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Implementation of Multicultural Values in Student Character Education Learning in junior high school Land 3 Pangangkajene sidrap

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ABSTRACT

This research is a study of understanding and implementation of multicultural values in secondary education institutions. The background of this study is based on the importance of strengthening wasathiyah Islamic values in response to the dynamics of diversity and potentially disorientation among students. The research focus was directed on three main aspects, namely: (1) the concept of multicultural values in an institutional context, (2) implementation of multicultural values in education practice, whether sacrificial, purification, and extracurricular activities, and (3) the implications of student values. The purpose of this study is three namely (1) to Learn how the concept of multicultural values in Islamic education in State Junior High School 3 Bangkajene sidrap (2) To Understand How implimentasi values in Islamic Education at 3 Bangkajen (impilikasi) to determine the implementation of State Islamic Education. This research used a qualitative approach with the survai method. The data was obtained through observations, interviews, and documentation, which were later analyzed using the content analysis technique (content analysis). Theological approach is used to examine the principles of Islamic wasathiyah as a normative basis of multicultural values concepts, as well as an analysis knife of education practices in the institution under study. The results showed that the secondary education institution has integrated systematic values in education policies and practices, even though in the implementation level in the field there are still several aspects that have not been implemented optimally. Values like tolerance, equality, social justice, mutual respect, intercultural dialogue, empathy and inclusion are internalized in learning activities and the life of everyday school. Implementation of positive multicultural values has a positive impact on students in three main realms: cognitive (moderate religious understanding), affirmative (inclusive and empathetic attitudes), and psychomotor (harmonious and social behavior tolerant). This study confirms the importance of the role of educational institutions in forming the character of a religious, moderate, nationality, honest and responsibility.

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INTRODUCTION

Building multiculturalism towards a plural society such as in Indonesia which consists of many ethnicities, cultures, customs, and even religions has a tough challenge. "Indonesia has 6,000 inhabited islands, which is the fourth highest population on earth, and also has six official religions; Islamic, Protestant, Catholic, Hindu, Buddhist, and Confucian, and have more than 300 ethnic groups, and more than 700

languages". This shows that Indonesia is rich in diversity and is the most multicultural country, so that not a few researchers outside Indonesia are interested in studying these diversity issues, especially religious issues that enter the politics of Indonesian society. Therefore, the discourse of multiculturalism education is still a hot discussion, both from ordinary people to intellectual figures. The government through education has made efforts to take strategic steps in realizing multiculturalism education as an effort to build multicultural values in Indonesia. Among them is through the integration of multicultural education into the Islamic Religious Education (PAI) curriculum, both through the madrasah and school curriculum. Such as including Qur'anic verses about doing justice to fellow humans, establishing brotherhood, mutual love and affection, showing self-controlling behavior, and others.

Likewise with national figures, long before Indonesia's independence, they had thought about how to unite this nation, a nation full of diversity, both diversity of customs, races, ethnicities, and religions. The diversity of this nation's society makes Indonesia a fertile ground for hard-core currents to embed their important agenda under the pretext of democracy, so that Indonesia becomes a struggle for ideology that enters through transnationalism.

The results of research relevant to this study include finding that the reformulation of the multicultural-based PAI Learning Model at MA Mercapade and SMA Narmada can form a critical and tolerant attitude of students through participatory critical learning paradigms, and multicultural learning strategies. Meanwhile, the multicultural-based PAI learning model has a positive impact on shaping students' attitudes of tolerance and religious harmony. Meanwhile, Bahri researched on the Internalization of Multiculturalism Values with an Additive Approach in PAI Learning at Taman Harapan Elementary School found that the internalization of multicultural values in PAI learning at Taman Harapan Elementary School was carried out using an additive approach in classroom and outside classroom learning.

In the era of globalization, Indonesian society is increasingly heterogeneous in terms of social, cultural, religious, language, and economic background. This diversity poses challenges in creating social cohesion and tolerance, especially among the younger generation. Schools as formal educational institutions play a strategic role in shaping the character of students so that they are able to coexist harmoniously. At the junior high school level, in early adolescence, students are very prone to value shifts and are easily influenced by the surrounding environment. Thus, character education interventions with multicultural nuances are essential to strengthen national values and maintain unity in the midst of diversity. SMP Negeri 3 Pangkajene Sidrap, which is located in an area with a diverse ethnic and religious population, has special potential and challenges in the implementation of character education. Although there are various activities such as flag ceremonies, religious extracurriculars, and commemorations of national holidays, there are still exclusivity and stereotypes among students. This shows that there is a disparity (inequality) between the ideal goal of character education and the reality of practice in the field.

RESEARCH METHODS

This study uses a qualitative research method that aims to explore and understand in depth the phenomenon of exemplary Islamic Religious Education (PAI) teachers in forming multicultural values in secondary schools. The qualitative approach was chosen because it was considered the most appropriate to explore the experiences, perceptions, and views of the research subjects regarding the values instilled through example. According to Sugiyono, qualitative research aims to gain a holistic understanding of the phenomena being studied in a natural context, so that researchers can interpret the meaning from the perspective of the respondents.

This approach allows researchers to delve into the subject's experiences directly and in-depth, especially since the study focuses on moral and character aspects, which are complex elements and difficult to quantitatively measure. In this study, data was collected through interview, observation, and documentation methods. This method aims to obtain descriptive data in the form of words that describe the patterns of attitudes, actions, and views of teachers and students towards multicultural values. In line with Moleong's opinion, qualitative research emphasizes more on process and meaning, rather than just results that can be measured with numbers.

In this study, a phenomenological approach is used as part of a qualitative method to understand and interpret the experiences of research subjects. Through this approach, the researcher seeks to enter the world of experience of PAI teachers and students to understand the meaning they give to their role models in daily life at school. According to Creswell, the phenomenological approach focuses on the subject's direct experience so that it can explore the deep meaning of the phenomena they experience. Thus, the use of qualitative research methods in this study is expected to provide comprehensive insights into the integration of multicultural values of students, as well as become a reference for the development of PAI teaching methods in Indonesian schools. This approach not only allows researchers to understand phenomena in depth but also provides an opportunity to interpret the meaning from the perspective of the subject being studied, so that the results of this research can make a valuable contribution to the development of character education in Indonesia.

Data Analysis Techniques

The data analysis technique in this study focuses on processing qualitative data obtained through observation, in-depth interviews, and document studies. The analysis process is carried out by organizing, interpreting, and compiling data into meaningful information, in order to understand the integration of multicultural values in PAI learning. The analysis stages include coding the data to find key themes, identifying relationships between themes, and drawing conclusions based on organized findings. This technique allows researchers to examine phenomena in depth and detail, as well as to produce conclusions that can explain the contribution of exemplary in the development of students' character in schools. This approach aims to identify patterns, themes, and meanings that are relevant to students' motivation for learning and character development.

RESULTS AND DISCUSSION

The Concept of Multicultural Values in Character Education

Multicultural values refer to a set of principles, norms, and beliefs that uphold cultural diversity in social life. These values underlie mutual respect, tolerance, and recognition of the existence and dignity of every individual and ethnic, religious, racial, and cultural group in a pluralistic society.

The concept of multicultural values in Islam is not a new idea, but has been an integral part of Islamic teachings since the prophetic time. Moderation or wasathiyyah is reflected in the life of the Prophet Saw., which shows a balance between spiritual and social aspects, as well as between obedience to the sharia and flexibility in responding to the dynamics of society. One of the historical manifestations of these multicultural values is the Charter of Medina, which contains the principles of peaceful coexistence between religious communities in a single political community. This charter demonstrates Islam's ability to embrace differences without eliminating the identity of each group. This spirit of moderation was then continued by the Khulafa' al-Rashid and became a foothold in various formulations of Islamic thought throughout history. Thus, multicultural values are not only relevant in the contemporary context, but are also authentic and inherent in the Islamic tradition since the early days of revelation.

In its implementation, the concept of multicultural values is systematically designed through education policies that instill Islamic values that are inclusive, tolerant, and adaptive to diversity. Muhammadiyah, as one of the largest modernist Islamic organizations in Indonesia, emphasizes the importance of progressive Islamic teachings as an ideological and praxis foundation in building a superior and progressive civilization. Progressive Islam is not just a slogan, but an Islamic paradigm that balances religious understanding based on the postulates of naqli and aqli with openness to modern social, cultural, and scientific dynamics

The term "Progressive Islam" began to be officially re-actualized in the Muhammadiyah Congress in Yogyakarta in 2010 as a form of affirmation of the character of Muhammadiyah which is visionary, dynamic, and responsive to the challenges of the times. With this approach, Muhammadiyah educational institutions are directed to become a space for the formation of a religious, nationalist, and globally minded generation, which is not only spiritually strong, but also intellectually and socially mature. This is in line with the vision of Muhammadiyah education which integrates universal Islamic values with the principles of humanity and nationality.

Character is the way of thinking and behaving that is the characteristic of each individual to live and cooperate, both in the scope of family, society, nation and state. Individuals with good character are individuals who can make decisions and are ready to account for every result of the decisions they make. According to Musfiroh, character refers to a series of attitudes, behaviors, motivations, and skills. Terminology (term), character is defined as human nature in general that depends on his own life factors. Character is a psychological trait, morality or ethics that characterizes a person or a group of people. Character can also be interpreted as the same as morals and ethics so that the character of the nation is the same as the morals of the nation or the ethics of the nation. Character education is a plus ethics education, which involves aspects of knowledge (cognitive), feeling (feeling), and action (action). According to Thomas Lickona, without these three aspects, character education would not be effective. There are a number of cultural values that can be used as characters, namely piety, wisdom, justice, equality, self-esteem, confidence, harmony, independence, care, harmony, fortitude, creativity, competitiveness, hard work, tenacity, honor, discipline, and example. To realize these characters is not easy. Character, which means carving until the pattern is formed, requires a long process through

Ridwan Ardi, Erwin Eka Saputra Catha of Journal: Creative and Innovative Research 80 education. With character education applied systematically and continuously, a child will become emotionally intelligent. This emotional intelligence is an important provision in preparing children for the future, because a person will be easier and successful in facing all kinds of life challenges, including challenges to succeed academically. According to T. Ramli, quoted by the Ministry of National Education, character education has the same essence and meaning as moral education and moral education. The goal is to shape the child's personality, so that he becomes a good human being, a good citizen, and a good citizen. The criteria for good

human beings, good citizens, and good citizens for a society or nation, in general are certain social values, which are heavily influenced by the culture of the community and the nation. Therefore, the essence of character education in the context of education in Indonesia is value education, namely the education of noble values sourced from the culture of the Indonesian nation itself, in order to foster the personality of the younger generation. Character education aims to shape and build the mindset, attitude, and behavior of students so that they become positive individuals, with good morals, noble spirits, and responsibility. In the context of education, character education is a conscious effort made to shape students into positive and moral individuals according to graduate competency standards (SKL) so that they can be implemented in daily life.

In addition, the concept of multicultural values has also gained strong legitimacy through national policies, especially in the 2020–2024 National Medium-Term Development Plan (RPJMN), where multicultural values are set as one of the national priority programs. This determination reflects the government's commitment to building a harmonious, tolerant, and inclusive religious life as the foundation of nation-building. The Ministry of Religion of the Republic of Indonesia, as the agency that leads the implementation of this program, has prepared a multicultural implementation design in stages, starting from the central to regional levels, to ensure the effectiveness and sustainability of the program at all levels of society. Strategic steps taken include socialization of moderation values, integration in the educational curriculum, and training for state apparatus and community leaders. This effort was strengthened by the issuance of Presidential Regulation Number 58 of 2023 concerning the Strengthening of Multicultural Values, which provides a clearer legal basis and policy direction for all ministries, institutions, and local governments in implementing multicultural values programs in a synergistic and sustainable manner. Thus, multicultural values have not only become a discourse, but have become an integral part of the national development agenda oriented towards the creation of a harmonious and peaceful society in diversity.

The implementation of multicultural values in educational institutions is carried out through various strategies that are integrated into the education system. First, the integration of moderation values in the curriculum is carried out through the teaching of Islamic Religious Education (PAI) and PAH (Hindu Religious Education) subjects which emphasize the understanding of religious postulates, Islamic history, and open Islamic thought. This approach aims to form students who have a tolerant, inclusive attitude, and are able to respect differences in religious life. Second, co-curricular and extracurricular approaches are important means of instilling the value of multicultural values in a practical way. Activities such as recitation, religious discussions, and involvement in student council, PRAMUKA and PMR organizations provide a space for students to internalize multicultural values through hands-on experience. Third, the role of teachers as role models is crucial in the implementation of multicultural values. Teachers not only function as teachers, but also as role models who show a moderate attitude in daily life. Through this example, students are expected to be able to imitate and develop a moderate attitude in religion.

Implementation of Multicultural Values

Multicultural values are the principle of balance in carrying out Islamic teachings in a wasathiyah manner to avoid the two poles of extremism, namely radicalism and liberalism. In the context of education, this principle is not only a normative discourse, but has been integrated as a policy strategy that touches on aspects of the curriculum, learning process, and strengthening the character of students. Muhammadiyah as a modernist Islamic organization has a central position in instilling the values of moderation into the education system it develops. Through a curricular approach, the values of tolerance, anti-violence, and love for the homeland are integrated into the Al-Islam Kemuhammadiyahan material and cross-disciplinary subjects. On the other hand, co-curricular and extracurricular approaches are carried out through recitation activities, religious mentoring, and inclusive leadership training in forums such as the Intra-School Student Organization (OSIS), Scouts and the Youth Red Cross (PMR), These three strategic pillars make the Muhammadiyah educational institution a space for the formation of Islamic character that is adaptive, tolerant, and peace-loving. This commitment is in line with the direction of national policies in strengthening multicultural values as the foundation for strengthening national identity and social harmony in Indonesia.

Multicultural values in Muhammadiyah education have a solid normative foundation in Islamic teachings, especially as affirmed in the Qur'an QS. Al-Baqarah/2:143. This verse shows that Muslims are designated as the ummatan wasathan (middle ummah), which represents the principles of balance, justice, and tolerance. This value is the foundation in shaping the mindset and behavior of students so that they are able to carry out religious teachings proportionately and contextually in social life. In addition, QS. An-Nahl/16:125 emphasizes that the da'wah approach must be carried out in a polite, wise, and educational manner. This verse is an important normative basis in strengthening multicultural values, especially in the context of education. Values such as gentleness, wisdom, and respect for differences are part of the learning strategy in Muhammadiyah educational institutions, so that students grow into tolerant individuals and are able to engage in constructive dialogue in religious and social life.

The curriculum in educational institutions is designed to internalize multicultural values. In the subjects of Islamic Religious Education (PAI) and Hindu Religious Education (PAH), students are taught to

comprehensively understand Islamic teachings, covering aspects of fiqh, morals, Sufism, and Islamic history that emphasize the values of inclusivity and brotherhood. Since 2020, the Ministry of Religion of the Republic of Indonesia has integrated the concept of multicultural values in the educational curriculum, as stated in the 2020-2024 RPJMN. This implementation is also strengthened by the preparation of textbooks and modules that instill moderate religious values.

In addition to the formal curriculum, Muhammadiyah educational institutions also apply multicultural values through co-curricular activities such as Islamic studies, halaqah, and discussions. This activity aims to provide a deeper understanding of Islam as a religion that is rahmatan lil 'alamin. In addition to the formal curriculum, Muhammadiyah educational institutions also apply multicultural values through co-curricular activities such as Islamic studies, halaqah, and discussions. This activity aims to provide a deeper understanding of Islam as a religion that is rahmatan lil 'alamin. A number of Muhammadiyah educational units have implemented interfaith dialogue programs, where students are facilitated to establish communication and build mutual understanding across beliefs in order to strengthen tolerance and mutual respect within the framework of ukhuwah insaniyah. This program is in line with the principles taught by KH. Ahmad Dahlan, the founder of Muhammadiyah, emphasized the importance of openness in interacting with fellow human beings regardless of religious and cultural differences.

Extracurricular activities such as leadership training and infaq movements and alms are strategic instruments in internalizing multicultural values in Muhammadiyah schools. Through leadership training, students are fostered to become inclusive, tolerant, and able to uphold Islamic values to advance in social leadership. Meanwhile, the infaq and alms movement not only teaches social solidarity, but also strengthens awareness of universal values of justice and humanity, in line with the principle of rahmatan lil 'alamin in Islam.

Implications of multicultural values

Multicultural values applied in educational institutions have a significant impact on the cognitive, affective, and psychomotor development of students. Cognitively, students gain a comprehensive understanding of the values of tolerance and justice. In the affective realm, an inclusive attitude and empathy towards diversity are formed. Meanwhile, the psychomotor aspect is reflected in tangible actions that reflect the values of moderation, such as participation in social activities and dialogue. This holistic approach emphasizes that the education of multicultural values not only shapes intellectual understanding, but also shapes moderate character and behavior in daily life.

The application of multicultural values in the Islamic Religious Education (PAI) curriculum and Hindu Religious Education (PAH) subjects in educational institutions has a significant impact on the cognitive aspects of students. Through an approach that integrates Islamic teachings with modern science, students are invited to understand the concept of ummatan wasathan as stated in QS. Al-Baqarah/2:143, which emphasizes the importance of balance and justice in religion. This approach encourages students to think critically and objectively in responding to differences in religious views, as well as applying the values of moderation in daily life. The multicultural values education model based on a scientific and integrative approach is able to increase students' reasoning power and understanding of contemporary religious issues.

On the other hand, the application of multicultural values in education contributes significantly to the formation of a tolerant and inclusive attitude of students. This is in line with QS. Al-Hujurat/49:13 which emphasizes the importance of recognizing and respecting differences to create a harmonious life. Through co-curricular activities such as diversity discussions, students are trained to develop empathy and appreciation for cultural diversity and beliefs. This approach forms the character of students who are moderate and adaptive in dealing with the plurality of society.

Meanwhile, the application of multicultural values in education makes a significant contribution to the formation of students' social skills, which is reflected in the psychomotor domain. Through active involvement in extracurricular activities such as social service, interactive dialogues, and humanitarian action, learners not only understand the value of moderation conceptually, but also manifest it in concrete actions. Participation in religious activities such as inclusive recitation and progressive Islamic studies is a means of strengthening inclusive and contextual Islamic practices. This psychomotor aspect develops along with a strong affective understanding, where students are not only able to accept differences, but also actively engage in social activities that reflect inclusive Islamic values. This shows that moderation learning does not stop at the cognitive and emotional level, but is actualized in real actions that build social harmony

CONCLUSIONS

The concept of multicultural values in secondary education institutions is designed based on the Islamic values of wasathiyah that are in harmony, and integrated into the curriculum, school governance, and learning that instills tolerance, equality, social justice, and inclusion.

The implementation of multicultural values is carried out in an integrated manner through curricular, co-curricular, and extracurricular approaches. PAI and PAH teachers are still lacking, so an intensive approach to students is needed for them to understand these multicultural values.

The implications of multicultural values are seen in the cognitive aspects (inclusive understanding of religion), affective (tolerant and empathetic attitudes), and psychomotor (active participation in social action, humanitarian service, and diversity dialogue).

SUGGESTIONS

For educational institutions, it is recommended to strengthen multicultural values policies and programs that focus on strengthening the character of students and improving teacher competence as an example of multicultural values.

For teachers of Islamic Religious Education (PAI) and Hindu Religious Education (PAH) subjects, it is expected to develop learning strategies that form an inclusive, tolerant, and adaptive attitude towards diversity, not just the delivery of doctrinal materials.

For students, they are encouraged to actively participate in activities that strengthen social values, tolerance, and togetherness as a form of progressive Islam.

For the Next Researcher, it is recommended to explore specific aspects such as the role of teachers, learning approaches, or comparisons between schools to broaden insights into the implementation of multicultural values in education.

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