

Implementation Of Multicultural-Based Character Values To Remind Tolerance For Diversity In Social Studies Learning (Exploratory Study on MTs Students)

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ABSTRACT

Multicultural Education plays a major role in Indonesian educational institutions. Our cultural, racial, religious, socioeconomic, and other distinctions are seen as particularly strong selling points for the United States. Although God has blessed us with a wide variety of people and cultures, this diversity frequently leads to friction between different social groupings and even individuals. Integrating ethical and spiritual principles into the classroom is what's known as "Character Education." Multicultural approaches to teaching and learning in the social studies might help defuse the tensions and conflicts that have arisen as a result of SARA, particularly in Indonesia. Students will develop more empathy and acceptance of those of different backgrounds if they study multicultural social issues. The purpose of this research is to assess how well students' religious tolerance incorporates Multicultural-Based Character Values into their social studies curriculum. Researchers used a qualitative methodology and conducted case studies for this investigation. Interviews, field notes, and other forms of documentation are used. Reduction, data presentation, and conclusion drawing/verification are the three methods of data analysis. The findings revealed that many children continue to have difficulties in communicating and interacting with both instructors and classmates as a consequence of linguistic and cultural differences. This causes several social behaviors in students, including low empathy, lack of mutual respect, and individualism. So, it is felt that there is a need to internalize multicultural values, especially the value of religious tolerance, togetherness, and mutual help, in the hope that students can coexist peacefully. The supporting factor is students' high motivation (internal and external motivation) and support from all Madrasah residents. In contrast, the inhibiting factor is the significant negative influence on students from the inappropriate environment.

Keywords: Multicultural-Based Character Values, Religious Tolerance, Social Studies Learning

A. INTRODUCTION

Character education has become essential (Gani et al., 2022). Currently, Indonesia already has signs that this country will be heading towards destruction due to the multiculturalism that exists in the State of Indonesia. Therefore, the right solution is needed to overcome the diversity found in Indonesia (Faiqoh, 2015). Ethnic diversity, cultural diversity, socioeconomic position diversity, gender diversity, linguistic diversity, religious diversity, ability diversity, and age diversity are only some of the aspects of students' identities that multicultural education seeks to address (Faiqoh, 2015; Nuhraini Palipung, 2016).

An educator's ability to instill the core values of multicultural education—democracy, humanism, and pluralism—in students is just as important as his or her ability to master and teach subjects professionally; this will ensure that the school's graduates are not only competent in the field of science in which they choose to major (Fahrani, 2022; Nuhraini Palipung, 2016). Implementing multicultural Education in early learning is expected to overcome the character crisis in the future because these various diversities have been introduced early (Faiqoh, 2015; Hasanah, 2018).

Multicultural education, as defined by Banks, is a system of views that values each person's and society's unique cultural and ethnic background in terms of their way of life, sense of self, social experiences, and access to education (Hanum & Raharja, 2013). As for Howard, it is stated that multicultural Education promotes intercultural competency. Young people spend a lot of time in their cultural communities (Hanum & Raharja, 2013). Mistakes in modifying the values, goals, and manners of certain cultures can result in extreme tribalism, religious fundamentalism, and classism. The rise of cross-cultural animosity may be attributed to this issue (Faiqoh, 2015; Hanum & Raharja, 2013; Nastiti, 2020; Siswantara, 2017). Children are expected to be able to accept and understand cultural differences through multicultural education beginning at a young age. These differences can manifest in a variety of ways, including but not limited to differences in usage, folkways, mores, and customs (Saepudin & Jatnika, 2021).

Religious tolerance is a characteristic of the plurality of the Indonesian nation. Therefore, society should nurture this culture of tolerance, not destroy it. In a pluralistic society, upholding tolerance is the principal capital of creating harmony. By maintaining such an attitude, acts of intolerance can be reduced or even disappear altogether (Prasetiawati, 2017; Siahaan, 2023). Many of the recent events are caused by our nation's lack of tolerance. Another critical factor is that Education in our society is very lacking. Most of them prefer to work rather than go to school (Khoeriyah et al., 2022).

Tolerance is the ability to respect the essential nature, beliefs, and behaviors possessed by others (Nugraha & Firmansyah, 2019; Safitri et al., 2022). In Islamic religious literature, tolerance is called *tasamuh*, understood as the nature or attitude of mutual respect, allowing or allowing the stance (view) of others that is contrary to our views (Naim & Syauqi, 2008). Tolerance in the association of life between religious people stems from the appreciation of the teachings of their respective religions. To maintain religious harmony, tolerance must be developed to avoid conflict. When individuals of different faiths disagree, it's usually because one believes they're right and the other is wrong (Abdussami & Tahir, 2003).

By the development of the 2013 Curriculum, multicultural values have become one of the paradigms implicitly in Article 4 of Law Number 20 of 2003 concerning the Indonesian Education System, that Education is held democratically and reasonably and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism (Alfiyanto et al., 2022; Wirasari & Bain, 2018). The law explains that Education is democratic, not discriminatory, by upholding human rights (Arifin, 2012; Ikhwan et al., 2023; Sujatmoko, 2016). Therefore, multicultural values that have been inserted into the educational process in schools can be applied so that the output of the learning process becomes influential in introducing cultural diversity that exists in students, like Indonesian society, which socio-culturally and geographically has islands with more than 13,000, more than three hundred tribes and more than two hundred different languages (Yaqin, 2021).

Multicultural Education provides equal opportunities to all generations of the nation without discrimination due to ethnic, cultural, or religious differences (Bahtiar, 2020; Hanum & Raharja, 2013). Furthermore, multicultural Education can provide respect for diversity and the granting of equal rights for ethnic minorities to strengthen unity, national identity, and the image of the nation in the eyes of the international world. Zakiyuddin Baidhawiy said that multicultural Education has a broader meaning covering other issues, such as gender relations, inter-religious relations, interest groups, cultures and subcultures, and other forms of diversity (Samarinda, 2021). Multicultural Education must be an educational process that highlights cultural diversity or a multicultural society that supports mutual respect for differences (Bahtiar, 2020).

Multicultural Education teaches human values, tolerance, and inclusive attitudes toward the life of the nation, state, or religion (Rasyid, 2020; Sujud & Utomo, 2023). Therefore, differences in race, religion, and culture are not addressed with an exclusive and militant attitude of the group. In multicultural Education, diversity and differences become positive values to develop the potential possessed by each individual or group (Ibrahim, 2013).

The fact that cannot be denied at the Tsanawiyah Madrasah education level, especially at the MTS Negeri 1 Klaten institution, has racial, ethnic, and cultural diversity owned by each student. Mr. Abdullah, SE, as the principal, explained that MTS Negeri 1 Klaten in 2022 numbered approximately seven hundred, the majority of which came from the island of Java, and there were also those from outside Java whose notable was a minority.

What can be seen from the diversity of regional origins can also be seen from the daily language and customs carried out and daily life (Widiastuti, 2013). Therefore, it is necessary to get a touch of multicultural planting, especially as an educator still trying to develop all human potential so that they can respect each other due to cultural, ethnic, ethnic, and religious diversity (Sriyono et al., 2022).

At this time, it can be observed that many students still find it challenging to communicate and socialize with peers, teachers, communities, and the environment due to diversity in origin, ethnic differences, and daily language (Rossella, 2021). Therefore, multicultural character value education must be able to bridge this diversity. Do not let the current globalization give birth to future generations to be selfish, tending to be selfish without paying attention to the needs of others, lack of helpfulness towards peers, lack of understanding of mood intentions, and less sensitivity to people's feelings. Even some of them lack empathy for others (Trianingsih, 2017). This is very important because this level of Education is a transition period that students transition from childhood to adolescence. Now is a time of self-discovery. This period is a critical period for the printing of character in students as the successors of the nation, starting from the earliest education levels such as kindergarten, elementary school, and junior high school, which is equivalent to tsanawiyah madrasah, final high school, to Higher Education.

Schools should play an important role in instilling multicultural character values. Based on observations, it has been found that cultural and linguistic diversity makes it difficult for students to adjust to one another, especially in social communication, which is one of the sources of these problems, so the researcher took the title "Implementation of Multicultural-Based Character Values to Increase Religious Tolerance in Social Studies Learning" with the aim that students behave well in individual life, easy to socialize, culture and society through social studies learning. With multicultural character values, a person needs to be sensitive to the feelings of others and understand and interact with others to make it easier for students to socialize with their surroundings.

B. METHOD

This research uses a qualitative approach. This research was produced from descriptive data, namely in words or spoken words (Sugiyono, 2017). This research is carried out in natural conditions or directly to the data source with a descriptive nature. The data collected is in the form of words or images and does not emphasize numbers but emphasizes more on products. Researchers conduct analysis inductively and emphasize a meaning. The problem to be examined is the internalization of multicultural character values in learning social studies material in MTs N 1 Klaten. The type of research taken is field research. Therefore, researchers use the type of case study where the theory is used as a reference. Suitable for determining the direction of context and position of research results. Researchers place objects as cases, phenomena viewed as a unified system. During the case study research, all are directed to collect, speak data, and take meaning from the research.

C. RESULTS AND DISCUSSION

Multicultural-Based Social Studies Learning

The goal of character education is to instill in children the values necessary to foster a society that is fair, secure, and successful (Ananda et al., 2022; Annisa et al., 2020). According to Law No. 20 of 2003 on the National Education System, "National Education functions to develop the ability and shape the character and civilization of a dignified nation to educate the nation's life, aims to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and become democratic and responsible." (Rahman et al., 2023; Samrin, 2015).

As an effort to strengthen the implementation of character education, Saripudin & Komalasari identified the existence of 18 character values derived from religion, Pancasila, culture, and the goals of national Education, namely: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love of the motherland, (12) appreciate achievements, (13) friendly/communicative, (14) peace-loving, (15) fond of reading, (16) caring for the environment, (17) social care, and (18) responsible (Komalasari & Saripudin, 2017).

Tolerance is an attitude of accepting each other's differences. Listyarti suggests that "tolerance is an attitude and action that respects different religions, ethnicities, opinions, attitudes, and actions of others" (Listyarti, 2012). Tolerance is a character value that must exist in students because tolerance is precious today (Maolia et al., 2020). Events that occur in

various regions for reasons of ethnicity, religion, and race show the erosion of tolerance. Tolerance can occur in the classroom and outside the classroom. The absence of mutual respect for differences among peers can characterize tolerance in the classroom. Attitudes of religious tolerance and racial tolerance are fostered through multicultural-based social studies learning.

Multicultural-based social studies learning seeks to empower students to develop respect for people of different customs and cultures, provide opportunities to work together with people of different ethnicities or races directly, increase student participation in recommending local values, and build a national perspective (Sudrajat, 2015). From this ability, students have the skills to develop life skills of mutual respect for other cultures, tolerance of differences, accommodating, open, and honest in interacting with others of different ethnicities and cultural religions, and high empathy for other cultural differences. They can manage conflicts nonviolently (nonviolent) (Sukmanjaya, 2018).

Dimensions of Multicultural Values in Social Studies Learning

The dimension of multicultural values in the social studies curriculum at MTs Negeri 1 Klaten contains tolerance. The value of tolerance, democracy, and social ethics as part of multicultural Education is a topic taught in social studies learning. Rules about social relations patterns are part of social studies learning at MTs Negeri 1 Klaten. The pattern or form of learning is carried out with Contextual Teaching Learning (CTL) to realize curriculum content that students can internalize. Thus, tolerance values are developed in learners through contextual learning.

The learning carried out by social studies teachers of MTs Negeri 1 Klaten is oriented towards developing a curriculum with a multicultural dimension. Issues about movements that can divide people or society in the social studies curriculum are associated with treating minority communities and one's attitude in responding to existing differences. The multicultural education pattern developed in the social studies curriculum of MTs Negeri 1 Klaten is carried out by integrating the realities that occur in society with the curriculum (teaching materials) (Arifin, 2022).

The development of social studies teaching materials is to Banks & Tucker's view that a multicultural-based educational curriculum can be integrated into a multicultural curriculum covering issues, themes, topics, and concepts related to multiculturalism (Das & Wahab, 2021). In addition, the social studies curriculum of MTs Negeri 1 Klaten develops issues related to the concepts of different madhabs that occur in jurisprudence as a basis for thinking or background to determine Islamic law. The social studies curriculum of MTs Negeri 1 Klaten contains

material on social ethics in society to shape students' attitudes in responding to existing differences and responsive attitudes in multicultural community life.

As happened in MTs Negeri 1 Klaten, students come from various regions, both from urban and rural areas, with different cultural backgrounds and in large numbers. They are all required to be able to live together and to be able to apply multicultural values with the aim that from an early age, children can accept and understand cultural differences that impact differences in usage, folkways, mores, customs (customs) of a person. The existence of multicultural character education will be able to accept differences and criticism and have a sense of empathy and tolerance towards others regardless of status, social class, class, gender, ethnicity, religion, or academic ability (Hanum & Raharja, 2013; Herida, 2021; Siswantara, 2017).

To find out the internalization process of multicultural character values, Ustadzah ML argues, "The process of instilling multicultural character values is an effort to develop the abilities that exist in students in viewing life from a cultural perspective that is different from the culture they have. Such as instilling a tolerant attitude, please help, greet each other, uphold the nature of togetherness and justice."

From the results of field conservation, namely during congregational prayers, researchers had the opportunity to see the departure process carried out by MTs Negeri 1 Klaten students. Educators coordinate with all school administrators in conditioning students to remain orderly and support each other by giving words of encouragement or motivation to increase a sense of care and mutual respect. Not only did the teacher participate, but the principal also gave an evaluation regarding the development of each student in her daily life.

So, with social studies learning, students must be able to apply multicultural character values in daily activities. The activities undertaken by students will be able to shape the personality of each of them in creating positive behaviors expected by each teacher. It does not make the existence of multicultural Education in social studies learning a complex problem to solve because multiculturalism is a concept in which a set within the scope of nationality can accommodate diversity, differences, and pluralities of race, ethnicity, and religion that are owned and must be realized by every human being.

The role of teachers in schools as an actor in the knowledge transformation and personality development of students must have attitudes and knowledge about multiculturalism that can provide explanations and examples in addressing differences (Nieto, 2017; Zilliacus et al., 2017). In the social studies learning process, studies on social studies learning will always find differences in studying the sources of Islamic law contained in the Qur'an and Hadith

(Faisal & Zuhdi, 2019). The process of internalizing the value of multicultural character in social studies learning at MTs Negeri 1 Klaten is strongly influenced by teachers' attitudes and understanding of the material and issues that develop in society, such as diversity in carrying out prayers (some are *kunut*; some do not *kunut*, and some raise the sound of the *basmalah* when reading Surat Al-Fatihah; some are not hardened. This attitude and understanding is what teachers inform their students so that positive views and tolerant attitudes toward diversity can be internalized in students (Halim & Maskuri, 2021). Therefore, an educator must especially instill how each student and student can accept these differences. The stages used are also various methods as expressed by the Ustadzah NS: "In my opinion, in any activity, there must be certain stages that must be passed, especially in the internalization of these multicultural values, such as we must first know the situation of each student then we communicate with them to know more deeply, after that we see their mental attitude or personality, and so on."

The level of Education that needs to get a touch of cultivating multicultural characters is Madrasah Tsanawiyah. This is very important because this level is a transition period that students can be said to be in the transition process from childhood to adolescence. As happened to many Madarasah Tsanawiyah students in general. According to observations in MTs Negeri 1 klaten, many students still lack a sense of care and mutual respect, especially in the differences in ethnicity and culture that each student has. Not appreciating what is meant here is in the case of those from the Javanese tribe using their tribal language or Javanese. As one student, sister RS, said: "Because the majority of students are from the Javanese tribe, they mostly speak Javanese, and we who come from outside Java become less understanding of what they say." Because this period is a time of self-discovery, this period is a significant time for character printing in students. At this time, all the potential students need to be encouraged so that they will develop as expected by the teacher. That is how an educator can produce a moral generation by multicultural character values.

The habituation of noble morals through a nationalist spirit is a national value, an attitude of love for the motherland. This nationalist spirit shows that every student already has one of the values of multicultural character, namely the value of nationality. In addition, to improve the personality of students in MTs Negeri 1 Klaten, especially on the value of togetherness, the madrasah collaborates with all fields of madrasah to hold school programs or events so that students can establish interaction relationships and feel a kinship between them. The value of appreciation for achievements is a form of appreciation for the doer of kindness no matter what. Therefore, Allah, through the Qur'an, also appreciates humans for the achievements / good they have done.

D. CONCLUSION

Based on the results of research and discussion on the cultivation of multicultural character values in social studies learning, it can be concluded that the cultivation of multicultural values has an impact on the formation of the mindset of students who uphold the value of tolerance, the value of togetherness, and the value of help. These values are instilled by social studies teachers and assisted by all Madrasah residents with stages of explaining, modeling, and familiarizing a good personality in the hope of getting a good response from students. The efforts made to instill multicultural values in social studies learning are realized through a series of learning activities every day inside and outside the classroom. The ultimate goal of instilling multicultural values is that students are accustomed to doing good things, always love to do good, and, in the end, they can coexist peacefully in everyday life. Multicultural values of students will be embedded in students by showing attitudes that reflect the value of *teloransi*, the value of equality/togetherness, and the value of helping others both within the Madrasah environment and outside the Madrasah environment.

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