
The Process and Strategy of Internalizing the Value of Multicultural Education in Arabic Teaching

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ABSTRACT: *This study aims to find out the internalization of multiculturalism values through Arabic teaching at Islamic senior high schools in Palu city Indonesia. The integration of multiculturalism values in learning materials is considered very important to create students' moderate attitudes toward ethnicity and cultural differences in schools' daily life. This study was carried out using a case study qualitative approach. Data were gathered through field observation, and in-depth interviews with the school principal, teachers, and students. Our study found that multiculturalism values were integrated through the Arabic curriculum, lesson plans, learning material, and students' activities. The multiculturalism values were reflected in the students' daily life in the forms of ethnicity diversity tolerance, respect attitudes, and moderate behavior. Our study contributes to the body of knowledge in multiculturalism studies and practices by providing a new direction to multicultural integration strategies at the school level. Future studies should focus on how the broader context of studies such as by involving more than one case.*

KEYWORDS: Multiculturalism, strategy, internalization, Arabic learning

INTRODUCTION

Education has a significant role in shaping the nation's character and its generation (Arif1 & Elya, 2021; Steenkamp & Geyskens, 2006). In other words, education is not only a means to transfer knowledge but also functions as a means for instilling values, and for enculturation, and civilizing. Therefore, the Law of the Republic of Indonesia No. 20 of 2003 has formulated the goals and functions of national education, which include the development of the potential of students so that they become human beings of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Roslan Mohd Nor & Malim, 2014).

Indonesian law regarding national education policy states that the objective of national education is to build generation skills and characters (Baidhaw, 2007). In this regard, educators play important roles in spreading values, including in instilling the values of multicultural education in students. As the most important subject in disseminating values, educators are expected to be able to disseminate and apply insights into multicultural values in the learning process in the classroom and in the wider community. The paradigm of value

education, including multicultural education, implies that one must be able to learn with other individuals in an atmosphere of mutual respect and respect and mutual understanding of one another, which is manifested in a tolerant attitude (Sutejo, Nurdin, & Syahid, 2021).

The internalization of multicultural education values in learning must be accompanied by accurate and relevant strategies so that they can have an impact on students and produce inclusive students who have a multicultural attitude and respect for pluralism (Mashuri, Pettalongi, Nurdin, Paozia, & Yusran, 2021). Therefore, this study discusses strategies for internalizing the values of multicultural education and how to internalize them in learning Arabic at one of the schools in the City of Palu, Indonesia.

The purpose of this study is to determine the strategy for internalizing multicultural values and how the process of internalizing these values in learning Arabic at an Islamic Senior High School. Knowledge of strategies and the internalization process will be able to assist educators in internalizing multicultural values in educational units, which will ultimately foster a sense of tolerance among students and educators.

THEORETICAL REVIEW

Multicultural Education

Multicultural education is a response to the diversity that exists in society, especially those in educational institutions, as a demand for equal rights for every ethnic group in schools or educational institutions (Yani, 2017). Multicultural education is also understood as a perspective that recognizes the existence and social, political, and economic realities of each individual who is complex and culturally diverse as reflected in culture, race, sexuality, gender, ethnicity, religion, as well as social and cultural status. economy in the implementation of education (Masamah & Huda, 2016). Thus, it can be said that education as a vehicle for the transfer of knowledge is expected to provide and instill the values of multiculturalism which will give birth to students who can appreciate and respect plurality.

The interpretation of multicultural education has many meanings, opinions, and debates from experts. According to James A. Banks, (2016) multicultural education "*...is an inclusive concept used to describe a wide variety of school practices, programs, and materials designed to help children from diverse groups to experience educational equality...*" With this meaning, every educator must pay attention to their students fairly without distinguishing students' racial, ethnic, religious, and cultural backgrounds because each of them has potential and uniqueness that can be honed and developed.

Multicultural education can a broader vision of horizons and be able to cross the boundaries of ethnic groups or existing religious traditions so that people can see humanity as families who have differences but the same ideals (Leeman & Ledoux, 2003). Thus, multicultural education tries to integrate multicultural values into all types of subjects that accommodate all the cultural differences of students, such as differences in ethnicity, religion, gender, language, social class, age, and abilities or skills. In addition, multicultural education trains

and build students' character to be able to be democratic, humanist, and pluralist in their environment and society.

If we look back on Indonesia's history, it is found that there were many social conflicts accompanied by acts of violence that threatened the unity and integrity of the nation, coupled with frequent conflicts that brought regional fanaticism. The problems might threaten the integrity and unity of the nation and its people. To avoid such things, an understanding of a tolerant attitude to life and mutual acceptance and respect needs to be continuously pursued and implemented, especially through education.

Multicultural education developed in Indonesia is in line with the development of democracy that is implemented as a counter to decentralization and regional autonomy policies. With the end of Indonesian centralism of power, which imposed an almost uniform "monoculturalism" in the New Order era, there has been a backlash that does not contain negative implications for the reconstruction of a multicultural Indonesian culture (Hicks, 2014). Simultaneously with the process of autonomy and decentralization of government power, there has been an increase in the phenomenon of "provincialism," which almost overlaps with ethnicity.

The above tendency if not controlled properly, will not only lead to severe Indonesian socio-cultural disintegration but also political disintegration (Mietzner, 2008). The addition of information about cultural diversity is a model of multicultural education that includes revisions to learning materials, including revisions in textbooks. Despite the criticism of the application of multicultural education in various places, revision of learning, such as in the United States, is considered the most important strategy in education and curriculum reform.

In addition, the urgency of multicultural education in the context of Indonesia has been indicated in the national foundation, namely "unity and unity of the nation". In this context, multicultural education is the basic concept to frame the "national spirit," namely nationalism (Sarmini, Setyowati, & Rizaq, 2020). The spirit of nationality is the desire to voluntarily accept others in a shared life or recognition that grows from one's awareness to be willing to share and work together to establish brotherhood in the form of the Indonesian nation. The nature of being voluntary, aware, and full of openness to coexist in diversity can be developed through education with the concept of multiculturalism. Namely, an educational concept puts forward the spirit of fraternity, social solidarity, and the attachment between these pluralistic students with the principles of justice, equality, liberty, opportunity, and opportunity to pursue individual achievements.

Multicultural Education Learning

The process of internalizing values usually begins with the delivery of information, namely by introducing someone to the internalized values. The formulation of multicultural values conveyed can be in the form of standards, rules, laws, formulas, or propositions that are normative or formulated in the form of problematic stories (Shokef & Erez, 2006). The values play roles as a stimulus that requires a response or solution that contains norms or a factual condition even an opinion that is studied from the point of view of cultural values.

In the process of internalizing multicultural values, formal education has a significant influence. This is because, in formal education, some educators or teachers are also formally tasked with carrying out the teaching and learning process. In formal education, internalizing the value of multiculturalism can be practiced by showing positive tolerance attitudes to students in all learning activities, both outside and inside the classrooms.

Through the formal education, the integration of multicultural values can be incorporated into the subject matters (Blanchet-Cohen & Reilly, 2013) which outlines various things that support the "ideology" of multiculturalism, such as politics and democracy, justice, law enforcement, employment and business opportunities, human rights, and cultural rights. The humanist approach, or in Arabic called *al-madkhal al-insani* is an approach that focuses on students. Students are seen as humans who must be treated humanely, not tools or inanimate objects that only receive stimuli. Learning with a humanist approach that aims to strengthen the relationship between humans with various cultures and experiences. To realize this goal, actions that must be taken are to provide opportunities for students from different cultures and experiences to have a dialogue about themselves and express their feelings in turn.

In formal education, students in schools or madrasas are expected to have the knowledge, attitudes, and psychomotor skills after receiving learning materials with the humanist approach (Hidayah & Prasetya, 2019). Learners know and recognize the diversity, and respond to and treat diversity according to the values of multiculturalism. During the learning process and formal educational institutions, all learning activities refer to the values of multiculturalism, such as mutual respect and placing all people with different backgrounds and equality.

Therefore, in the learning process, each subject must be able to integrate multicultural values in both learning methods and strategies (Aydin, 2013). Educators or instructors can use learning strategies with various methods, such as lectures, simulations, role-playing, observation, and going into the field. For example, educators explain and discuss cultural diversity ranging from local tribes, such as the Kaili, Mandar, Bugis, and others, to other ethnic groups such as Javanese, Madurese, and others who live together in a multicultural society.

In addition to formal education, the integration of multiculturalism values can be carried out through attitudes and behavior in daily interactions in the social environment (Jailani, Dewantara, & Rahmani, 2021). If the process of multicultural values internalization takes place in every student's activity, it is hoped that the students become a society that upholds the values of multiculturalism. Apart from informal education, traditional and religious institutions can also be used to internalize multicultural values. In this case, figures in traditional and religious institutions need to have an understanding and view that all cultures are equal. Religious figures such as clerics, priests, monks, and traditional leaders can become main figures and actors in religious institutions who can instill multicultural values into their groups.

RESEARCH METHODS

This study uses a qualitative research method with a case study approach (Jismin, Nurdin, & Rustina, 2022; Salam & Nurdin, 2015). The research location is in an Islamic Senior high School in Palu City, Indonesia. Data were collected using direct observation techniques, and in-depth interviews with Arabic teachers, school principals, and students. Various documents related to the internalization of multicultural education were also analyzed. Qualitative research focuses on the shared meaning of a group of people socially and culturally in a site and a lifestyle (Nurdin, 2021). Thus, the results of the interviews were coded to build the themes obtained in the interviews and observations (Nurdin, Stockdale, & Scheepers, 2014). The next stage of the data is interpreted by relating it to the theory used in this study.

RESULTS AND DISCUSSION

The Process of Internalizing the Values of Multicultural Education

The process of internalizing the values of multicultural education in learning referred to in this study is an effort to implement or instill the values of multicultural education in the Arabic language learning process. The process of internalizing the values of multicultural education at the Islamic Senior High School took place in extracurricular and extracurricular activities. Based on the results of observations and interviews, the form of learning package books contained in the syllabus and lesson plans, that process took place in learning activities in class and outside the classroom.

In the learning process, the internalization of multicultural educational values has been integrated into all the subjects, including Arabic subjects. The Arabic subject referred to Arabic textbooks which were the main reference in learning Arabic at the Islamic high school. Some materials related to the values of multicultural education were integrated in the syllabus and lesson plans made by the Arabic language teachers. In the textbooks, the core competencies also contained character values which incidentally are part of multicultural values.

According to the explanation of the Head of the school, the values of multicultural education were carried out in all learning activities, including learning Arabic, which is characterized by the presence of multicultural values in the curriculum used in the classroom such as tolerance values, responsibilities, mutual respect and so on. While, in extracurricular activities such as student activities involving various groups of students, they practiced tolerance values to respect their friends from different ethnicities and backgrounds. One of the participant said as follows:

“In extracurricular activities at this school includes activities involving groups of students from different ethnic, it went very well, and there were almost no conflicts between students, even though in these groups students were combined or grouped

not based on origin or ethnicity. The group is very multicultural, not discriminating between cultures and origins as well as ethnicity.”

Concerning the process of students' admission, the Islamic high school accepted students from various ethnic and cultural backgrounds. The policy is a part of the school's multiculturalism in students' backgrounds. A participant said as follows:

“Students who register and are accepted in this school come from various ethnic groups and cultures as well as different origins, such as the Kaili, Bugis, Mandar, Makassar, Javanese, and other ethnic across Indonesia. We love this diversity in students admission which shows our moderate policy in multiculturalism.”

The acceptance of diverse and multi-ethnic students who come from various regions and different regions shows a multicultural nuance. In extracurricular activities, the multicultural values internalization process is practiced in every school activity in and outside the classroom. For extracurricular activities, there is also a process of internalizing multicultural values , which were indirectly embedded in various group activities, both academic activities, and activities in the form of developing the interests and talents of students.

In the context of learning Arabic, the process of internalizing the values of multicultural education took place when learning Arabic is carried out in all regular and non-regular classes from grade ten to grade twelfth. This is in accordance with the explanation of one of the Arabic language teachers who teach Arabic in grades ten to twelve in regular classes. The Arabic teaching materials were provided according to multicultural topics which motivate the students to adopt multicultural values from the material. The use of multiculturalism materials in teaching a subject at a school has been addressed in previous studies (e.g. Gay, 1997; Sogunro, 2001). Multiculturalism values can be reflected in the students daily learning such as by familiarizing the students to convey positive values such as the value of responsibility, honesty, the value of togetherness and solidarity, always having good prejudice, and always being tolerant by respecting differences. When students begin learning materials, teachers always mention values and norms related to multiculturalism, for example, when discussing material about the history of Islamic culture in the Arabic materials, the teachers can link the materials with multicultural attitudes.

The values of multiculturalism are also reflected in the sense of togetherness, compassion, cooperation between groups, solidarity, empathy, honesty, mutual respect, tolerance, and other positive attitudes (Jailani et al., 2021). A positive attitude can make students be positive in friendships, both at school and outside of school. Students were always reminded to not only accept all the cultural differences that exist around them but also want to acknowledge and respect other people's cultures and beliefs. A student said as follows:

"Our teachers always remind us the importance of mutual respect and having respect between fellow students, and how we should not be discriminating each other and to always be honest and responsible, working together in groups regardless of where our friends come from."

The internalization process of multicultural values continues in extracurricular and extracurricular activities. In extracurricular activities, the internalization process begins when the teacher or educator begins the learning material by providing motivation and reinforcement through the integration of positive values related to multiculturalism. Linking Arabic learning material with multicultural values was carried out by Arabic language teachers when discussing the materials.

The strategy of Internalization of Multicultural Education Values

The process of internalizing the values of multicultural education in the Islamic school was carried out through extracurricular and extracurricular activities (Arifin, Masykuri, & Hanief, 2020). In the internalization process, is not only carried out by Arabic language teachers but also carried out by other teachers. The values of multicultural education that are internalized are character values which incidentally are also part of multicultural values, such as being honest, being responsible, caring, not discriminating, tolerant, and so on. These values are also in line with the multicultural values formulated by the Association of Indonesian Islamic Religious Education Teachers, which has formulated as many as 16 values that are part of relevant multicultural values to be implemented and instilled in students.

The first step in an effort to internalize the values of multicultural education in learning Arabic is to implement an approach to one or more relevant strategies. The internalization was practiced through the use of multicultural material in learning Arabic at the school. Based on observations and interviews, it was found that Arabic language teachers used several strategies in instilling the values of multicultural education in learning Arabic. The strategies are included integrating multicultural values in curriculum standards, syllabus, subject materials, and school activities as well as role models.

The process of internalizing the values of multicultural education at the Islamic Senior High School took place in extracurricular and extracurricular activities. This is based on the results of observations and interviews as well as a study of documents. The multicultural values were also integrated into the syllabus and lesson plans which were then implemented in the learning activities (Amiruddin, Askar, & Yusra, 2019; Amiruddin, Nurdin, & Ali, 2021). The process of internalizing multicultural values in Arabic teaching is shown in table 1 below.

Table 1. Multicultural Values Internalization Process

The Process of Internalizing Multicultural Values	Internalized Multicultural Content Value	Methods of Internalizing Multicultural Values
Extracurricular	<ul style="list-style-type: none"> - Honesty, discipline, responsibility, caring, mutual cooperation, cooperation, tolerance, peace, courtesy, responsiveness, and pro-active, which is reflected in social and spiritual attitudes - Other multicultural values as in the religious education subjects 	Integrating values in the analysis of curriculum, syllabus, and lesson plans, and linking the values with Arabic learning materials.
Extracurricular	Equal treatment of students, ability to cooperate, have a sense of solidarity, discipline, responsibility, proactive, not suspicious of each other, and have mutual respect.	It is instilled in students in all extracurricular activities, including group formation activities both inside and outside the classroom.

Based on the data above, the process of internalizing the values of multicultural education in learning Arabic went through two processes. First, the multicultural materials were integrated into extracurricular activities such as learning material. Second, the multicultural materials were included in extracurricular activities such as activities carried out outside the classroom. Then, the school also created a multicultural atmosphere and culture in and outside the classrooms, including multicultural culture in dormitories where students were not placed in one room based on ethnicity or origin.

CONCLUSION

The process of internalizing multicultural values in learning Arabic at Islamic senior high school in Palu city took place through intra-curricular and extracurricular activities. Educators carry out extracurricular activities by internalizing multicultural values in every activity practiced by the students. In intra-curricular activities, it was carried out by integrating it into existing learning materials. The strategy for internalizing multicultural values in learning is carried out in strategies such as social interaction, spiritual activities, and integrating multiculturalism values in the syllabus and lesson plans. Then, teachers also linked integrated multiculturalism values in learning materials, classroom management, and creating a multicultural atmosphere inside and outside the classroom.

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