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Dimensions of Multicultural Education for Equal Rights

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Abstract

Opening the horizons of teachers becomes urgent in reading diversity as a necessity in the educational environment. The purpose of this study is to reformulate the meaning of education that seats students as human beings who continue to grow, and abandon violence in the world of education. Madrasa is homogeny religious, so the pattern of diversity in question is cognitive, physical and socio-cultural-economic. This research was carried out by ethnographic method with the locus of MTs throughout Cilacap Regency. The results showed: 1) The reading of diversity is interpreted in the historical sense of diversity in the Bhineka Tunggal Ika; 2) Madrasa as the cultivation of diversity values is carried out by changing the curriculum, strategies, learning models and methods, and Teachers' views on diversity; 3) Praxis for the implementation of multicultural education in madrasas is carried out by: integrative learning plans based on diversity backgrounds; Plural Classroom Management and Diversity Learning Strategies; Ethnic Studies and Social Communication Interactions and Interpersonal Relationships; Madrasa as a Medium for Maintaining Tradition in the midst of Modernity.

Keywords: education; multicultural; equal right; madrasa

A. INTRODUCTION

The latest educational discourse is felt to be increasingly moving away from culture due to the inhumane educational process (Suharsimi Arikunto, 1993), the in-conduciveness of the educational environment, bullying, corporal punishment, affirming democratic attitudes in learning and abstract-theoretical learning (Priyanto, 2022). As a feature of the socio-unrest situation (Syamsidar, 2015; Hou et al., 2021) reduces the concept of human diversity in the unique-authentic identity of individuals as weaknesses as well as strengths, as well as the creativity of cultural traditions (Cahyanto, 2020). This is suspected to be due to the intersection of new cultures, technologies and media and borderless global changes (Budiyanto, 2017) that catalyze

individual and group differences (Jeanne Ellis Ormrod, 2009; Rohmat, 2018; Agustian, 2019; Islam and Maskuri, 2020). Abdurrahman Mas'ud describes the current state of Islamic education that still maintains dogmatic and traditional samangat (Musa, 2010). On the other hand, there is a shift in the understanding of exclusivism wrapped in modernism by certain groups, with a monopoly on the truth of dogma (Thoyyib, 2018). These events reduce the expectations of learners in education in formal institutions because they are considered habituated, unattractive, loss of meaning, legality-document process as a condition of job search (Priyanto, 2020)

Research on multicultural education in Madrasa by Hifdil Islam and Maskuri (2020), on personality formation through multicultural education which discusses the existence of diversity in Madrasa related to gender, socio-economics, language, regional origin. Research by Sudargini and Purwanto (2020) on the role of multicultural education in shaping national character in facing the industrial revolution 4.0 there is a significant influence of technology in shaping the character of Indonesia's young generation. Research by Solahudin (2018) on the implementation of integrative multicultural education in moral learning, the results of research on the Intergroup Relationship Model (Pluralistic Synthesis of Learning and Teaching), Class Management Model and Human Rights Strategy, Bilingual Learning Model, Ethnic Study Model can be applied to moral submaterials considering that the culture of each student has significant differences.

The author concludes that, Madrasa is a homogeneous religious society characterized by the similarity of divinity, guidance, rituals and religious culture but different in personal background and cultural habituation. Because differences cannot be rejected but must be accommodated, managed and developed the potential of diversity awareness in order to create a diversity conscious generation, and be able to apply an attitude of tolerance as a daily practice. Therefore, Madrasa facilitates the management of curriculum, learning, materials, habituation of behavior, attitudes and character of students (Baidhawy, 2005; Mawardi, 2013; Taat Wulandari, 2020) as a form of educational moderation in Madrasa and society.

The urgency of Teachers' understanding of the socio-cultural diversity reading of students, is one of the determining factors for the success of the educational process. The background of students is used in determining the learning design map, as well as learning steps, such as strategies, models and methods used and the implementation of habituation programs in Madrasa (Solahudin, 2018), especially in the implementation of multicultural education. The role of Teachers is also as an informer who builds a way of promoting diversity, in every learning process through

the formation of the concept of thinking and praxis of diversity in the daily lives of students.

This research uses an ethnographic approach, data collection is carried out by observation and interview techniques. The object of research is Teachers and madrasa heads as purposive sampling, in several Tsanawiyah Madrasas in Cilacap Regency (Kroya and Nusawungu). Data processing techniques are carried out by triangulation of data, data that has been collected and obtained from data sources is then sorted and selected according to the big theme. From this process, the data is reduced and then a large flow is drawn according to the theme and presented in conclusions about understanding diversity in madrasas in the form of narratives.

B. LITERATURE REVIEW

Bhineka Tunggal Ika as an Expression of Indonesian Multiculturalism

Multicultural terminology is a process to develop the overall potential of human beings, the view of an attitude of respect for plurality with cultural, ethnic, tribal and religious heterogeneity becomes a consequence of diversity (Taat Wulandari, 2020). Etymologically it consists of the word multi means many; diverse; assortment; miscellaneous (Depdiknas, 2008) and cultural (Liliweri, 2003) means culture, tradition, decency or maintenance. Sitzman and Watson (2018) state that multiculturalism is a recognition of the existence of differences in diversity, as individuals and groups and cultures. Diversity is placed in an accommodating position in equality because the principle complements each other from other differences. Multicultural (multiculture) according to the author, as a tangible form of imagination results due to the response of environmental conditions in the human group with all the differences that exist as human nature either as a group or individually in a diversity of habituation.

Diversity—a synonym of diversity found in Mpu Tantular's book "Kakawin Sutasoma" (1365)—is also called multiculturalism. A state alignment on the gift of seascapes and vast land areas (Marsetio, 2018) consists of 1,430 tribes, 718 regional languages, 1,239 intangible cultural heritage and 6 types of state-recognized religions and various faith streams (Ananta et al., 2015). This means that diversity has become a characteristic in Indonesia, engraved in the word Bhineka Tunggal Ika which is embedded in the Garuda state emblem, as an inscription of a pledge of allegiance that binds diversity in various tribes, languages, religions, races and customs (Rahman et al., 2019).

Bhineka Tunggal Ika is a national consensus as well as an expression of the management of unity of diversity, a medium to unite the puzzle of national diversity, whose power has been tested to this day from various horizontal disputes. So is the

history of pledges of allegiance to the nation and the motherland in the form of youth oaths. Both present the meaning of multiculturalism typical of Indonesia as a trigger for the struggle to unite differences in the midst of *deide et impera* politics.

Bhinneka Tunggal Ika does not reject the cultural novelty of the cosmopolis, seeking the intersection of diversity in a formal agreement as outlined in Pancasila, the Constitution, other laws and regulations, the state of unity, language, and symbols of statehood. Thus, the concept of pluralism insight was born to enrich the space for accepting activities and provide continuity of the realm of differences in language, customs, religions or beliefs, cultures and others as a platform for cultural tradition heritage (Banks, 2021). Therefore, the multicultural model in Indonesia has the characteristics of local wisdom, as well as raising the primordial elements of society as an appreciation as well as recognition. As a principle of awakening the spirit of statehood (Rahman et al., 2019) by not glorifying the spirit of nationalism to silence diversity (chauvinism).

Bhinneka Tunggal Ika is used as a dimension as well as a symbol, giving emphasis to understanding the diversity of ethnic groups as the building entity of a nation (Suparlan, 2003). In a hierarchical perspective culture is placed in the position of the top level of meaning of diversity, of which there are various kinds of ethnic groups as its branches.

⁴**C. RESEARCH METHOD**

⁴This study uses a qualitative research method with a school ethnography approach. This approach is used to create a concrete description of the reality of the dimensions of multicultural education as actions taken by schools to accommodate equal rights among students who have different backgrounds and different intellectual levels so that discrimination, bullying and various actions Physical or verbal violence does not occur in schools.

³Data collection and data analysis was carried out by inventorying data related to the implementation of multicultural education, various kinds of school artifacts that were responsive to multiculturalism and various supporting programs, then reduction and analysis were carried out using the spreadly model

D. RESULT AND DISCUSSION

1. Multicultural Education in Madrasa

Multicultural discourse develops into the realm of education in an effort to accommodate the differences that exist around students as concepts, processes of thinking, acting and acting in the praxis of tolerance and instilled in the values of national characteristics. Therefore, multicultural education requires a process in

an effort to train, shape, and develop people. In behaving and being mature towards the view of diversity as a necessity in individual and group differences. Implemented into learning systems, learning patterns, habituation exercises, cognitive processes, attitudes and behaviors (Karim and Thoyib, 2019; Banks, 2021).

Zakiyuddin Baidhawi (2005) defines multicultural education as a model in teaching diversity. In line with the statement of M. Ainul Yaqin (2021), multicultural education is a strategy in education, integrative to the entire educational process. Provide an understanding of individual diversity cultural such as ethnic, gender, social, language, religion, race, ability and age differences. The goal is for students to understand and appreciate differences, as well as mapping Teachers in compiling learning programs that accommodate a diversity of perspectives. According to Azyumardi Azra in Jalwis and Habibi (2019), education about cultural diversity is a response to demographic changes that affect culture in society both partially and as a whole. James Banks (2021) gave a very similar statement regarding multicultural education as an education that is based on the background (people of color) of students, namely aspects of ethnic, religious, racial and cultural diversity.

Banks' theory model on multicultural education has high complexity in core values as a benchmark for learning achievement. Namely: a) Appreciative of the reality of cultural pluralism; b) Recognition of dignity, dignity, and human rights; c) An attitude of responsibility as a society; and d) Development of responsibility towards where it resides. So core values need to be formulated in the values of further development, namely: a) The development of ethnohistoricity (historical perspective) from various sources. That is the society of historical actors/researchers in order to get a complete perspective. b) Strengthening the base of cultural awareness that exists in society. c) Strengthening the intercultural competence of the various cultures that live in the community. d) Keep away and eliminate prejudiced attitudes, such as racism, sexism, and so on. e) Cultivating awareness of the ownership of the earth so that an attitude arises to maintain and care for it; and f) Develop social action skills on anti-intolerance measures.

The formulation of the development breakdowns in: 1) Curriculum reform, reviewing curriculum and learning guidelines by analyzing the history of a new perspective in accordance with pluralism. 2) Teach and familiarize yourself with the principles of social justice and the actions of developing cultural values. 3) Develop cultural competence and the development of ethnic and sub-ethnic identities through cultural activities, and to distance and eliminate attitudes that lead to prejudice and negative views towards other entities. 4) Paedagogis is

carried out with a humane learning model that does not negate the traditions of certain groups, distinguishes women and men and prioritizes an inclusive attitude towards the limitations of other students in the perspective of equality of madrasa cognitive culture.

According to the Head of MTs D in an Interview session on March 25, 2022 stated: "Multicultural education in Madrasa is said to be simultaneous by embracing government policies regarding religious moderation programs". Why is it important, because in various horizontal conflicts in society, the main cause is understanding in religion either internally or interfaith Religious moderation based on KMA 328 of 2020 substantially instilling moderate Islamic values starting in the educational process; Internalization of moderate Islamic values in education; and Models of moderate Islamic education programs (Kementarian Agama RI, 2020).

Observation of curriculum models and KTSP Documents at MTs. Data conclusions were obtained on the understanding of diversity embodied in: a) Civic Education (PKN), Social Studies and Cultural Arts subjects integrated with PAI (Akidah Ahlak, SKI) and other learning; b) Habituation practices in associations in madrasas as a form of theoretical strengthening of multiculturalism education.

2. Forming a multicultural classroom environment

Each individual has differences both as an individual and as a group, so broadly speaking diversity can be divided into individual and group dimensions. Individual dimensions are part (subset) of other groups that simultaneously form these groups. a) Individual differences, which are conditions where a person experiences variability due to personal abilities, namely intelligence, personality, physical agility, and other abilities that are special gifts or can be trained in their potential. b) Group differences are differences with other individuals but have similarities with others as part of a group, such as: gender, ethnicity, social class, environment, religion and culture (Jeanne Ellis Ormrod, 2009; Sopandi and Taofan, 2019). "... diversity is caused by the diverse backgrounds of students and is influenced by the physical development process of students..." (Interview with the Head of MTs Negeri 5 Nusawungu on March 24, 2022), as a natural development of human beings (universal) towards maturity.

Based on Observations and Interviews with Madrasa Heads and Teachers in Madrasas as a research locus. Diversity in Madrasa can be seen in:

a. Diversity in cognitive processes

Human cognitive variety is strongly influenced by differences in the work system and response system of the brain consisting of one hundred billion

nerve cells (Chen et al., 1997; Siegel, 1999). Referred to as neurons in microscopic size are interconnected with each other. Working on receiving information then synthesizing and interpreting the information and then sending messages to the body to respond in various actions, this is referred to as intelligence.

J. Piaget in Hsueh (1997) stated that the process of cognitive development of children is greatly influenced by their reasoning system according to the growth and development period. That is activity and motivation, knowledge based on experience, assimilation and accommodation, processes of equilibration (complex understanding) and physical and social interaction (Jeanne Ellis Ormrod, 2009). It is the student's reasoning response to the existence of the real world around him, where there is a role of diversity information as a response to learning processes in the cognitive development of children (Lindblom and Ziemke, 2002). Therefore, according to the author, the concept of multiculturalism starts from the cognitive understanding of students in perceiving and responding to differences.

b. Linguistics

Language as the main medium of communication that forms entities as identities. Linguistic processes are obtained from heredity and the environment that have a great influence in determining the formation of the use of language in interactions. Obtained through the process of listening, reading, being taught and continuing on the formation of linguistic syntax reasoning. Periodically updated through mastery of new vocabulary (Ellis, 1994) and applied to oral communication in communication processes.

Language expression, and language exploration in the form of playing with language through the activities of prosecuting, singing songs, making jokes, playing words and so on (Owens, 1998). Help students find relationships of sounds, understand phrases and words, parts of word function in objects, figurative meanings (Bowe, 1986; Banks, 2021) triggers the development of the metalinguistic consciousness process (Wright et al., 2000)—that is, the learner's ability to think about the nature of language itself or metalinguistic awareness (Leong, 2020).

Based on observations and interviews in madrasa locus research on March 23 to March 28, 2022, madrasas conducted an exploratory program in introducing awareness of students' language skills and understanding. By

accommodating the teaching of bilingual/multilingual mastery in Indonesian, English, Arabic, and Javanese.

c. Physical

Physical form means gender and disability naturally or due to certain events. In the characteristics of gender differences, male students tend to have a perception of feeling superior in muscle (strength), physical attractiveness and leadership, according to stereotypes of male superiority over women (Cole et al., 2001). However, in certain conditions women outperform men, namely in emotions associated with morals (feelings of guilt, shame and empathy). According to Gilligan and Banks in Ormrod (2009) the context of moral values differs significantly, in male development tends to reflect openness and equality as an orientation of justice. Meanwhile, women generally apply an orientation of concern for interpersonal relationships and moral responsibility for the good of others.

Physical forms have the potential to cause intolerance in conditions of understanding differences (Nurjanah, 2018). Because it becomes a "label" that is always pinned (nickname) to recognize someone, so it is very disturbing and hurtful for the person. So that Madrasas opens inclusiveness to accommodate equal recognition and opportunities in education for persons with disabilities, in order to provide more open spaces for people with disabilities.

Table 1. Data on Students with Disabilities

No	Madrasa Name	Number of Students with Disabilities	Type
1	MTs A	2	Cognitive and Physical
2	MTs B	1	Physical
3	MTs C	2	Cognitive and Physical
4	MTs D	-	-

Students who experience cognitive problems have not been handled properly, due to homogenizing and equalizing learning patterns. Another problem is that private madrasas are more concerned with the quantity aspect than the cognitive quality. Types of students with cognitive special needs (Leffert et al., 2000; Taylor et al., 2004; Hobson, 2004): 1) Mental retardation, having a very limited understanding of how to behave

appropriately in dealing with social situations; 2) Emotional and behavioral disorders, having limitations in considering the perspective of others (perspective taking), the ability to solve social problems, as a result of which few have friends; 3) Complex disabilities, such as: autistic spectrum disorders, ADHD, mental retardation usually have difficulty in drawing accurate conclusions regarding behavior and body language.

d. Ethnic group

The existence of a human being in a community and cultural sphere greatly affects the lifestyle, habits and abilities of individuals such as agility and certain skills that are not present in other entities. Lifestyles and rules are followed by members in a group and carry out routine activities as habituation of their respective groups. And then it developed into a tradition that was taught for generations, and formed a culture that became the cultural identity of a community group with the wisdom possessed (Marzali, 2016). One thing that arises as a result of this difference is the sense of self, that is, the feeling of pride in the achievements of the group rather than the pride of personal achievements (Yip and Fuligni, 2002).

Which gives rise to strong ethnic feelings, although they do not entirely occur due to the influence of contexts and situations and cultural fluctuations that occur. This ethnicity as an individual entity has a cultural similarity of character, starting from: 1) The roots (grass roots) formed by the state preceding the formation of the state itself, can come from outside the country where it lives. Entities consist of similarities in racial, national, or religious backgrounds; 2) Each member has a feeling of interdependence (interrelationships as a member of the entity).

The influence of the process of intercultural connectivity is strongly influenced by the diversity that forms new cultures outside the group, according to researchers, it is said because of factors: 1) The way of communication is both verbal and non-verbal; 2) Built interaction models; 3) Habitual patterns used; 4) The conception of individual and group relationships; 5) Perception of other cultures that the individual carries; 6) Motivation for cooperation; 7) A view of the world. So that forming classes in various ethnicities even though similar requires a process that is not easy, so the course of cultural formation in the class is strongly influenced by individual hegemony as trendsetters recognized in the classroom.

The basis of the footing is the existence of an awareness of cultural dynamism and no enduring entity, since there is the birth and absorption of

new thoughts, innovations, ideas when intersecting with other cultures (Rogoff, 2003). Namely the model of communication (the use of dialectics) and building social relations (expression, emotional regulation and the formation of self-image) with the Madrasa environment.

e. Family Culture and Socio-economics

The family as an entity in education has a culture limited to its family members, exerting an influence on the association of society. According to the Head of MTs A (interview on March 23, 2022), "... starting from the formation of a cultured family entity, it is hoped that there will be an awareness of diversity that values the existence of others with various backgrounds...".

The family's perspective on diversity predominantly affects the attitudes and behaviors of family members. According to the Head of MTs B (interview on March 24, 2022) "... the important role of parents is to have a basic influence on understanding differences in the daily sphere of their children". That the occurrence of cases in Madrasa such as: bullying, dropping out of school, problems of bullying between students, student fights and other negative problems the perpetrators can be categorized as coming from troubled families. Because the process of cultivating tolerance is influenced by the perspectives and values adopted by students in family education. According to the Head of MTs C (interview on March 22, 2022), "... the role of parents/guardians of students (family) is indispensable in the synergy of educational roles...".

Based on observations (March 22-31, 2022) in all research loci regarding the background of students, there were several students present from low-income families, broken homes, experienced violence. Students with this background condition tend to have a lower self-esteem attitude and have the potential to view differences as negative cultures because of the processes experienced. This is in stark contrast to the state of students who have intact family conditions, have affection and are prosperous (Taylor et al., 2004).

Because of the diverse socio-economic conditions of students, their growth and development are in different challenges. Based on data on the condition of the socio-economic background of students in four Madrasa research loci. It can be concluded that the average comes from the families of farmers / planters (60%) the rest are self-employed / traders (15%), laborers (10%), employees (5%) and others (10%). This means that there is a primordial cultural pattern that is still developing that is owned by students.

However, there is a tendency to have a less significant effect on the problem of violation of rules in Madrasa when viewed from the level of welfare of students.

f. Learner behavior and reactions

Formed by the initial information system related to emotional sensitivity, empathy, communication and initial knowledge, to the situations and conditions faced by students in the family environment and the growth and development environment (community). Behavior is like an action with consciousness taking into account the initial information thinking received in reaction to the state of the environment. While reaction is the process of responding spontaneously to events, events, communication and other forms of interaction.

Education generally starts from the classroom, so all activities in the classroom become very meaningful for learning the understanding of diversity. The activeness of Teachers in providing understanding and preventing problems of intolerance, bullying, violence/harrasement and radicalism due to differences in physicality, thinking and attitude. Because the variety of actions is influenced by group, cultural and ethnic backgrounds. It is very important for Teachers to have sensitivity to the situation, as it can be useful in helping to develop the social sensitivity of students. So that students after retiring from education in madrasas, can apply the competence of diversity attitudes when they are in a work environment and society with background complexity.

In forming a multicultural class, the requirements that Teachers must do according to Gay (2013), Agustian (2019), and Banks (2021): 1) Equip themselves with knowledge about the culture of each student; 2) Benefiting and understanding from the cultural background of students; 3) Using a curriculum that represents the entire ethnic group positively and competently by incorporating the values, beliefs and traditions of various cultures; 4) Students are introduced to successful role models from diverse backgrounds; 5) Provide opportunities for participants who come from different backgrounds to get to know each other more deeply; 6) Understand the educator's own cultural lens; 7) Attempts to erase stereotypes—rigid views of certain ethnicities—students, by not exaggerating one particular group and demeaning others; 8) Be aware of cultural relationships between students; 9) Increase positive interactions among students; 10) Give a diverse cultural feel to a culturally homogeneous class; 11) Fostering Democratic Ideas.

3. Praxis Understanding of Equal Right in Madrasa

The urgency of understanding the purpose of multicultural education is as a transformation of cooperative learning—teaching and learning processes, conceptualization and learning organizations—by providing the widest possible equality opportunities for each individual. The praxis of multiculturalism in the point of view of Islamic education is on the awareness of diversity in the perspective of difference as a person (individual difference) and at the same time as a group difference (group difference). According to Petty Pertanda in Khairiyah (2020), there are seven characteristics of multicultural Islamic education: a) Antiracist education, an education that does not build hatred towards others; b) Basic education, fulfillment of human rights for all students in academic activities; c) The essential need for inclusive and rigorous education for all students; d) Breadth, discussing the entire educational process including: the physical environment, school, curriculum, and other relationships; e) Social justice education; f) Education as a process, involvement of the role of the community in efforts to improve learning achievement, learning environment, learning preferences, and cultural variables; g) Paedagogic critical, students think critically of the existence of culture, language, family, school, artistic and educational experiences. Implementative by:

a. Integrative Learning Plan based on diversity background

The concept of integration of diversity in learning means that students are brought to contextual situations according to their experiences, presented with the correlation of a science with others so as to form a holistic understanding. Getting confirmation of learning from different lessons to be expressed in learning with relevant topics, Teachers are brought in a learning atmosphere that is not rigid and monotonous so as to create a feeling of pleasure in learning (Sunhaji, 2013; Fauzi et al., 2019).

Implementation in Madrasa, an integrative learning model based on multiculturalism is not always carried out in every learning planning. Because this is considered to be a very long process, because it starts from the process of preparing a lesson plan to the selection of teaching materials at MTs. So that Teachers feel that there are inefficiencies and ineffectiveness of the integration programs carried out. However, the emphasis is made in each implementation of learning, students provide practices that are in accordance with the mention of certain cultures, certain tribal customs, customs, arts, and also certain religious worship habits. Because MTs, have learning with multicultural characters such as moral creeds, habituation, cultural literature studies through integrated social studies and Islamic History courses, as well

as the implementation of local cultural activities through extracurriculars and social movements against natural disasters and underprivileged students.

b. Plural Classroom Management and Diversity Learning Strategies

1) Fostering a democratic attitude

Democratic attitude as an open attitude and freedom in expressing cultural thoughts and expressions, in order to support the management of plural classes in the frame of multiculturalism. Among them: critical attitude; ask and answer well; provide conclusions; respect the opinions of others; maintaining unity; upholding justice; confirmation and consensus on addressing differences; upholding cultured humanity (Jarkasih, 2019).

MTs Plus B declared itself to be a place to plant and float the values of democratic praxis, as the smallest unity reflecting the diversity of entities in the form of dialectics, culture, family and other diversity. Through habituation and guidance, each individual is trained in behaving and upholding the values of cooperation and mutual respect, so that the application of discipline that is not authoritarian is carried out by externally controlling the child and directing learning. Things done by MTs Plus B by: a) Evoking consciousness (without coercion) in the educational process; b) Bringing out students' interests and skills with the process of intimate communication; c) Creating classroom conditions that provide a space for participatory awareness in each learner.

Teachers and students have the role of each component of learning life. The educator has the role of: a) Facilitator. Provides an opportunity to discover for yourself the meaning of the information received; b) Dynamicator. Creating a process-oriented dialogical learning climate; c) Mediator. Provide boundaries in carrying out activities; d) Motivators. Providing every meaning of the efforts made by students, understanding the diversity of students, awareness of students becoming a learning center so as to foster freedom and initiative. Meanwhile, students are tasked with exploring self-knowledge, efficacy of talents and innate competencies as special skills of students, associating understanding of diversity, fostering self-motivation, students not only listening and implementing but must have an innovative spirit through the learning by doing model (Gay, 2013).

2) Cultivating an attitude of Empathy

Empathy as the basis for strengthening the character of multiculturalism based on the point of view of others to understand their objective experiences or perspective taking (Davids and Waghid, 2020) that forms the consciousness of love, in emotional relationships adapted to the emotional attitudes of others through the reading of body gestures, facial mimics and other non-verbal actions.

MTs Darussalam Nusawungu, MTs empathy is grown through: a) Exemplary, humane education approach techniques in childhood to adolescence with effective educational methods interpersonal communication models to foster intimate relationships. Through counseling guidance, it provides a solutive process, comfort and gives birth to an attitude of concern for other people's problems. b) Strengthening Spiritual spirituality, by providing spiritual understandings. For example, it is related to the importance of morals towards neighbors, not telling the ugliness of others, the importance of maintaining brotherhood, helping in kindness and piety, and others. c) The importance of diversity in life. d) An understanding of the physical barriers that others experience.

3) Fostering a fair and thoughtful attitude

Justice becomes a milestone of an attitude of appreciation towards diversity, a fair attitude starting from thinking and manifested in attitudes and deeds. "... the injustice of thought gives birth to extremism boils down to attitudes of intolerance of culture, language, customs, religion and on the physical form of certain people" (Interview with the Head of MTs D, on March 24, 2022). For this reason, exploring the potential of wisdom as an output of a fair attitude that has become the daily character of students, in addition to the provision of model of good behavior in MTs B is carried out by: a) fostering a wasatiah attitude; b) uphold tolerance; c) get used to understanding the problem; d) practicing constructive reasoning; e) understanding diversity; f) Openness; g) avoiding an exclusive understanding of other groups; h) A sense of pride in unity.

4) Culture of mutual aid and help

The practice of humanitarian awareness in diversity in people's lives is a culture of mutual aid, amid the great currents of global communication and social change. Which affirms selfish and

individualistic attitudes and actions that are only result-oriented (materialistic). Generally, Madrasa applies a culture of mutual cooperation and help as the main character in the perspective of Islamic muamalah, carried out through zakat fitrah activities, disaster awareness infak, shodaqoh, charity months and compensation activities for orphans and dhuafa, helping friends affected by disasters (for example: sick), cultivating school hygiene with a clean Friday program.

c. Ethnic Studies and the interaction of social communication and interpersonal relationships

Understanding cultural diversity in Indonesia cannot be separated from the existence of local culture as a shaper of national culture, studying it to be included in learning as one of the strategies for realizing ethnic studies. Teachers at MTs made a concept map of the diversity of the world, region, and country of Indonesia and then minimized it in the local culture owned. Ethnic studies are a strategy to provide an important understanding to students, that culture has an important role in shaping cultural understanding with a diversity of geographical backgrounds, languages, population density, climate and others.

Teachers act as agents of cultural "socialization" in ethnic studies (Khairiah, 2020) through learning and hard work in helping students adopt various behaviors and beliefs in the group. Evoking the awareness of cultural expression as a human being who is learning and growing. Because the essence of culture is about the content of moral messages and meanings in the form of symbols, gestures, speech, deeds and thoughts. Its highest peak is a character that is built with fellow human beings and displayed as a habituation of society. Ethnic study activities are expected to create social interaction through communication, which is born from an attitude of deep curiosity towards other cultures (Jeanne Ellis Ormrod, 2009).

Fostering the desire of students to learn, understand cultural concepts, and the right to develop as a culture. Some character building through habituation in Madrasa in relation to communication (Liliweri, 2003) and interpersonal relationships identified as distinctive features, encourages students to have essential behaviors considered as the expectations of the students' parents and at the same time a benchmark for the success of moral education in MTs. Among them, saying greetings first when meeting, apologize, thank you and using good speech and language, friendliness, independence, having shyness, manners, culture of looking down when

meeting teachers and aged people and others (Observation, 28-31 March 2022).

Interpersonal relationships occur in cycles that influence each other, in learning communication can be built by Teachers with students, Teachers with Teachers, and students with students. This relationship is based on the need for self-efficacy that comes to the fore in the form of building intimacy in communication (occurs between students and Teachers, between fellow students), the existence of a sense of self (self-feeling) makes interpersonal relationships very strong. Self-confidence greatly affects self-feelings, the cause is because in the association perceptions, beliefs, and feelings greatly affect self-assessment (self-constructed) between students and Teachers as cultural partners. So, the trust of the mash at the peak of interpersonal relationships occurs if self-confidence has been formed in building a pattern of communication.

Through social communication and interpersonal connection, there is a process of ethnic study based on the background of the students they have. So that there is a process of assimilation because there has been a meeting point for the background of students as consensus within the scope of the class. What students unwittingly occurs in the processes of ethnic relations, social communication and interpersonal relationships in the learning classroom. The new culture that is formed is also strongly influenced by the rules set by the Madrasa which are binding on the entire madrasa community, but in the context of social intimacy relationships in the cultural classes formed tend to vary.

d. Madrasa Maintains Cultured Tradition Amid Modernity

Stakeholder awareness of the important role of Madrasa in helping students build their knowledge, absorb values, and process skills (competencies) in order to become ideal and effective citizens living in a democratic and pluralist society (Taat Wulandari, 2020) is carried out through multicultural education. Because: 1) An offer to create education for all without discriminating; 2) Foster awareness of responsibility as a citizen; and 3) Substantive teaching on human rights.

The second point gives the reason for the existence of culture in Madrasa as a stronghold to maintain the Indonesian cultural tradition which is strengthened by the culture of intimacy and religion as the philosophical foundation of Islamic education (Azhari, 2021). Embracing modernity as an attempt to adjust to the rush of the times, by showing self-efficacy to the

existence of old traditions that are considered still relevant. Madrasa in multicultural education is actually running on two rails at once, namely as a cultural agent of local traditions and an agent of global culture to new thoughts in learning as the core of Madrasa education.

Therefore, it is important for Madrasas to carry out transformations towards multicultural education with dimensions of change (Baidhaw, 2005; Adams et al., 2007; Rohmat, 2018): 1) content integration; 2) the process of knowledge construction; 3) prejudice reduction; 4) equality pedagogy; and 5) school culture and empowering social structures. And if elaborated further, the transformation is related to learning including students, Teachers, curriculum, and pedagogy. And its implementation is influenced by the concept of thinking and practice of madrasa residents (Madrasa Heads, Teachers, Students as well as the culture of Madrasa).

So building a multicultural character which includes understanding, attitudes and mentality of the madrasa community is the first step. And then it spreads into the principle of praxis, namely curriculum reform, learning processes, forms of interaction and variety of communication in life in madrasas and is also carried out in the process of internalizing multicultural values in daily actions in Madrasas. So that the nobleness of the goal is expected to prevent the occurrence of acts of intolerance in the educational process, foster a sense of community, fulfill rights and obligations in a balanced manner, recognition as an equal human being, and maintain harmony of life according to their respective backgrounds.

E. CONCLUSION

The significance of multiculturalism education in Madrasa in this study is in the process of forming a reason for moderate diversity, based on understanding the diverse backgrounds of students including cognitive, physical, ethnic, family and community culture, socio-economic, special needs, as well as student behavior and reactions. Its implementation is carried out by curriculum management, learning integration, material content, habituation of behavior, attitude and character. It then creates a class that adopts diversity as the cornerstone of social relations and interpersonal communion. The starting point is the cooperation of cultural groups to form assimilation in the classroom as a consensus, in understanding each other's culture and local culture as the foundation of cultural understanding between fellow students and teachers.

The urgency of this research is in the assessment of the Teacher's understanding of cultural diversity as the main substance of creating fun, unfamiliar, and meaningful learning as a process of cognitive actualization and self-efficacy. So as to provide a new

understanding of learning improvements accommodate an understanding of the meaning of multiculturalism as a learning base and in everyday life.

In this study, researchers realized that there were still many shortcomings due to time and cost constraints. Researchers hope that there will be continuous exploration in future studies to fill in the empty spaces in this research. So that it becomes a complete piece of information space in the theme of multicultural education in Madrasa.

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