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Strengthening the Values of Multicultural Education to Develop Equality

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Abstract

The digital era provides a change in the education system that has led to the pattern of learning from online to blended learning. The ease of access to cyber information makes students very open to absorbing multicultural, in addition to the students' backgrounds that are very diverse in culture, so multicultural education is very important to implement. This research was conducted in two upper schools based on cultural, and racial diversity and in schools with religions adhered to by religious students. This research uses qualitative methods with a phenomenological approach. Data collection is followed by interviews, documentation and observation. Data analysis techniques with data reduction and presentation after conclusions. The research finding is that strengthening multicultural educational values can lead students and shape school culture by strengthening equal rights between students. Strengthening multicultural values is carried out by implementing school programs on prejudice reduction, the development of tolerance, the internalization of justice values, and the program of strengthening brotherhood.

Keywords: Equal rights, multicultural values, tolerance, justice

1. Introduction

Equal treatment of differences and establishing good humanitarian relations are what religion advocates, so removing barriers in establishing social relations is a part that must be upheld (Marzuki et al., 202; Kuswaya & Ali, 2021). The consequence of difference becoming a necessity occurs at the will of the Khalik (creator) so that efforts in the formation of attitudes to respect differences and acts of justice can be carried out by making religious values and cultural noble values a component of forming morals of appreciation for differences in multicultural. The implementation and value of respect for multiculturalism can be transferred and actualized in diverse social and cultural realities (Rahman, 2022; Bachtiar, 2018; Marzuki et al., 2020).

The plurality of races, ethnicities, cultures, religions, languages, and diversity of understanding becomes a potential conflict and at the same time can support the potential that a nation has. The problem of plurality is also a potential source of conflict and is prone to division (Shalihin et al., 2020; Lantz et al., 2020; Szelei et al., 2019). So multicultural education is important to instill in students. The diversity of backgrounds between students and cultural issues is often debated and often leads to divisions. Education becomes an institution that can be used as mediation in breaking down conflicts of diversity and differences in mindsets. Education can carry out the transfer of multicultural values by directing students to value diversity. (Lantz et al., 2020; Abacioglu et al., 2019; (Vervaet et al.,

2018).

Education becomes an institution that can glue nationalism through the transfer of character that values cultural differences, through education the activity of knowledge transfer and moral transfer becomes very possible. Respect for the values of universality, diversity, humanity, and difference is an important part of the formation of morals, so education is not only oriented towards science (scientific oriented) but must also be value-oriented. (Achaeva et al., 2018; Szelei et al., 2019; Vallone et al., 2022).

The emergence of acts of emphasis by certain groups on other groups makes disharmony in the diversity of nationality so education has a great responsibility for the delivery of multicultural values. Education is one of the important parts of the national education subsystem that can transfer character values in appreciation of multi-perspective and multi-religious humanist values that can be implemented in educational activities. Efforts to explore humanist values of tolerance need to be carried out through educational activities to find clarity on the philosophical basis of multicultural education (Firmonasari et al., 2021; Kuswaya & Ali, 2021) An in-depth study of the philosophical basis is then needed for education with a multicultural perspective.

Multicultural education as a paradigm of thought that brings a new discourse on equality can be implemented in various aspects of life in the social interaction of students, as well as various activities that require even a higher level of social relations. The multicultural paradigm carries the consequences of equality and harm in differences. (Banks & Fox-gig, 2010; Newman & Ingraham, 2020; Fitzpatrick, 2019). Meaning of multicultural education is an approach to teaching and learning that is based on democratic values, and beliefs and affirms pluralism, multiculturalism, and multi-paradigm in an interdependent world. Multicultural education seeks to embrace, recognize, and incorporate many diverse cultures and contributions into the curriculum. Multicultural education as mediation to teach students citizenship rights. (Lourenço, 2018; Achaeva et al., 2018; Abd Hamid et al., 2019; Brown et al., 2019)

Muhammad Solehuddin's research (Solehuddin & Budiman, 2019), concluded that multicultural education is very important to be applied to multiethnic and religious societies such as in Indonesia, Teachers are advised to have limited awareness and exposure to multicultural diversity. Schools should design training models to prepare teachers to develop multicultural competencies. The school designed a training model to develop multicultural competencies for teachers. The study recommends incorporating multicultural content into the school's extracurricular and extracurricular activities. (Suliyeva et al., 2022; Boulahnane, 2018; Sagir & Hasan, 2022; Trisiana, 2022) Meanwhile, this study aims to conduct a synthesis-analysis of the implementation of multicultural education in directing students' attitudes to respect equal rights and multicultural values developed.

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2. Methods

2.1 Research Design

This research uses qualitative-phenomenological methods. This research is intended to examine social phenomena that occur related to multicultural education. The phenomenon is described and analyzed based on the explanation of the research subject. So that the data taken is more natural which describes the strengthening of multicultural educational values. The approach is also intended to empirically describe the implementation of multicultural education.

2.2 The subject of the research

The determination of informants, namely the head of the madrasa and his deputy, administrative staff, and library officers who are purposively selected by the researcher based on the accuracy of the data to be explored so that researchers can map the priority scale to the data and research themes. The subjects of the study are all those involved in the multicultural educational process including

principals, vice principals, and teachers. The determination of the subject of the study is based on the consideration that all components have a very close dependency pattern. The research subject is the main source to obtain data as well as the actions and activities of the research subject. The determination of the above research subject is based on the relevance of the research objectives so that the selection of the research subject is set flexibly following the phenomena that arise in the field.

The study was conducted in two high schools in Central Java, Indonesia. The research location is in boarding high schools with the backgrounds of students from different regions of different races, tribes, languages, and cultures (hereinafter referred to as school A) and high schools with religious backgrounds of students who have different backgrounds, namely Islam, Christianity, Catholicism, Khonghucu, and Hinduism (hereinafter referred to as school B). The two schools have different characteristics in the background of the student but have similarities in the multicultural field.

2.3 Data Analysis Techniques

Collection techniques through collection, observation, interviews, and documentation. The aforementioned data collection techniques can be outlined by the following steps: Curriculum documents assist researchers in identifying the multicultural dimension developed. Thus, the documentation will enrich the source of the data to be retrieved and analyzed. Interviews with teachers are related to existing multicultural content. In addition to the above, to identify the multicultural dimension in the curriculum, a theoretical foothold with multicultural education theory is carried out.

The next step is the categorization of multicultural themes. After further curriculum documentation is carried out, the curriculum is categorized according to certain themes that correspond to multicultural education, the next step to maintain the validity of the categories of these themes is theoretical validity. These themes are then analyzed through content analysis based on the main footing using the multicultural educational dimension according to James A. Banks (Banks & Fox-gig, 2010).

Furthermore, the observation step is more focused (focused observation). Observations were made in extracting data on multicurricular educational activities through observation. The source of data is obtained from supportive devices on multicultural educational practices. Data was obtained using interviews and observations. Interview with the principal, and vice principal. teachers, to know the values developed in the implementation of multicultural education. In addition to the above, data on madrasah culture is also obtained through observations about school activities related to multicultural education and madrasah artefacts with multicultural dimensions.

Data Validity Checking the validity of data goes through three stages, namely: credibility, dependability, and confirmability (Miles, M.B., & Huberman, 1994). Checking the credibility or degree of truth is obtained by clarifying the data by the research subject as the main informant. The informant or subject reads the interview and observation notes that have been made by the researcher. If something goes wrong, the interview and observation notes are corrected by the researcher, then given to the research subject for review and given attestation if it is appropriate.

Dependability or management checks are carried out through source triangulation. Some research topics are cross-checked with the same questions to other informants until they get data management. Checking confirmability or compatibility by triangulation methods, with several steps, namely through interviews with informants and observations. Before the collected data is interpreted and analyzed, the validity of the data is needed, so that valid and reliable data is obtained. In qualitative research, the validity of the data can be obtained through external criticism and internal criticism.

3. Results and Discussions

3.1 Prejudice Reduction

Multicultural educational activities contain multicultural values. This is reflected in the text of teaching materials that regulate the ethics of associating with people of different religions, cultures, and races while still promoting equal rights. Nowadays, the association between students is increasingly open and widespread. A person can no longer limit his associations with certain groups. Changes in student mindsets are affected by the dynamism of the digital age (Trisiana, 2022; Sagala & Hasan, 2022). Learning, which was originally only with classroom learning, is now learning that combines face-to-face and online learning. This has a positive impact, namely, students can access all learning materials easily and a variety of varied learning resources. However, it also hurts the ease of accessing information, there is a complete cultural blending.

A monoculture life is homogeneous: the same in race, tribe, and language. religion and perhaps even just one area of learning is no longer the case. The pattern of student association becomes multicultural (Rektina, 2021), This will affect students' attitudes, thinking patterns, and personality. The cultural mix occurs in school culture because their religious backgrounds are very diverse, so the school emphasizes ethics in association by eliminating negative prejudices among students. Social ethics are rules that must be obeyed by all students (Principal B's statement).

The positive impact caused is the more compound knowledge of students because the existing social relations are increasingly complex (Solehuddin & Budiman, 2019). The negative impact caused, the entry of various understandings, ideologies, cultures, and living systems. The implementation of education strongly views the reality of equal rights in a multicultural life. The prohibition of intolerance is a part of the practice of learning because of the backgrounds of students who come from different ethnicities, races, and cultures. The school conducts activities in conjunction with conducting a mix of students of different religions in opinion debate events, and collaborative art performances from different regions of origin of students (interviews with school A).

The school teaches the similarity of degrees and does not discriminate against ethnicity, race, nation, or descent. wealth and others by way of eliminating negative prejudices. No tribe, race, nation, or descent is higher in degree than any other. And there is no guarantee that the descendants of nobles are nobler than ordinary people. Everyone gets the same position. This concept is very important to be instilled in students and embodied in school programs. In the absence of distinction of dignity, continuity, and association is more assured and the discrimination against students' rights can be eliminated. The school prohibits the dominance of certain groups. (interview with school A)

The reduction of negative prejudice is one of the principles that need to be developed in multicultural education. In line with the five dimensions of multicultural education developed by Banks that one of them is prejudice reduction with equal treatment among students (Banks & Fox-gig, 2010). Multicultural values are developed and implemented to form a harmonious school culture in very diverse conditions with the backgrounds of students from different regions with the diversity of languages and cultures brought by students demanding a learning process that internalizes multicultural values. The reduction of negative prejudice is manifested in the form of school programs as follows:

Table 1. Development of prejudice reduction attitudes

Programs	Purpose
2 Commemoration of the independence of the Republic of Indonesia	Aims to form a sense of love for the homeland, so that students have a sense of belonging to the Indonesian nation together and form togetherness. During the ceremony, folk songs were performed as a tribute to cultural diversity. After the independence memorial ceremony, various races were held to establish a sense of community.

Programs	Purpose
Class election, student council president	It is carried out by providing equal rights and opportunities to be elected as chairman as well as class administrators and student council presidents with an honest and fair election mechanism. It is expected to form a sense of equal rights and competitive and fair competition to eliminate negative prejudices
Devotional Work	Devotional work is carried out by cleaning the school environment together and during the implementation of the class competition, all students mingle to prepare and arrange the classroom to be contested in school cleanliness.
Commemoration of Youth Pledge Day	This activity is in framing a nationalist sense in students by the pledge of the youth oath which states: one water land, one language, one nation, namely the Indonesian nation. This will instil a love for the motherland even though it is in diversity.

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The dimensions of multicultural education according to James A. Banks (Banks & Fox-gig, 2010), namely: a) Content Integration. The creative process of using learning content by teachers with examples of various cultural entities to describe concepts, principles, generalizations, and main theories in various disciplines; b) Construction Knowledge. The role of the teacher is to help students understand, investigate, and determine implied cultural assumptions. Using as a frame of reference, perspective, and prejudice that affects students' knowledge; c) Prejudice Reduction. Transforming students' racial characteristics into rewards through teaching methods and materials; d) Equity Pedagogy. Teachers use learning models, methods, and strategies that facilitate the development of student academic achievement based on various racial, cultural, and social class groups. e) Empowering School Culture and Social Structure. Empowering students in group, ethnic, racial, and cultural equality to actively participate in every school activity.

So that in the process of enriching multicultural education, teachers must have confidence that differences are values and a source of strength of unity. And carrying out the role of expressive exemplary in the appreciation of human rights of students respecting the cultural differences of entities, leading to high justice, and equality (Jayadi et al., 2022; Lourenço, 2018). By providing knowledge, skills, and character, values, attitudes, culture, by creating a multicultural environment in the school through the curriculum. The school has implemented a program to reduce prejudice between students (Solehuddin & Budiman, 2019; Alfulaila et al., 2019). By sharing the programs that the school has carried out, it leads to a harmonious school culture in the backgrounds of students of different religions as well as in differences in race, language, and culture.

The rapid flow of globalization has increasingly opened up the barriers of association between various tribes, races, and religions that occurred in the era of digital learning, especially School A which has students with different cultural backgrounds, and School B which has a diversity of agama embraced by students. Information technology is rapidly evolving, making it easier for all aspects of information to fit into various student segments (Britton, 2018; Abdullah, 2019). The thing to note is to make filtration (prevention) of a negative culture that will degrade the student's personality. Associations between students of different religions became absolute. Students' awareness of diversity by reducing negative expectations is instilled in students through various school programs. The pattern of association between students affects the school culture and will build maturity of attitude, with a more prudent, polite social system and still upholding social ethics. Character is the basis for personality formation in the face of the era of global association, where the association is not confined to only one religion and culture but the association of all students with various diversity in their possession.

3.2 Values of Tolerance

The multicultural pillar of education recognizes the existence of equality of degrees among other different groups. The praxis of multicultural education eliminates differences between groups from one so that there will be harmonization of school culture. The praxis of multicultural education

instills an attitude of recognition toward tolerance (Daniati et al., 2019; Blau & Shamir-Inbal, 2017). Tolerance is also accompanied by mutual love with fellow students despite their differences. This is implemented in the learning process. This mutual love makes the educational process more conducive and produces graduates who have competitive competitiveness.

Multicultural education is the process of educating students about tolerance and tolerance. Students cannot escape interaction with the environment as social beings. The interaction between students cannot be separated from the social context and it is necessary to develop an attitude of tolerance. As a social being, it is necessary to develop an attitude of tolerance for differences that exist in the school environment. The school prohibits offensive behaviour of friends and various forms of harassment of minority students. The prohibition of mutual prejudice, mutual berating, and such, is regulated in school ethics (school observation B).

Strengthening the values of tolerance by strengthening the life of the nation, and state, and respecting human values, are all implemented in the curriculum (school B curriculum documentation). Human values are always upheld, realizing this attitude through humanitarian activities programmed by the school, such as social service, and raising funds for disaster victims (interview with school B). Sharing social actions such as participating in overcoming difficulties faced by students, willing to help both asked and unsolicited is developed in student council and scouting activities (interview with school B). Internalization of tolerance values is carried out by planting and strengthening material through contextual learning methods, as for the material, among others: tolerance attitudes can be done by respecting each other's differences of opinion, this is always instilled by teachers and implemented through school programs (school curriculum documentation A).

An attitude of tolerance has enormous benefits for every student who does so. These benefits include: being able to strengthen unity and unity between students which is an absolute requirement to achieve goals and success in studies, schools are important to build unity and unity to develop a sense of tolerance between students (Abdullah, 2019; Daniati et al., 2019). The development of an attitude of tolerance is pursued by the school by conducting school programs that lead to the cooperation of students from different backgrounds. (interview with principal B).

Tolerance will produce peace and tranquility in an effective school culture, thereby improving school performance. The internalization of tolerance values carried out by schools is as follows:

Table 2. Development of an attitude of tolerance

Programs	Purpose
Scientific Studies	The program aims to build the mindset and creativity of students by producing scientific papers according to the areas of talent and interests of each student, they become members in extra school Youth scientific work activities, scientific works they produce, and then presented by each group. The program directs students to respect each other's scientific work.
Opinion debate	The program is carried out temporally during national education day and when commemorating the school anniversary. The opinion debate event trains students to argue about the actual problems of education given by the opinion debate competition committee. The program directs to open up the discourse of thinking and appreciating differences of opinion between students.
Regional art performances	The art performance was held during the commemoration of the independence anniversary of the Republic of Indonesia, by performing art and dance performances in each student's home region. (school A). While school B is also performed lion dance performances, the Program directs students' attitudes toward respect and tolerance in other cultures.
Celebration of the Prophet's Maulid	The celebration is carried out by school B which has a religious background embraced by different students. The implementation is carried out by students who are Muslim, but non-Islamic students of Salanig assist in the implementation of the celebration.
Christmas Celebrations	The celebration is conducted by Christian students and the performance is assisted by students of other faiths. Thus students will be accustomed to tolerance and respect for the celebration of people of other religions. (done in school B)

Programs	Purpose
Chinese New Year Celebrations	Khonghuchu religious students celebrate Chinese New Year with their friends of one religion. The implementation of activities is the same as activities with religion, all different students help each other in the implementation. (school B)
Vesak celebration	Vesak prayers are carried out by Buddhist students, while other religious students are also petrified of their friendship. Even though Buddhists in school B have a small number of students, it has become the school's commitment to teaching religious tolerance, so the celebration is carried out every year and becomes routine.

As a cross-time discourse with a variety of definitions, multicultural education emphasizes tolerance, social justice, democracy, and human rights which means the process of education in diversity (Jantzen, 2020; Yorke et al., 2016). James A. Banks (1993) corroborates it as a series of faith cultivations that explain the recognition of the important values of cultural diversity in their ethnicity into lifestyle, social experience, personal identity, and education of individuals within an entity or nation. This emphasizing the need for multicultural competence (Saarangapani, 2021) as a basis for students' ability to accept and understand differences as differences and social reality.

Multicultural educational values are Democratic Values. Its essence is thorough in all aspects, shapes, and dimensions. It is a form of cultural, political, and social justice. b) The Value of Humanism. In recognition of pluralism over the heterogeneity of human beings with various ideological backgrounds, religions, paradigms, ethnic groups, needs, and economic levels. c) The Value of Pluralism. Implications of the value of humanism related to social rights and the capacity of entity diversity in communal unity (Net, 2022; Firmonas et al., 2021; Rahman, 2022). The objectives of multicultural education form: a) Attitudinal goals. Develop cultural awareness and sensitivity, cultural tolerance, respect for cultural identity, responsiveness to culture, and skills to avoid and resolve conflicts. b) Cognitive goals. So that students gain knowledge and can analyze and translate cultural behaviour consciously according to cultural perspectives. c) Instructional goals (Alfulaila et al., 2019; Kus Eddy Sartono et al., 2022). Provide conceptual tools for intercultural communication; development of interpersonal skills; teach evaluation techniques; help clarify multicultural values; and explains the cultural dynamics of correcting distortions, stereotypes, and miss understanding entities textually as well as folklorist. So the purpose of multicultural education is an effort to instil sensitive awareness of diversity (plurality), recognition of equality (equality), human behaviour (humanity), being fair (justice), and instilling democratic values (democratic values). The outcome's ability of students to respond to realistic pluralism is often experienced in school (Kusá et al., 2014; Pennings et al., 2018; Sleeter, 2018).

3.3 Values of Justice

The values of multicultural education include developing fair behaviour, as a reward for human rights. Multicultural education calls for justice and humanity and contains many calls to do justice regardless of race or dichotomy of any kind. The noble values of justice are part of the formation of students' personalities in the face of multicultural life. The variety of cultures, ideas, traditions, and theologies cannot be separated in global life (Paris, 2018).

Justice is a major part of the pillar of social life for the realization of peace and well-being. Society prospers in the system of life and human values are upheld when justice is placed in the joints of life. Fairness will draw closer to student behaviour that values diversity. Justice has a humanitarian dimension, so the school seeks to implement and strive for the internalization of a sense of justice in students (interview with school A) The meaning of justice becomes broad, namely sensitivity and social solidarity between students is one of the indicators. The relationship between students is manifested in solidarity between classes because it is the basis of justice. Fair is putting something in its place. Fairness means treating all students equally with each other. Justice will bring wisdom to peace and harmony between students from different backgrounds. The loss of the barrier of

difference between students gives rise to kinship and fraternity between various elements of the school, thus achieving school empowerment. (interview with school A). Fair means equal, balanced, or putting something in its place (proportional). The concept of fairness according to Principal A, The word fair means that a person treats someone or something equally according to his rights or does not distinguish someone or something from another according to his rights. Prohibition of heinous acts, that is, acts based on the domination of certain groups, such as oppression of certain groups. This deed will harm the rights of other students. The prohibition of hostility, that is, the attitude of being willing to win by yourself, unwilling to value other students. His actions are based solely on arbitrariness, power, and power. Meanwhile, to develop the values of fairness, the school carried out the following activities.

Table 3. Strengthening the values of justice

Programs	Purpose
3-language Language Speech Performance	At the end of each month, school A performs speeches in three languages, namely Indonesian, Arabic, and English. The program trains students in oratory and hones their skills in scientific oratory. All students get the same opportunity to take part in the performance of speeches, in turn, develops a sense of justice in students.
Language Month	The program is carried out by School B by displaying a three-language speech performance, namely Indonesian, English, and Mandarin. The implementation is carried out in the middle of each semester. All students have the same opportunity the performance of speeches. The program is to develop students in language skills.
Talents and interests	The school provides facilities for the development of the talents and interests of all students by creating school extracurricular extra namely: scouts, youth red cross, art, dance, drama, and music. Talent and Interest programs to develop the value of equal rights and justice for students.
Student achievement awards	The school awards every academic and non-academic achievement achieved by students regardless of differences in student background. Outstanding students get study scholarships (schools A and B). Students who can recite the Qur'an 10,20,30 juz can get a scholarship (School A)
Student delegation	Students who excel and have more competence than their peers will become school ambassadors in every competition activity in a championship, the selection of student delegations is carried out openly announced in each class and selected by the committee openly and accountably

- a) Various implementations of multicultural education in schools (Putri & Nasiwan, 2020; Sithole, 2019; Thornton et al., 2021) take into account the level of understanding and age of students, carried out by Contribution Approach. Its activities introduce various forms of culture (houses, traditional clothes, food, folk songs); Introduce warrior figures from various regions at home and abroad; Indicate the place and ordinance of worship of different faiths; Have students of different ethnicities recount their customary customs; Introducing important vocabulary from other races, ethnic groups, or countries. Additive Approach. Its activities expand cultural literacy, folklore, and educational modules; create documentation of the life of different countryside, urban, regional, and country; Narrate the knowledge and experience of the teacher; Integration and integration of multicultural values in the classroom.
- b) These approaches are carried out by schools by implementing various programs that lead to strengthening the values of equity and equality in students. Thus, schools can provide a real implementation of the cultivation of the value of tackling in students. School programs are directly implemented and encouraged by students so that the internalization of the value of justice in students will be strengthened (Szelei et al., 2019; Brown et al., 2019). Next steps with transformation.
- c) Transformation Approach. Students already have perspectives, and conceptions, digesting issues, themes, and problems from various ethnic points of view. It has embedded its cultural values to

be used to compete, argue, and see with different perspectives (multiple acculturations).

- d) Social Action Approach. Students practice directly the concept, issue, or problem of diversity so that they can do so. 6) criticism, make decisions, and implement better alternatives. For students to have knowledge, values, acting skills, and an active role in social change, both on a regional, national, and global scale (Shalihin et al., 2020; Jayadi et al., 2022). The role of the agent of social change is to increase the values of democratic, humanist, independent character. As a noble character, multicultural education has advantages based on local cultural values as cultural institutions. To instil and familiarize multicultural values in one's life (aspects: outlook on life, faith, and piety, as well as the values of honesty, courage, trustworthiness, just, wise, responsible, disciplined, independent, shameful, compassionate, beautiful, tolerant, and love the nation).

3.4 Fraternal Values

There are great benefits to conducive relationships between students. Education teaches about the rules of social relations. The internalization of fraternal values in life will form a personality pattern of character (Dewantara et al., 2020; Tri et al., 2018). Along with the progress of the digital era, colonies of students are formed that interact with each other socially. Education plays a very important role in instilling fraternal values in students in shaping equal rights. Recognition of diversity supports the dynamic structure and culture of the school. A sense of community in the reality of different results in a school that is harmonious in differences ultimately forming students' views and thinking patterns and it can stem from school as a shaper of the child's personality.

As per the statement of the vice principal B for curriculum, the school internalizes the values of brotherhood through various activities carried out, students as social beings cannot escape social relations, cannot stand alone, and need the help of others. School activities lead to associations in raising fraternities with different religions and cultural backgrounds.

The school's efforts in internalizing the value of fraternity by reinforcing students at the beginning of the new school year about the fraternity, and strengthening materials related to student relationship patterns, togetherness, fraternity, and tolerance. (Processed from school teaching materials A). Although they vary in ethnicity, nation, ancestry, customs, skin colour, position, and socioeconomic level, they are brothers and sisters who are one bonded as a brotherhood. The school punishes students for making fun of, denouncing other students, calling for bad titles, prejudice, finding fault with others, and harassing them. (interview with school A). The character becomes the glue of brotherhood between fellow students. A school that regulates the ethics of interaction between students by prioritizing character. The pattern of student interaction is governed by social ethics in a multicultural school culture (statement by the vice principal for the School B curriculum). The values of fraternity between students have consequences for a harmonious and dynamic school culture. This aligns with Banks' opinion about one of the five dimensions of multicultural education i.e. multicultural education eliminates the form of descriptiveness. Fraternal values are also developed in teaching materials as an effort to minimize forms of description. The attitude of fraternity allows the internalization of appreciation for the forms of difference and diversity that occur between students. The school's programs for internalizing fraternal values are presented in the following table:

Table 4. Internalization of fraternal values

Programs	Purpose
Haul Cup (Anniversary of the year of the death of the founder of the pesantren)	It is a program to commemorate the anniversary of Islamic boarding schools implemented by the foundation and followed by all schools within the scope of the foundation. The activity is a competition in the fields of sports, and arts, as well as academic and non-academic competitions attended by all students of school A and all schools in the foundation. Such activities provide emotional linkages in fraternities and further enhance kinship.

Programs	Purpose
Social Service	The program is carried out by other blood donations, compensation to people who cannot afford school A to do it in the Islamic new year, While school B social service and the distribution of iftar meals during the month of Ramdhan Muslims practice fasting. The implementation is carried out by students of the Muslim faith and assisted by all students of other religions.
School Games	School B conducts competition activities on the anniversary of the foundation and is followed by all schools in the same Foundation. The competition aims to establish harmony between students and all employees and teachers. The competition consists of Science, art, and trilingual speech.
Home visit	The pattern of building closeness and a sense of brotherhood and high social sensitivity is carried out by the homeroom teacher with visits to the students' homes, especially when there are problems faced by students. The purpose of the visit in the context of homeroom teachers is to provide motivation and provide solutions for students who experience difficulties in their studies.
Study tour	It is an activity in the context of outdoor learning with a contextual teaching-learning approach. The study tour program is followed by all upper-class students so that between them there is familiarity and strengthens the value of brotherhood.
Religious Tourism	The program is carried out by school B on the eve of the arrival of the holy month of Ramadan, followed by all students who have different backgrounds. Religious tourism with pilgrimages to the tombs of Islamic scholars and prominent figures. The program establishes friendships between students who have different cultures.
Visits when students are sick	The program is to form a sense of social solidarity and fraternity between students. When is one of their friends, the homeroom teacher coordinates to raise social funds and is given when they visit friends who are sick.

Based on the teachings on a character through the internalization of fraternal values in life, the personality patterns of students will be formed. Recognition of diversity supports the occurrence of dynamic school structures. A sense of community in the reality of different results in peace ultimately forms the strengthening of fraternities among students (Tabroni et al., 2021; Taufik, 2020; (Saputro & Murdiono, 2020). Education carries out the internalization of fraternal values. Students as social beings cannot be separated from social relations. Students cannot stand alone and need the help of other students. The existence of a sustainable pattern of relationships between students requires a fraternal rope. Schools regulate the existence of forms of association even with different religions.

Multicultural education upholds the values of justice. Efforts to shape students' thinking patterns that they are brothers even though they are of different ethnicities, nations, ancestry, customs, skin colour, position, and socioeconomic levels, but they are brothers that are one bond as a brotherhood, are part of multicultural education. The character becomes the glue of brotherhood between fellow students. Schools establish a culture to regulate students in interactions between students through strengthening fraternities The pattern of relationship is the relationship of the student and the relationship of the student to the teacher. The foundation of the relationship pattern is based on good character.

Character as the basic foundation for a fair attitude is neutral, Fraternal values have consequences on a harmonious and dynamic school culture. This aligns with Banks' opinion about one of the five dimensions of multicultural education i.e. multicultural education removes negative prejudices. Fraternal values should also be developed in teaching materials and curricula. This is an effort to minimize forms of description. Fraternal attitudes allow the internalization of a appreciation for the forms of difference and diversity that occur within the school environment (Özsoy et al., 2020; Ling et al., 2020; Abacioglu et al., 2019).

4. Conclusions

Based on the findings of the research results and data analysis that has been carried out, it can be

concluded that strengthening the values of multicultural education can direct students and form a school culture that respects equal rights. This is very important because the backgrounds of students are different religions, races, ethnicities and languages, and cultures. The multicultural values developed by the school are reducing negative prejudices, tolerance, justice, and fraternity, Strengthening these values is carried out by the school through various programs that lead to equal rights. The implementation of the program to strengthen multicultural values is accompanied by the integration of the curriculum with multicultural education.

Strengthening equal rights among students is carried out with school programs in a structured and scheduled manner into a routine program of internalization of multicultural values, These programs are the development of prejudice reduction attitudes, the development of tolerance attitudes, the strengthening of justice values, and the internalization of fraternal values. All programs are carried out and evaluated by each teacher in charge of the program, The resulting program internalizes multicultural educational values to make schools that apply equal rights between students and all school personnel.

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