

Integration of Multicultural Educational Values in Islamic Elementary School North Cikarang, Bekasi, West Java

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Abstract: *Integrating the values of multicultural education is an effort to combine learning strategies that adhere to multicultural values with acceptance and affirmation of human differences and similarities, including diversity, race, language, religion, and gender. The purpose of this study is to find out how the values of multicultural education are integrated into the learning process of Civic Education and Pendidikan Agama Islam and outside of learning, namely aspects of daily habituation and extracurricular activities at SD Islam Al-Bayani Cikarang Utara, Bekasi, West Java. The research methods used are qualitative research and descriptive techniques. The data collection used is observation, interviews and documents. The subjects of the study were PPKn teachers, PAI students and principals. Data analysis uses descriptive models through data reduction, presentation, and concluding. The findings show that: 1) KDP and PAI teachers take a multicultural approach to their students by introducing the diversity of cultures, races, customs, and religions they have about their environment. 2) The beauty of introducing cultural diversity is called multiculturalism. In this way, students can appreciate each other and realize that Indonesia is a rich country with multicultural diversity.*

Keywords: Value Integration, Multicultural Education, Islamic Education.

Introduction

The Indonesian nation is rich in many cultures, races and religions, so the country's motto is *Bhineka Tunggal Ika* (Sukarma, 2010). Indonesia is a nation-state of various races, religions, and languages. The Indonesian nation has inherited many tribes, races, and beliefs, each with its historical development process. In terms of race, the Indonesian government at least has the Mongolian Malay race (Javanese, Sumatran, Borneo, Sulawesi), the Melaniso Malay race (generally eastern Indonesia) and the Mongolian race (Chinese). Regarding ethnicity, Indonesia consists of 556 ethnic groups and 512 regional languages.

The Indonesian nation has six legally recognized religions, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism and Khonghucu. This diversity gives civic responsibility to different religious groups to find their way of life to build and implement the value system embraced by society.

The nation's diversity of cultures and traditions requires the government to pay more attention to social psychology in formulating policies, including education policies. Because policies that are seen as contrary to the culture and traditions of the community will be one of the causes of the emergence of social crimes and even cause conflicts in people's lives. Therefore, every education policy needs to be based on the situation and cultural conditions of the community so that its implementation can be supported socially and psychologically by the community (Ikhwan, 2021).

To create equality of educational opportunities for all students of different races, ethnicities, social classes and cultural groups In education, teachers are not only required to master and be able to professionally teach the subjects taught but also must instil the essential values of multicultural education in schools, one of the critical objectives of the concept of multicultural education is to help students to acquire knowledge, attitude and skills (Atoillah & Ferianto, 2023).

The results of the observation of two factors that cause social conflicts to occur, namely internal and external factors. Internal factors include students' lack of self-awareness about fostering harmony between friends and mutual respect without distinguishing where they came from, which tribe they came from, what language he was, what religion he was, and so on. External factors are the influence of the environment and daily social friends at school or in the background of their homes and families.

This problem occurs because teachers need to apply multicultural education more which can affect student behaviour and attitudes. For this reason, education integrated with cultural multi-value values is critical to prevent conflicts between students, resulting in disputes between students. One of the efforts that can be made to fight for multiculturalism or mutual respect and mutual respect is one of them through multicultural education (Ibrahim, 2013);(Ikhwan et al., 2020).

The concept of multicultural requires the awareness of each individual or group, whether based on religious, ethnic or cultural similarities, to appreciate the existence of other individuals or groups. It is the ideal condition of a plural society, as stated by the first wave of

thinkers of multiculturalism, namely: (1) the need for recognition (the need for recognition) and (2) the legitimacy of cultural diversity or cultural pluralism (Tilaar & Hapsari, 2014).

Multicultural education is an education that provides equal opportunities to all children of the nation regardless of treatment due to ethnic, cultural, ethnic and religious differences and desires the highest respect and appreciation of human beings for human dignity and dignity irrespective of their cultural background, religion, and language race. In the context of the Indonesian nation, which is full of plurality and differences, this education has a strategic role to be able to manage this plurality creatively and develop more towards a better one (Rohmad et al., 2020).

Banks explains that multicultural education is "... a field of study and an emerging discipline whose major aim is to create equal opportunities for students from diverse racial, ethnic, social class, and cultural groups" (Banks, 2011). So, multi-ethnic education should provide equal opportunities for students with racial, ethnic, and cultural groups, thus creating harmonious and characterful conditions (Utami et al., 2023).

Cultural diversity in Indonesia is a historical and social reality that no one can deny. The uniqueness of these diverse cultures has implications for each other's mindset, behaviour and personal character as a tradition that lives in society and region (Azis, 2023). The rules formed will be different from one tribe/region to another. Intercultural gatherings provide opportunities for conflict when there is no mutual understanding and respect for each other. This process to reduce friction requires multicultural educational efforts to empower a plural and heterogeneous community to understand and respect each other and form a character open to differences in this country, especially in schools (Zukhrufin et al., 2021).

Education is systemic, with a relatively even level of distribution. Educational institutions of various groups have been widely spread in different parts of Indonesia. Education is one of the most effective mediums to give birth to a generation with a view that can make diversity a part that must be appreciated constructively. Because. Therefore, education becomes a pretty effective means of achieving this ideal goal (Naim & Sauqi, 2016). This study uses an interdisciplinary approach by combining sociology, anthropology, psychology, and political science to comprehensively understand and analyze multicultural phenomena, especially in schools where researchers conduct research.

Method

This research is field research; qualitative research is research that intends to understand phenomena about what is experienced by research subjects such as behaviour, perceptions, motivations, actions, etc. holistically, and using descriptions in the form of words and language, in a unique natural context and by utilizing natural methods (Moleong, 2019). Descriptive research focuses specifically on the actual problem as it is at the time of the study, which is also no less important is the descriptive method, namely this research seeks to describe a symptom, event, or event that occurs when the investigation takes place as a reference for the researcher or the object under study. (Juliansyah, 2016). In this study, the data collected was not in the form of numbers; what was contained in this study was data in the form of spoken words derived from interviews and findings in the field. So the results of this study are in the form of a description or description of the the multicultural application included civics and pai subjects and outside the issues at SD Islam Al-Bayani Cikarang Utara Bekasi, West Java.

Result and Discussion

Application of Multicultural Education at Al-Bayani Islamic Elementary School Cikarang Utara – Bekasi

The learning process in applying multicultural educational values at Al-Bayani Islamic Elementary School is involved several aspects, namely subject aspects and aspects outside the subject. Multicultural education is integrated into several issues in the learning process, namely the delivery of PKN lessons and Islamic Religious Education. This learning is done as every teaching does: compiling learning tools, starting based on material, media, learning techniques, learning methods and assessments. Because the 2013 curriculum prioritizes behaviour to conduct training for students in every learning other than the subjects of Pancasila and Citizenship Education and PAI. The results showed that the learning process was divided into three stages: the initial termin', the core activity termin', and the final activity termin'. Before entering the following material, the teacher asks about the material taught in the previous lesson; this activity generally claims to use apperception. When in the core part based on learning, the teacher divides the learning group using non-discriminating from gender or language or the environment in which they live, and at the end of the lesson, civics and PAI teachers who are in class VI A of Al-Bayani

Islamic Primary School summarizes learning using the involvement of its students.

M.Ainul Yaqin understands that multicultural education is an educational strategy that is implemented in all types of subjects by using cultural differences that exist in students, such as differences in ethnicity, religion, language, gender, social class, race, ability, and age so that the learning process is easier and more effective (Yaqin, 2016).

Furthermore, multicultural education is applied outside the subject when students carry out dhuha prayer activities and zuhur congregational prayers. In this activity, moral training was carried out in materials on morals that respect, respect, and love each other among students, the teaching board, principals, and all employees contained in the Al-Bayani Islamic Primary School. So that the social atmosphere at Al-Bayani Islamic Elementary School feels orderly and comfortable and there is little conflict.

Multicultural education is applied in extracurricular activities at Al-Bayani Islamic Elementary School, where every extracurricular will certainly use multicultural education that prioritizes sportsmanship and mutual respect between friends. The value of multicultural education that is integrated into subject aspects and outside the subject as follows:

1. *First*, the Subject Aspect.

- a. Civic Education Subjects

There are at least seven reasons why multicultural education needs to be developed and implied and used as a unique education model for civic education in Indonesia: First, the reality that Indonesia is a country inhabited by various tribes, nations, ethnicities, and religions, with diverse languages and carrying heterogeneous cultures and diverse traditions and civilizations. Second, this plurality has inherently existed since the Indonesian nation existed.

Third, society opposes business-oriented, commercialized, and capitalist education that prioritizes certain classes or people. Fourth, the community does not want violence and arbitrariness in exercising everyone's rights. Fifth, multicultural education is a resistance to fanaticism that leads to different types of violence and arbitrariness. Sixth, multicultural education provides hope in overcoming various societal turmoil that has occurred recently. Seventh, multicultural education has human, social, natural, and Godly values (Maslikhah, 2014).

Meanwhile, Djahiri stated that multicultural education is needed in civic education because civic education itself is an educational program and engineering to foster and teach students to become good citizens, have faith and holiness in God, have a solid/steady nationalism (sense of nationality), are aware and can foster and carry out their rights and obligations as human beings, citizens of the nation and its state, obeying the principles/provisions (the rule of law), democratic, and active-creative-positive participation in the diversity of life of civil society that upholds human rights and an open-world (global) and modern life without forgetting its identity.

In the subject of Civic Education, many materials explain attitudes that show multiculturalism, as said by Mrs. Nurafifah, a civics teacher: *"In civics subjects in class 6, there are materials or chapters that show a multicultural attitude, including in theme 2 Unity in differences in subtheme 1 of learning 2, there is explained about the experience of living in harmony in life at school."* (Informant, 30 November 2022).

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The material in the lesson plays a vital role in changing students' mindsets, attitudes, and character, so materials that show multiculturalism will foster attitudes and feelings that can respect differences because Indonesia is one of the most plural nations. The material presented about the education of multicultural is essential in the life of the nation and state because multiculturalism symbolizes the differences that exist in Indonesia because Indonesia does not only have one tribe, race, culture and religion, but Indonesia consists of

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In integrating multicultural values inserted in civics subjects, the principal also felt the changes that occurred from several students as he said: *"The existence of civics material about living in harmony will have a big impact on student behaviour, especially reducing the level of conflict in schools"*. (Informant, 30 November 2022).

Furthermore, the students also understand and understand the importance of mutual tolerance between each other the students interviewed: *"I increasingly understand and understand the importance of tolerance to others through the explanation of my teacher, Mrs Nurafifah, on Thematic subjects in civics lessons."* (Informant, 30 November 2022).

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The results of the interviews above show that the provision of multicultural values in subjects is very influential in changing students' mindsets and knowledge in understanding the importance of tolerance. From the description above, it is clear that Civics is one of the efforts to support one of the goals of education, namely to make students have good character and morals. As expressed by (Djahiri, 2017), the objectives of Civics learning are as follows:

- 1) In general, the objectives of Civics must support the achievement of National Education, namely: Educating the nation's life and developing the whole Indonesian people, namely having faith, devotion to the only power and noble character, having knowledge and skills in the physical and spiritual health of a stable and independent personality and a sense of community and national responsibility.
- 2) In particular, civics aims to: foster the morals needed to be realized in daily life, namely behaviour that radiates faith and devotion to the one God in a society consisting of many religious groups, behaviour that is just and modern humanity, attitudes that support the unity of the nation and citizens who are diverse cultures and various common interests on the interests of individuals and groups so that differences of opinion thoughts are realized in everyday life, namely behaviour that claims can be overcome through consensus deliberations and behaviours that support efforts to recognize efforts to realize social justice for all Indonesians.

Civic education aims to form a good state of people, a creative state of society, a critical state of people and participatory citizens. Civic responsibility means being responsible for itself, towards its God, towards other human beings, the natural environment, and its citizens, nation and state. Civic intelligence citizens in the sense of being morally intelligent, spiritually intelligent, and emotionally intelligent. Critical state people are state people who have a high sensitivity to the various dilemmas faced in the lives of their citizens and country and are willing to be empowered in delivering alternative solutions to these problems. Then a participatory state society, namely a state society full of high enlightenment, is to involve themselves or participate in the decision-making process, considering that making decisions is one of citizens' basic competencies or abilities. Another essential ability is to obtain information and use issues, order, communicate, cooperate, and carry out various interests correctly.

b. Islamic Religious Education Subjects

In implementing multiculturalism in schools, it is necessary to have a good example or *suritauldan* from a teacher, especially teachers of Islamic Religious Education subjects, who are very important in guiding and directing students towards a better direction regarding morals and behaviour. Refrain from letting there be differences in handling to teach students with various differences in background, ethnicity, culture, race and so on in daily activities. If that happens, then it is

tough to implement multiculturalism in schools. Suppose the PAI teacher alone can't give an example. What about other subject teachers? So PAI teachers become a benchmark in applying and integrating multiculturalism, especially in Islamic Religious Education.

Mr Hanafi also conveyed this during the interview: *"I, as a PAI teacher, of course, must be a tauladan to the students at Al-Bayani Islamic Elementary School because if a child has bad morals, surely who will be asked who the PAI teacher is? So, in this case, before I deliver PAI material related to multiculturalism, morals and teacher attitudes also determine the implementation of multiculturalism in schools"*. (Informant, 30 November 2022).

The application of multiculturalism in PAI subjects can be found in the PAI Grade 6 lesson three book, which discusses "Being Tolerant and Sympathetic". From that material, I explained how our attitude in seeing differences among others, whether in tribe, culture or even religion, we must be able to respect and respect each other because, as the Prophet said, "the difference in my people is mercy".

From the results of the interview, we can conclude that the role of PAI teachers at Al-Bayani Islamic Elementary School is very effective in fostering a tolerant attitude towards others by the way teachers set an example of being respectful to everyone in school and explaining the importance of tolerance from the subject matter in the book either through Quranic verses or hadith that teach Islam must have a high tolerant attitude as a mercy for all nature.

Apart from the attitude of tauladan and material from PAI subjects, the method used by PAI teachers is also one of the multicultural implementations in schools, namely by the discussion method through heterogeneous group division, as Mr Hanafi said as a PAI teacher: *"In learning PAI, I do several methods in delivering material, one of which is the discussion method. In the discussion method, I implemented multicultural, wherein the division of groups, I divided heterogeneously and fairly, namely looking at aspects of gender, ethnicity, intelligence, and different backgrounds, so that each group consisted of students who were smart, stupid, different ethnicities and cultures and different backgrounds."* (Informant, 30 November 2022).

The benefits of multicultural education in PAI subjects can be seen from the behaviour of some students who have been able to restrain themselves from always saying good and behaving politely to others, as explained by one of the students: *"Mr Hanafi taught me to respect each other despite their different ethnicities, nations, and religions. Alhadmulillah in*

my school are all Muslims, so I am quite tolerant of friends of different tribes, including Sundanese and Javanese tribes. It just so happens that my tribe is Javanese, so I need to respect the differences between us". (Informant, 30 November 2022).

2. Second, Aspects outside the subject

a. Daily habituation activities

As one of the Islamic schools, SD Islam Al-Bayani Cikarang Utara Bekasi has a habituation of morals and daily religious activities as an application of a Muslim in carrying out his spiritual teachings. Mrs Nurafifah, the vice principal for student affairs, explained: *"There are a lot of daily habituations that increase the value of students' character and the words of worship to Allah SWT, including students shaking hands with teachers who have stood up to welcome students at school when they come to school. Also, students are directed to shake hands with their peers when they arrive at their respective classes."* (Informant, 30 November 2022).

From the explanation above, we know that Al-Bayani Islamic Elementary School also applies multiculturalism in its daily activities, namely shaking hands with teachers and others so that this habituation of character is expected to minimize conflicts between students, which cause mutual hostility and harmonious attitudes between classmates.

In addition to the multicultural application carried out in daily habituation, multicultural is also applied in the *tausiah*, which teachers always deliver after praying *duha* and *dzuhur*. In giving *tausiah*, the teacher always conveys moral messages to the students to form *akhlakul karimah* to others, teachers, and everyone. Hopefully, it will change students' behaviour from bad to better. As Mr Hanafi, a teacher of Islamic Religious Education, explained: *"The habituation of worship carried out at Al-Bayani Islamic Elementary School, Cikarang Utara Bekasi, is praying Duha jamaa'ah, recitation of asmaul husna, Qur'an, daily memorization, Solat dzuhur jama'ah, and hearing tausiah from the teacher every time praying duha or praying dzuhur is finished"*. (Informant, 30 November 2022).

No less critical in the habituation of daily morals, the habituation of daily worship will also significantly affect students' personalities. Students will better control their emotions and get closer to Allah SWT. The development of multicultural education is essential to students for a peaceful and peaceful life. Through applying multicultural education, students, as the nation's successors, will better understand the importance of multicultural values in living. Students will respect each other and will not discriminate against their peers. So this will reduce

the element of conflict in the life of the nation and state, especially for students who are vulnerable to conflicts with fellow students due to a lack of knowledge and understanding of multiculturalism.

(Maemunah et al., 2013) reveals that religion is a character value that has to do with god. Spiritual value can be indicated by the thoughts, words, and actions of a person who is sought to always be by his religious values and or religious teachings. This aligns with the daily activities at Al-Bayani Islamic Elementary School, namely in habituation of praying duha, praying dzuhur, reading asmaul husna, and reading the Qur'an, as explained above.

(Mustofa, 2023) states, "religion is for many a central motive for leading a moral life". It can be interpreted that religion is the primary motive capable of guiding moral life. According to the Ministry of National Education, religion is the first aspect listed in Indonesia's 18 Yan G character values. Suppose you look at the various definitions of "character" by experts. In that case, it can be found that character is closely related to morals, values, ethics, and character, so the scope of character education cannot be separated from these things. So that the character that has been ingrained through this habituation will refer to the multicultural attitude possessed by the students, especially at Al-Bayani Islamic Elementary School.

As stated by one of the students as follows: "In school, we are taught daily habituations that must be done by all students at Al-Bayani Islamic Elementary School, including shaking hands when meeting teachers or friends in class, praying duha, reading asmaul husna, reading the Quran, praying duha, praying dzuhur jama'ah, and listening to tausiah from teachers every time after praying duha or praying dzuhur, so that we gradually understand and understand the importance of living in harmony with each other because our teachers often advise us in school."

b. Extracurricular Activities

In terminology stated in the annexe to the Decree of the Ministry of Education and Culture number 060 / U1993 and number 080 / U / 1993, it is said that: extracurricular activities mean that yang activities are held outside the class hours listed in the program structure that is adapted to the circumstances and needs of the school. Extracurricular activities include enrichment and improvement activities related to curricular programs (Ministry of Education and Culture of the Republic of Indonesia: 1998).

Extracurriculars are fun which activity, so it is in great demand by students in school. They can take advantage of their free time to carry out actions that have many benefits and become a forum for building students' character into the nation's generation of hope. The purpose of holding extracurricular is to increase discipline, personality, and even creativity (Saputri et al., 2022). With so many benefits, extracurricular activities are certainly very beneficial for the students themselves.

In addition, extracurriculars are a systematic and conscious process in cultivating citizens' maturity in their life provisions. In extracurricular activities, an event is beneficial in printing quality human resources, and it's a shame to waste it. Moreover, realistic data provides that the morality and character of the nation at this time has collapsed so that in itself, it has invited various disasters and widespread calamities in the social, religious, legal, and political realms of this country. Where to the Ministry of National Education, it is alleged that the source of the calamity and disaster that has destroyed the morality of this nation is the neglect of character education (Samami & Hariyanto, 2014).

The above illustrates how important it is that we pay attention to character education, especially for students who, of course, not only through face-to-face during the teaching and learning process in the classroom but there are additional activities that become a place to cook their potential to build character which is wrong by participating in extracurricular activities (Anwar, 2021). Based on Permendiknas No. 30 of 2008, extracurricular aim to: make students' potential optimal and integrated, which includes talents, interests and creativity, and strengthen student personalities to realize school resilience in an educational environment to avoid struggles and negative impacts that are not in sync with educational goals, actualize the potential of students in achieving superior achievements according to talents and interests, preparing students to become a noble, democratic civil society and respect human rights to realize civil society (Dekdikbud RI, 2008).

Islam Al-Bayani elementary school has many extracurricular activities, including Scouting, tahfidz, Dancing, English club, Taekwondo, Pencak silat, painting, hadroh, futsal, Calligraphy, Speech, and Tilawah. Implementing the extracurricular activity program at Al-Bayani Islamic Elementary School is carried out every Monday to Friday the time after returning home from school, namely 14.30 to 15.30, with the schedule of each extracurricular varying according to what has been arranged by the extracurricular coordinator. All students follow the extracurriculars at Al-Bayani Islamic Elementary School by choosing one extracurricular they are interested in, and one extracurricular waji

is scouting. Of all the extracurricular activities above, almost all extracurriculars reflect and teach multicultural attitudes, as researchers find in some extracurriculars:

1) Scout extracurriculars

Scout extracurricular activities are held daily from 2:30 p.m. to 3:30 p.m. This Scout extracurricular activity is required for all classes from grade 1 to grade 6. In scouting activities, students are trained to become a student by the content of the scouting *dasa darma* which amounts to 10 essential points as a guide for life in scouting, namely:

- a) Piety to God Almighty
- b) Love of nature and affection for fellow human beings
- c) Polite and chivalrous patriot
- d) Obedient and deliberative
- e) Willing to help and steadfast
- f) Diligent, skilled and joyful
- g) Thrifty, meticulous and unpretentious
- h) Disciplined, courageous and loyal
- i) Responsible and trustworthy
- j) Sacred in thoughts, words and deeds

Looking at the content of *dasa darma* scouts, some points refer to multicultural attitudes, namely points two and five. Point number two is the love of nature and the affection of fellow humans, so in practice, one of the scouting activity programs at Al-Bayani Islamic Elementary School is to share food and drinks with friends when the material Love nature and affection of fellow humans. When the material was all the students brought food and drinks and then collected them in the field in a big circle. When the coach's brother instructed them to open food and share food, then at that time, all the students shared food and drink with each other regardless of ethnicity, culture, or different background.

In addition to applying multicultural attitudes in the *dasa darma* scout points, the coaching brothers also expressed a multicultural perspective during group divisions. Scouting activities at Al-Bayani Islamic Elementary School have groups of 10 to 15 people. The division of the group of brothers and sisters divide it fairly, not looking at different tribes, cultures, and

backgrounds. So that all students who have different ethnicities, cultures, and experiences can mingle, cooperate, and help each other between group friends. From there will arise mutual respect and respect between others who have many differences.

2) Tahfidz Extracurricular

Tahfidz extracurricular activities are held on Wednesdays from 14.30 – 15.30, attended by students from grade 1 to grade 6 who are interested in tahfidz. Ekstracurkuler tahfidz is divided into four classes, with four guidance teachers, each supervisor guiding one course with an average number of students in each type of 20 people.

The method taught is for the teacher to recite the verse, and then the student follows until it is wholly memorized and correctly reads it. Furthermore, students learn by dividing small groups, two to four people per group. The task of the small group is to memorize together, then deposit each other's memorization of their group friends, and other friends listen and correct the verse reading if something is wrong. After learning, the student deposits the memorization with the guidance teacher, and the memorization results are written in the tahfidz achievement as proof that the student has deposited the memorization.

The practice of multicultural attitudes is when the division of small groups of two to four people, in groups, are appointed teachers with different backgrounds, such as separate tribes, cultures, and experiences, so that each student who has differences can help each other and respect each other. So it is expected to reduce conflicts between friends.

The two extracurricular activities above already represent other extracurriculars not directly spelt out, so this activity is indirectly integrated with multicultural education. The integrated multiculturalism at Al-Bayani Islamic Elementary School forms at least three multicultural values, namely the first democratic value. Multiculturalism in democracy has a relationship where multicultural is diversity and democracy is freedom in diversity is an absolute right that citizens have holistically become Indonesian citizens. Where diversity is the nation's identity and the country's wealth. Democracy has an essential meaning in society, especially in areas that adhere to a lot of diversity in terms of culture, customs, tribes, races and religions. Based on the existence of democracy makes it clear that every citizen is accessible in various ways, and every citizen has the same right to judge

and respect each other's freedom of diversity in different regions or other citizens.

The second is the value of Humanism. In terms of humanity, diversity/multiculturalism is an essential aspect in the development of human life where humans are born not and have similarities both in terms of physique, character, habits and beliefs chosen, therefore humans and other humans must be able to respect each other because humans are born with their differences with these differences humans can distinguishing each other's characteristics and being able to respect each other does not distinguish between tribes, races, customs, customs/ cultures, skin colours and religions because all have the same rights and obligations as Indonesian citizens.

The third is the Value of Pluralism. As a person born amid diversity, many opinions or communities approve of or gain diversity. This is because of the enlightenment that diversity is something that becomes a role model for the social life of people, and with the diversity of humans can get to know other ethnic groups, as well as different cultures, based on that it can add insight and knowledge of the diversity/multiculturalism that Indonesia has.

In the application of the integration of multicultural educational values in the learning process, you can see the expression of Mrs Roswita as the principal as follows: *"Multicultural education is critical in subjects and outside the lesson because school residents are not only one ethnicity, race, religion and culture but are very diverse. With multicultural education, students can respect each other and avoid conflicts with students"*. (Informant, November 30, 2022).

Multiculturalism is an absolute price for the social life of citizens because multiculturalism is an essential aspect of living and is the basis for living in harmony and side by side despite differences in ethnicity, race, and religion. Indonesia is a country that is built based on differences, so from that difference was born a unity which is the basis of the State known to be Pancasila which is strengthened in Bhineka Tunggal Ika, the existence of multicultural Indonesia will not be known to be a rich country, therefore multicultural means its attraction for the Indonesian State.

In addition, according to Mrs Nur Afifah, vice principal for student affairs at Al-Bayani Islamic Elementary School, as follows: *"In our opinion, with the integration of multicultural educational values in the implementation of the learning process, as well as outside of learning, students do not distinguish friends in getting along because students understand that Indonesia is a country*

rich in diversity or multicultural so that it can prevent the trigger for breaking unity, with the existence of multicultural can also unite differences that occur in the school environment and society." (Informant, November 30, 2022).

The values of multicultural education in civics and PAI subjects that are conveyed are pretty religious, for example, the following student statements: *"In our opinion, as students at SD Islam Al-Bayani Cikarang Utara Bekasi, we are delighted to learn about multicultural education because we know how differences occur, but we are united in bhineka tunggal ika and respect each other that occurs in the school environment, family, and community."* (Informant, November 30, 2022).

So multicultural education must be applied to the school environment and the community of residents. Many problems that arise today are based on differences. The understanding that grows in society states that differences mean something that will cause chaos can be reviewed from issues that occur amid culture because of disparities. There are many disputes.

Based on this, being a teaching educator in schools must play an essential role in introducing, applying and mentioning the importance of multiculturalism in everyday life. Multiculturalism is born not to ignite disputes or conflicts between people. Still, multiculturalism is a unifying bridge for the nation because Indonesia is a country run of diversity. Multicultural planting must be extra instilled in students because the age of students means that the period is vulnerable to more emotions, so from an early age, students must be introduced to multicultural diversity.

Conclusion

The results showed that the implementation of the integration of multicultural educational values in the learning process, namely in the subjects of Citizenship Education and Islamic Religious Education and outside the lessons, namely in the aspects of daily habituation and extracurricular Class VI A at Islam Al-Bayani elementary school quite good because the application of multicultural values that are carried out has an impact on students' daily lives, which can be seen directly from the knowledge of the multicultural diversity of classmates, and does not discriminate against their friends, it proves that class VI A students have an excellent multicultural character because multicultural knowledge guidance is given teachers in the learning process of Civics and PAI who teach differently but still one and outside the lesson, namely in the aspects of daily habituation and extracurriculars.

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