



The Process of Internalizing Multicultural Values in Religious Educational Institutions Islamic Boarding Schools

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ABSTRACT

Article with the title Internalization of Multicultural Values in Islamic boarding school religious institutions in Semarang Regency, Central Java, Indonesia. The formulation of the problem in this study article uses a type of descriptive research with a qualitative approach, the location of this research was carried out at a religious institution Islamic boarding school in Semarang regency. Data sources were obtained from primary data and secondary data. Data collection techniques use interviews, and observations, while the data analysis techniques used are data reduction and data presentation. For checking the validity of the data used triangulation techniques. The results showed that the process of internalizing multicultural values in religious institutions of Islamic boarding schools in Semarang Regency uses multicultural knowing and multicultural feeling. The implementation of multicultural values has a positive impact on the attitude of students in Semarang district, this positive attitude is implemented in the interaction of daily activities such as equality, justice, tolerance, respect, responsibility, and accepting differences.

INTRODUCTION

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Multicultural education has many levels that are normative and descriptive of educational challenges and issues with multicultural societies (Reddy & van Dam, 2020). It further contains knowledge of how to take into account educational practices and policies in a multicultural culture. A setting for describing multicultural education (Hafidz, 2022a, 2022b; Shafa et al., 2020) should comprise subject matters of tolerance, ethnocultural and nonsecular (Supardi & Sumarno, 2014) differences, the dangers of discrimination, warfare resolution and mediation, human rights, democratization, pluralism (Arifianto et al., 2021; Lestari, 2020), regularly occurring humanity, and other relevant topics.

This pluralism is like a double-edged knife: on the one hand, it has a nice effect, this is, we've a wealthy and diverse cultural treasure, but on the other hand, it may even have a bad impact, because this variety occasionally results in struggle between humans, which leads to security, social, political and monetary instability. within the face of this cultural variety, a more tolerant and elegant new paradigm is wanted to prevent and clear up cultural conflicts: The multicultural schooling Paradigm (Afidah, 2007; Muntaha & Wekke, 2017; Wijaya et al., 2021). In brief, multiculturalism can be understood as the popularity that a rustic society as various and pluralistic. Or it can also be understood as a "agree with" in normality and reputation of diversity. Multiculturalism is an idea introduced and developed in the context of looking at the reality of diversity in society (Kymlicka, 1995). The era of globalization, characterized by increasing immigration and cultural exchanges between different ethnic groups in Indonesia, has further refined the concept of multiculturalism (Pambek et al., 2022). This strengthens social interaction to understand, appreciate, and acknowledge the basic background in realizing social justice to foster idealistic ideals to be achieved by multiculturalism (Suheri & Nurrahmawati, 2018). Multiculturalism in its application is concerned with state policy toward the reality of differences, mainly minorities.

Achievement in multicultural education has been defined as "an inclusive approach that describes the variety of school practices, programs, and materials designed to help children from diverse backgrounds experience quality education" (Banks & Lynch, 1986). The definition is based on the understanding that the orientation of multicultural education maximizes the development of the student's abilities according to their essence, which is a gift of Allah SWT.

Multicultural education is a progressive approach to educational transformation that eradicates shortcomings, failures, and discriminatory

practices in the educational process (Baharun & Awwaliyah, 2017). Multicultural education aims to develop the potential of learners and create harmony among differences (Supriatin & Nasution, 2017).

God created man with both benefits and disadvantages. Man, on the other hand, must develop what God has given him, and in this instance, the environment plays an essential role in assisting in the development of all individual and societal potentials. As a result, multicultural education is one example of how the environment influences the development of human potential. The implementation of multicultural education in Islamic boarding schools is a very interesting thing described in this paper, considering that the characteristics of students can be said to be more homogeneous than formal schools. In general, multicultural education is a necessity to be applied to religious educational institutions with heterogeneous students, especially seen from the religion they follow. Sekolah formal with homogeneity it has. The development of multicultural values in schools requires concepts and strategies (Murtadlo, 2014). Multicultural values taught in Islamic boarding schools It will be easier to practice in social life between Students that Various backgrounds both social, cultural, and cultural.

METHODOLOGY

Research with the theme of the process of internalizing multicultural values in religious institutions of Islamic boarding schools uses a qualitative approach. This research is directed to explore and uncover the process of internalization, implementation, and internalization model applied (Jaya, 2020; Lexy, 2002; Moleong, 2014; Semiawan, 2010; Sugiyono, 2010) (Widodo, 2020) (Zubaedi, 2008) (Paul & Rosado-Serrano, 2019) religious institutions of Islamic boarding schools in Semarang Regency.

Multicultural values need to be understood in the Islamic boarding school environment. If the students know the importance of multicultural values, the students can respect each other's differences, brotherhood, and cooperation. In such a social context, a qualitative approach is very suitable to accommodate this research. Because of the focus processes, this research is natural and inductive. Data collection techniques used in this study include observation techniques, in-depth interviews, and secondary, then processed and analyzed using qualitative analysis techniques and then presenting the results descriptively, namely by explaining, and describing according to problems that are closely related to this study. (Chuvieco et al., 2019)

RESEARCH RESULT AND DISCUSSION

1. Internalized Multicultural Values and Processes

Multicultural values in Islamic boarding schools in Semarang Regency have implemented multicultural values because there are so many students who are of different ethnic races from the city.

Boarding schools are not only students from Java who receive education in Islamic boarding schools, but there are also those from outside the city and even

from outside Java such as Sumatra, Kalimantan, and Sulawesi, to create a plural environment and respect each other's differences, and supported by compulsory learning for Islamic boarding school students who adopt Multicultural values as follows:

Tabel 1

The Value of Pesantren	Multicultural Values	Description
Sincerity	The value of democracy and justice	Sincerity means busy working to carry out noble tasks such as establishing truth, justice, common welfare, freedom from tyranny, the achievement of science, morality
Classification lodge caretaker	The value of justice	They are people who understand that Islamic boarding schools are not places to seek wealth, but places of charity and struggle. They understand that their intention to work in the Islamic boarding school is to bring the cottage to life, not to make a living.
Simplicity in dress, place, food, behavior	The Value of Justice	Simplicity also means reasonableness, being halfway between two exaggerations or between two extreme states, Wasatch or basathoh, not miserly and not wasteful, not lacking and not beyond limits
Togetherness	Tolerance and democracy	Togetherness in Islamic boarding schools with various sociocultural backgrounds is intertwined under the auspices of one goal and one religion so that togetherness is ukhuwah islamiyah or brotherhood of religions based on love and affection of coreligionists. Younger students respect older students. Juniors value and want to emulate the kindness and success of seniors. While seniors love and guide juniors.

From what has been conveyed above, it can be seen that the values in the Islamic boarding school there are multicultural educational values that are always instilled by administrators and students in Islamic boarding schools in Semarang Regency.

Efforts towards the implementation of the cultivation of multicultural educational values in Semarang Regency do not only stop at the level of growing knowledge but are multicultural in students. Moreover, Islamic boarding schools also strive to internalize the multicultural values that students already have through several programs that have been mentioned previously in everyday life. Here are some activities carried out at Islamic boarding schools in Semarang Regency.

Tabel 2

Discipline	Multicultural Values	Description
Shalat congregation	Equality and justice	Compulsory congregational prayers in mosques For students who are in Islamic boarding schools
Wear polite	Equality and mutual respect	Students are accustomed to living a simple life in marriage. Wear songkok and sarong during all activities at the Islamic boarding school
On-time	Justice and Tolerance	Santri is used to managing the time where they study on campus and where they are in the Islamic boarding school.
Hang out	Tolerance and facing each other	Discussion and mingling with fellow friends familiarize students to interact politely and respect each other.
Speak	Justice and mutual respect	The habit of speaking and interacting with polite language.

All the daily lives of the students above are controlled by the management of the Islamic boarding school so they are accustomed to doing istiqomah. Because these habits must be accustomed from an early age to raise awareness to act.

In the end, this discipline is carried out by the students to foster multicultural principles. In the sense of not just knowing that the reality of cultural diversity around it should be received positively.

But more than that, the students also confirmed what they knew. Thus, it is hoped that what are the values of multicultural education are truly internalized in him.

2. *Application of Internalization of Multicultural values in Islamic boarding schools*

James A. Banks stated that in multicultural education, there are at least 4 techniques that may be (Banks & Lynch, 1986; Mollah & Nurhayati, 2022) used, namely: first, the contributive mindset. This method is implemented by using choosing required texts or tips, as well as specific events along with country and nonsecular galas from various international locations. This approach strives to amplify expertise about group variety so that it may be fostered by way of providing a unique fabric that is without difficulty recognized in many sorts of multicultural training, which include blending religious holidays with countrywide heroic days.

Second, the additive technique, particularly by using adding content material, subject matters, and views to the curriculum without converting the basic structure. In different phrases, this method includes incorporating literature by way of approximately human beings from exclusive cultures into the mainstream of the curriculum. As an example, making use of ordinary multicultural content material including issues about coexistence, pro-life, mutual respect, and mutual information as enrichment of coaching substances.

Third, a transformative approach. In contrast to the additive approach, on this transformative technique, the curriculum used is a curriculum that is deliberately designed using including standards, issues, and issues related to multicultural which are approached with a muqarnas (assessment) technique to resume information and numerous views and factors of view. The cause of this method is to open the perspectives of culturally exclusive companies (outsiders) to touch upon and provide an explanation for the fabric mentioned.

Fourth is the social action approach. This social movement method is a combination of a transformative technique with numerous sports orientated toward social trade. This approach's objective is to enrich students' abilities in wearing out social movements along with struggle decisions, variety of reconciliation, and cultural differences. The software of this technique is not handiest include college students' knowledge and thinking about social troubles however at the same time is likewise involved in doing something essential about those problems.

As referred to above, Islamic boarding colleges in Semarang district foster a multicultural focus in college students who do not yet have a unique curriculum designed based totally on the values of multicultural training. that is if then the findings are linked with James A. Bank's multicultural training method, then Islamic boarding schools within the Semarang district are nonetheless at the extent of additive techniques. this is via including content, issues, and perspectives to the curriculum without changing the simple structure, or it may be called the hidden curriculum / hidden curriculum.

From the exposure of the research results, it appears that Islamic boarding schools have several activities that are full of *multicultural* educational values. Where the activity is patterned into two, namely multicultural knowing and multicultural feeling, from which the students are directed to arrive at a condition of multicultural action.

Meanwhile, in Thomas Lickona's theory of character formation, it is mentioned that three components are needed concerning the formation of a person's character. The three components are moral knowing which is related to cognitive aspects; Moral feeling is closely related to affective aspects and moral action which is a manifestation of psychomotor aspects (Lickona, 2022).

The interrelationship between the three components in the theory of character formation also applies to the instillation of multicultural educational values in Islamic boarding schools in the Semarang district. The three components are interrelated with each other. The first is multicultural knowing, this is interpreted as the cultivation of knowledge about multiculturalism. *This multicultural knowledge* is given by Islamic boarding schools to students through several programs and activities, including the introduction of new students in the Introduction of Activities at Islamic boarding schools, Halaqoh Diniyah, and routine recitation activities and student discussion activities. The second is multicultural feeling, which is the cultivation of a multicultural sense in the students or other terms known as affective aspects. To foster this multicultural feeling, in addition to daily activities, Islamic boarding schools also have bandongan activities that must be followed by all new students. Through this activity, knowledge about multicultural students is developed into multicultural feelings. Thus, they not only know about multiculturalism but also fully believe that multicultural is a reality that surrounds them that they must accept with a positive attitude.

The socio-cultural situation that exists in Indonesia as mentioned earlier consists of various kinds of differences. This ultimately makes Islamic education in Indonesia based on sociological foundations also to accommodate

existing diversity. Thus, Islamic education is not only interpreted as Islamic education, but more than that, Islamic education is Islamic education that is also multicultural-based.

However, it must be realized that organizing this multicultural education is not easy. Because several conditions need to be met before an educational institution organizes multicultural-based education. One of the requirements is the existence of a curriculum designed based on multicultural values¹⁸. In this case, Islamic boarding schools in Semarang regency in the absence of a multicultural curriculum cannot be said to apply multicultural education.

Even so, Islamic boarding schools in Semarang Regency still commit to fostering multicultural awareness in their students, namely through the cultivation of multicultural educational values in the Islamic boarding school environment in Semarang Regency through several existing activities. The values of multicultural education instilled in these students under the recommendations of UNESCO¹⁹ which also gain legitimacy in the Qur'an and Hadith are the values of tolerance, freedom, equality, and justice.

To instill the values of multicultural education as mentioned above, Islamic boarding schools in Semarang Regency have several principles, which include: openness, tolerance, unity in differences, and Islam rahmatan lil'alam as a leader. The principles when viewed from the principles of multicultural Islamic education will appear some similarities.

Value internalization begins with the value transformation stage at which students are given an understanding of the values to be internalized. In this stage, information is only given unilaterally, meaning that (Astuti, 2015; Pambek et al., 2022) students only passively receive information about grades from educators or their bishops. Value internalization starts with the value transformation stage which at this stage students are given an understanding of the values to be internalized. In this stage, information is only given unilaterally, meaning that students only passively receive information about grades from educators or scholars. Value internalization starts with the value transformation stage which at this stage students are given an understanding of the values to be internalized. In this stage, information is only given unilaterally, meaning that students only passively receive information about the value of their ustadz. In the boarding house in Semarang district, this stage is multicultural knowing, which is the focus of existing activities, like delivering one-way material.

Then, the next stage of internalization is value transactions. In contrast to value transformation, at this stage two-way communication is carried out, or reciprocal interactions. In addition, at this stage information about good and bad grades is implemented and real practice examples are given by being asked to respond. This is done so that students feel firsthand the importance of the values that are being internalized in them. In Islamic boarding schools in the Semarang district, this value transaction stage is carried out in daily activities which are part of the multicultural feeling stage/component. Because in this activity, students are faced with conditions for them to be tolerant, fair, and carry out obligations, and have equal rights.

Last in the process of value internalization is value transinternalization, what exists in Semarang Regency Islamic boarding schools is multicultural action. Multicultural action means that students can live together in a peaceful atmosphere which is supported by the possession of attitudes based on multicultural values. Thus, this understanding can be met in common from what is meant in the transinternalization of values that are interpreted as communication and personality that are each actively involved.

3. Implications of Internalization of Multicultural values in Islamic boarding schools in Semarang Regency

One of the factors affecting the formation of a person's attitude is educational institutions and religious institutions. This is because both lay the foundation of moral understanding and concepts in individuals. The understanding of good and bad, the dividing line between what can and cannot be done, is gained from education, the religious center, and its teachings.

The relationship with this attitude of tolerance is also still relevant if it is related to the theory of character formation that has been mentioned in the previous discussion. In the theory mentioned, there are three components in the effort to build character. Moral knowing, moral feeling, and moral action. This last component can also be interpreted as attitude itself. Because attitude itself has the meaning of the expression of feelings (inner feeling) which reflects

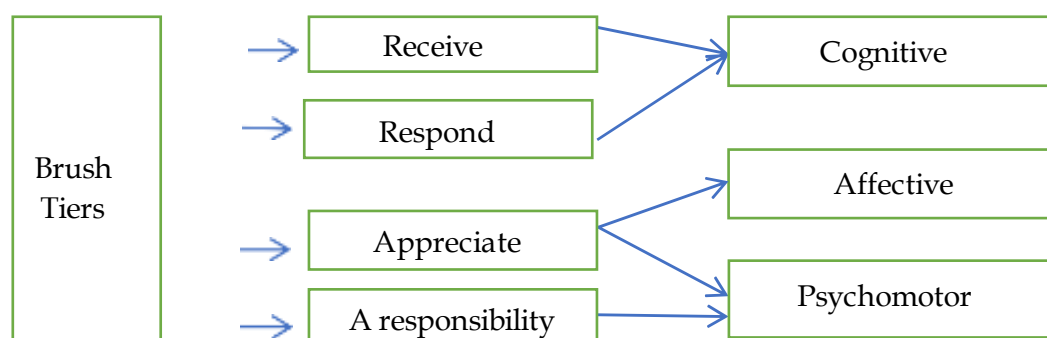
whether a person is happy, likes or dislikes, agrees or disagrees with an object. From this, one can understand that tolerance is an attitude that views that everyone has the freedom to express his opinion in various ways.

Not only does it stop here, but it turns out that when viewed in terms of the components of the attitude itself, which in this case is an attitude of tolerance, there are also three components that as in Thomas Lickona's theory of character formation support each other. First, cognitive, which is a representation of what is (Lickona, 2022) believed by individuals who have attitudes, where this component contains stereotypical beliefs that individuals have about something that can be equated with handling (opinions) especially when it comes to controversial issues or problems.

Second, the affective component emphasizes the emotional aspect. This emotional aspect is usually deeply rooted as an attitudinal component and is the most resistant aspect to influences that may be changing one's attitude, the affective component being equated with the feelings one has towards something. Third, the conative component has a tendency towards behaving or reacting certain according to the attitude possessed by a person. Then when the cultivation of multicultural educational values does not only stop at multicultural knowing but also a multicultural feeling or even multicultural action. So the attitude of tolerance that is then possessed by students or students is not only at the level of knowing that tolerance is important. But they did feel firsthand the importance of having tolerance in this diverse society. In the end, because they have felt for themselves the importance of tolerance, they can also have an attitude of tolerance which in the conative domain or character-building theory is called moral action.

Meanwhile, there is also a relationship between this tolerance attitude and the cultivation of multicultural educational values with the level of attitude in general. That is mentioned if attitudes, in general, have levels. The levels are as follows: 1) Receiving, meaning that someone (subject) wants and pays attention to the stimulus given (object); 2) Responding, which is giving answers when asked, doing and completing the task given is an indication of attitude because with an effort to answer questions or do the task given. Whether the work is right or wrong means that the person accepts the idea; 3) Valuing, inviting others to work on or discuss with others a problem; 4) Responsible. Being responsible for everything he has chosen at all costs is having the highest attitude.

Gambar 1



The picture above looks at the level of accepting and responding to enter the cognitive realm. Where the subject receives and pays attention to what is given to him. As for the level of response, the author places it in the cognitive realm also because in his sense responding here is to do what is assigned to the subject, regardless of whether the subject knows the truth of the work he is given or not.

Then at the level of appreciation, the author places it into the affective and also conative realms. This is based on the definition of the level of respect itself, that a person invites others to discuss a problem at this level. The willingness to invite others to discuss what the subject thinks is a problem is an indication that this subject has gone through the affective attitude component, where this subject has involved the emotional aspect. Inviting this discussion has also become the first step towards the realm of conative components. The last is responsible, that is, responsible for what is carried out.

From the long discussion about this attitude of tolerance, one can draw a general conclusion that this attitude of tolerance is one of the ultimate goals of instilling the values of multicultural education. When viewed in terms of attitude components, this attitude of tolerance is in the position of a conative attitude. Then when viewed in terms of character building, this tolerance attitude is in the moral action section.

As for the exposure to data that has been discussed in the previous chapter, it appears that there is a change in tolerance attitudes in a more positive direction. That is, this attitude has a tendency to act towards approaching, liking, and expecting certain objects, which in this case is related to differences in the background of students who initially had negative assessments of others who were different have turned into positive assessments, who initially suspected each other in the end can be close friends well.

CONCLUSIONS AND RECOMMENDATIONS

The process of internalizing multicultural values in Islamic boarding school religious institutions in Semarang Regency is carried out using activities that include multicultural *knowing* and *multicultural feeling*. *Multicultural knowing* is an activity that contains knowledge about the values of multicultural education.

This planting process is given to students in the Semarang district through several activities, such as bandongan, sorogan, classical, and bahsul masail. Meanwhile, the multicultural *feeling* is the cultivation of a multicultural sense in the students or other terms known as affective aspects. To foster this multicultural feeling, in addition to daily activities, Islamic boarding schools also have activities that are required for all students, , namely madrasah diniyah / afternoon school. Through this activity, knowledge about multicultural students is developed into multicultural feelings. Thus, they not only know about multicultural, but also fully believe that multicultural is a reality that surrounds them that they must accept with a positive attitude. From the cultivation of multicultural knowledge and multicultural feeling, students are expected to be able to live together in harmony. Can live together in an atmosphere of peace and

harmony while respecting each other and respecting all forms of differences. The values of multicultural education instilled in students in Islamic boarding schools in Semarang Regency include tolerance, democracy, equality, and justice.

The cultivation of multicultural educational values has a positive impact on the tolerant attitude of students in the form of students' unwillingness to interact and cooperate with anyone comfortably without being held under mutual suspicion. This attitude of tolerance is also one part of multicultural action, where living together in a harmonious atmosphere can only be achieved if every student has an attitude of tolerance.

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