qualification
89-95	Very High
82-88	Very high
75-81	High
68-74	Low
61-67	Very low

From the results of these data, the real frequency can be analyzed using the formula:

Relative F = $\dfrac{\text{Absolute F}}{N} \times 100\%$

From the results of the analysis with the formula above, the following results are obtained:

Table 16
F. Absolute Religious Consciousness

No.	Value Interval	F. Absolute	F. Relative
1.	89-95	6	10%
2.	82-88	8	13.33%
3.	75-81	31	51.66%
4.	68-74	12	20%
5.	61-67	3	5%
	amount	60	100%

2. To determine the average value of the Y variable using the mean formula:

$Mx = \dfrac{\Sigma\ y}{N}$

Information:

My = Mean

N = Number of Respondents

$\Sigma\ y$ = Sum of all Y scores

Known:

Σ y = 4684.2

N = 60

Mx = $\dfrac{4684.2}{60}$

    = 78.07.

Based on the calculation of questionnaire data from the variable frequency distribution table Y, the average value of student religious awareness in the PAI FTIK IAIN Pekalongan Department is 78.07. This value is in the interval 75-81 which is in the High category.

Thus it can be seen that the level of religious awareness of students in the PAI FTIK IAIN Pekalongan Department is included in the High category.

The description of the level of religious awareness of students in the Department of Islamic Education, FTIK, IAINPekalongan can be illustrated with the following bar chart table 11.

Table 11
Religious awareness diagram
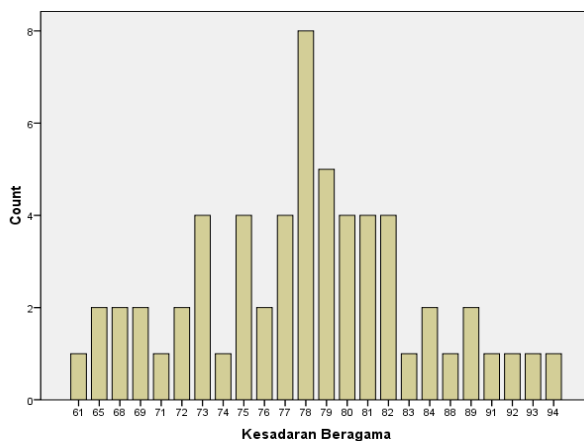
Analysis of the Influence of Multiculturalism Education on Religious Awareness of Students of the PAI FTIK IAIN Pekalongan Department

Analysis of the Influence of Variable X (Multicultural Education) on Y (Religious Awareness)

This analysis aims to determine the level of influence between the independent variables and the dependent variable. In processing this data, the help of the SPSS program is used as in table 12 below:

Table 12
Correlation coefficient

			Religious Awareness	Multicultural Education
Correlations				
Pearson Correlation	Religious Awareness		1,000	.750
	Multicultural Education		.750	1,000
Sig. (1-tailed)	Religious Awareness		.	.000
	Multicultural Education		.000	.
N	Religious Awareness		60	60
	Multicultural Education		60	60

From the table above, it is found that the level of relationship between variables using *Pearson* correlation is 0.000. Due to the limitation of correlation between -1 to 1, the number 0.000 is included in the significant correlation category.

Table 13
Statistical test t

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
Coefficients ᵃ								
	B	Std. Error	Beta			Zero-order	Partial	Part

(Constant)	15,287	7,295		2,096	.040			
1 Multicultural Education	.748	.087	.750	8,634	.000	.750	.750	.750

a. Dependent variable: religious awareness

Based on the partial significant test table (t statistical test) above, it can be seen that the t value of variable X is 8.634 with a significant level of 0.000, because the significance level is less than 0.05 or $0.000 \leq 0.05$, variable X has an effect. Partial to variable Y with an effect value of 0.750 or 75%.

b. Partial significance test analysis (t statistical test)

The t test is carried out to test whether the dependent and independent variables have a statistical effect. The results of the analysis using the SPSS program produce the following data:

c. Analysis test of linear equations

Interpretation of the output reading for the hypothesis testing process can be followed by the following steps: (Sukestiyarno,2012: 119-121).

1) Hypothesis form linear model

= b = 0 (the equation is nonlinear or there is no relation between x and y)

=: b ≠ 0 (the equation is linear or there are x and y relations)

2) The linear model of choice is $\hat{Y} = a + bx$, with a two-party test, a significance level of 5%. The regression equation based on the sample is read on the output coefficient: on Unstandardized Coefficients B: *constant and multicultural education*.

Obtained values a = 15.287 and b = 0.748, so the regression equation: $\hat{Y} = 15.287 + 0.748x$. We will test the b value. To accept

or reject the hypothesis, read the F distribution calculation table or the **ANOVA** table output.

Table 14
Simultaneous Significance Test (Test Statistic F)
ANOVA [b]

	Model	Sum of Squares	df	Mean Square	F	Sig.
	Regression	1,507,063	1	1,507,063	74,539	.000 [a]
1	Residual	1,172,670	58	20,218		
	Total	2,679,733	59			

a. Predictors: (Constant), Multicultural Education

b. Dependent Variable: Religious Awareness

The F test is carried out to test whether the dependent and independent variables have a statistical effect. The results of the analysis using the SPSS program above show that the Mean Square value is 1507.063, while the F count is 74.539. The significance value is 0.000, then the significance value is below 5% or $0.000 \leq 0.05$, it can be said that Ho is rejected and Ha is accepted. This shows that multiculturalism education has a significant effect on the religious awareness of students of the PAI FTIK IAIN Pekalongan Department or in other words:

(Ho): There is no influence between Multiculturalism Education on the Religious Awareness of Students of the Islamic Education Department (PAI),Tarbiyah Faculty and Teacher Training, Pekalongan State Islamic Institute.

(Ha): A da influence between Multiculturalism Education against Religious Awareness Students of the Department of Islamic

Religious Education (PAI) Faculty of MT and Science Teaching Islamic Institute Pekalongan.

3) Analysis of results: Sig = 0.000 = 0% <5% means that Ho is rejected Ha is accepted. So the equation is linear or x has a linear relationship with y or x (multiculturalism education) has a positive effect on y (religious awareness) where the positive sign is taken from the sign of the regression coefficient. Therefore, the analysis can be continued in the process of seeing the size of the influence by looking at the coefficient of determination.

4) Interpretation of Results: The coefficient of determination can be read at the value of R Square, which is the output **model summary:**

Table 15
Determination Coefficient Test
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.750 [a]	.562	.555	4,496	.562	74,539	1	58	.000

a. Predictors: (Constant), Multicultural Education
b. Dependent Variable: Religious Awareness

Obtained the value of R square or = 0.562 = 56.2%. This value shows that the variation of religious awareness variables can be explained or explained by the multicultural education variable x of 56.2%, there are still 43.8% of the y variable is influenced or can be explained by variables other than multicultural education.

By accepting the regression equation $\hat{Y} = 15.287 + 0.748x$, this equation can be used as a basis for predicting the dependent variable y if the value of the

independent variable x is known. For example, a student has a multicultural education score of 56, then the student's religious awareness can be estimated to have a religious awareness score of 15,287 +0,748 (56) = 57.175.

Based on simple linear regression analysis, it can be concluded that multiculturalism education has a strong influence on students' religious awareness by 56.2%. This means that the variation of religious awareness of FTIK students of PAI IAIN Pekalongan Department can be explained by the variation of multicultural education of 56.2% through a linear relationship $\hat{Y} = 15.287 + 0.748x$. Therefore, so that students can achieve good religious awareness, it must be developed first through multicultural education.

CONCLUSION

From the discussion of the research it can be concluded that the following are: *First*, the level of students' understanding of multicultural education in the Islamic Education Department (PAI), Tarbiyah Faculty and Teacher Training, Pekalongan State Islamic Institute is in the 83-88 interval with a high category. *Second*, the awareness of students of the Department of Islamic Education (PAI), Tarbiyah Faculty and Teacher Training, Pekalongan State Islamic Institute is in the 75-81 interval with the high category. *Third*, the influence of the level of understanding of students about multicultural education on students' religious awareness in the Department of Islamic Education (PAI), Faculty of Tarbiyah and Teacher Training, Pekalongan State Islamic Institute at a significant level of 5% has a positive (significant) effect with a percentage of the influence of R = 56, 2%, while 43.8% is influenced by factors other than multiculturalism education.

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