



## **Patterns of Educational Interaction in the Formation of Multicultural Attitudes of Students in Multi Religious Schools**

**Abd. Gafur**

**Universitas Islam Negeri Maulana Malik Ibrahim Malang**

*gafur@pgmi.uin-malang.ac.id*

### **Abstract**

This study aims to describe the pattern of educational interaction that was built at Taman Harapan Elementary School, Malang City. This research approach is qualitative and contains one type of case study. On the Other Hand, the researcher examines interesting and unique things from the implementation of learning carried out in multi-religious schools (Taman Harapan Elementary School) which focuses on aspects of learning interaction patterns developed by teachers so that they can form a multicultural attitude. To dig up data and information related to this research activity, data collection techniques, participant observation, in-depth interviews, and document analysis will be used. Meanwhile, the data analysis technique using the interpretive approach refers to the interaction model of Milles, Huberman, and Saldana including 3 techniques; (1) data condensation, (2) data display, and (3) conclusion drawing/verification. After carrying out these stages, they then will be described in such a way that conclusions and research findings related to the pattern of educational interaction applied in Taman Harapan Elementary School, Malang City are obtained. The results of this study indicate that the educational interaction model in forming the multicultural attitude of Taman Harapan primary school students is realized through the construction of three models. The interaction between educators and multi-faith students on learning objectives, materials, and methods. First, educative interaction on learning objectives developed through analysis of multicultural values in the curriculum and school institutional goals. Secondly, educational interaction with learning materials. This interaction is built through a culture of values in the course content taught by the teacher and the reference books used. Third, the educational interaction on the teaching method developed by the teacher in the classroom. Includes the use of learning methods that can enable communication and communication between students and teachers, teachers and students, students and students based on multicultural values, respecting diversity and differences, tolerance, and openness.

**Keywords:** Educational Interactions, Multicultural Attitudes, Multi-Religious Students.

### Abstrak

*Penelitian ini bertujuan untuk menggambarkan pola interaksi edukatif yang dibangun di Sekolah Dasar Taman Harapan Kota Malang. Pendekatan penelitian ini adalah kualitatif dengan jenis studi kasus. Maksudnya peneliti mengkaji hal menarik dan unik dari implementasi pembelajaran yang dilakukan di Sekolah Dasar Taman Harapan yang mengerucut pada aspek pola interaksi pembelajaran yang didasarkan pada nilai multicultural. Guna menggali data dan informasi terkait kegiatan penelitian ini digunakan tehnik pengumpulan data, yaitu observasi partisipan, wawancara mendalam, dan analisis dokumen. Sementara tehnik analisis data dilakukan dengan pendekatan interpretif yang mengacu pada model interaksi Milles, Huberman, dan Saldana yang meliputi 3 tehnik; (1) data condensation, (2) data display, and (3) conclusion drawing/verification. Setelah dilakukan tahapan tersebut kemudian dipaparkan sedemikian rupa sehingga diperoleh kesimpulan dan temuan penelitian terkait dengan pola interaksi edukatif yang diterapkan di SD Taman Harapan Kota Malang. Hasil penelitian ini menunjukkan bahwa pola interaksi edukatif dalam membentuk sikap multikultural siswa di SD Taman Harapan dilakukan melalui dua pola yakni interaksi pendidik dan peserta didik multi agama dalam proses belajar mengajar di kelas, dan interaksi yang terbangun antar siswa dengan lingkungan sekolah multi agama melalui budaya sekolah multikultural. Interaksi yang pertama, mengutamakan pada pola interaksi yang dibangun dalam proses belajar mengajar dengan kondisi siswa yang multi etnis-agama, meliputi interaksi guru-siswa dalam pembelajaran yang melibatkan, materi pembelajaran, metode penyampaian materi ajar, media serta pengelolaan kelas, Sementara interaksi yang kedua, menjelaskan terkait pola interaksi pembelajaran di luar kelas yaitu budaya sekolah yang dikembangkan seperti hubungan social guru-siswa, keteladanan guru, dan aspek lain dalam budaya sekolah yang menghargai keragaman agama.*

**Keywords:** *Interaksi Edukatif, Sikap Multikultural, Siswa Multi-Agama.*

## INTRODUCTION

Indonesia has a pluralistic reality that is very striking from the religious and cultural aspects. The plurality of religions in Indonesia can be seen from the existence of 6 religions that develop in society; namely Islam, Catholicism, Christianity, Hinduism, Buddhism, and Confucianism. On the other hand, the development of intolerance among religious communities can often trigger conflict. This phenomenon indirectly illustrates the negative impact on religious diversity.

Taman Harapan Elementary School is one of the basic educational institutions that implement multicultural education by developing multi-religious education. The implementation of multicultural education at Taman Harapan Elementary School is relevant to the vision, mission, and goals of the school which wants to form students to have a tolerant, moderate, and humanist attitude.



The seriousness of the management of the Taman Harapan Elementary School in realizing a multicultural education is also evidenced by the provision of places of worship for each of the adherents of Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The existence of multi-religious places of worship can also be used as a means of introducing places of worship to students to facilitate religious learning and carrying out religious rituals for each adherent. More importantly, inter-religious worship space facilities can also teach peaceful pedagogical theology amid religious and cultural diversity (Arifin, Syamsul, Moh Anas Kholis, 2021).

**On the other hand, the reality of religious diversity affects culture and language (Strasser, 2021). This causes differences in the interpretation of attitudes shown by students in dealing with diversity in their environment. Education at Taman Harapan Elementary School can interpret positive and inclusive attitudes and mindsets, as the basis for establishing schools that promote peace, tolerance education, and mutual respect (Mustafida, Fita, 2021). This is evidenced by the natural multicultural interactions in everyday life at school. This can be seen in the daily life of students who do not show the gap between students when they are playing in the yard and studying in class, they can mingle, study in groups or just joke without looking at religious differences.**

Not only interaction between students, but the relationship between students and teachers is also very well established like the relationship between parents and their children are so warm. In the morning, students will enter class to say hello and shake hands with their teachers, as well as in the afternoon when they are going home from school where students always kiss the hands of their teachers regardless of the religious and ethnic background of the teacher, whether the teacher is Muslim or Christian. , Hinduism, Buddhism, and Confucianism (Gafur, 2020). This portrait indicates the existence of high tolerance and openness in the school community (teacher-student) as described in the school's objectives, namely developing various activities in the learning process in the classroom based on cultural education and national character, as well as creating a life of polite, respectful, and respectful school citizens. and respect by upholding religious norms and the mission of developing a culture of tolerance, cooperation, mutual respect, discipline, honesty, hard work, creativity, and independence, as well as instilling social and environmental care, love for peace, love for the homeland, national spirit and democratic life.



Starting from the phenomenon above, education and implementation of multicultural education in schools need to be done. As the results of research (Mustafida, 2019) found one way that can be done to form a multicultural attitude is through the cultivation of multicultural values.

Based on the phenomena and empirical studies above, it proves that Taman Harapan Elementary School is unique as a school that is successful in implementing multicultural education. This fact makes the researchers more interested and wants to understand the educational interactions that are built so that children can respect each other, and live side by side in harmony. Among the developments that can be recommended is to build an educative - multiculturalist interaction pattern as has been developed by the Taman Harapan Elementary School. This educative-multiculturalist interaction pattern is considered important because of its existence that prioritizes respect for diversity and has the potential to form an attitude of mutual respect and acceptance of the existence of other people who are different. Through multiculturalist interactions, it is also very possible to build positive relationships and open attitudes, mutual respect, respect, acceptance, and viewing of diversity as something equal or egalitarian (Mustafida, 2020).

On this basis, the selection of research loci at Taman Harapan Elementary School is considered appropriate and appropriate as a basic material in reflecting to find patterns of educative interactions developed by teachers so that they can form multicultural attitudes. This study is important to be carried out to identify and find patterns of developing learning approaches that are carried out by teachers so that they are more friendly to diversity, both related to the dimensions of learning in the classroom and learning outside the classroom, which from the beginning also have the same goal of forming attitudes of knowledge and skills. . While multicultural attitudes are the target of this research, none other than because of the importance of multicultural attitude education given to students from an early age (Purnama, 2021). Therefore, this study focuses on practical problems related to learning interactions so that it has an impact on the formation of multicultural attitudes of students of different religions.



## **METHODS**

This study uses an interpretive paradigm with a qualitative approach and a case study type of research. The interpretive paradigm is used because it wants to interpret each event, and behavior that occurs both individually and in groups to find meaning (Denzim dan Lincoln, 2009).

This research is also descriptive and tends to use inductive analysis, in which process and meaning (subject perspective) are emphasized. In its implementation, the researcher tries to understand and interpret what is behind the event, the background of the subjects involved in it, and how the subject makes sense of the events that occur. Researchers examine interesting and unique things from the implementation of learning carried out at Taman Harapan Elementary School which is focused on aspects of learning interaction patterns in shaping students' multicultural attitudes.

To dig up data and information related to this research activity, data collection techniques were used, namely participant observation, in-depth interviews, and document analysis. Meanwhile, the data analysis technique used an interpretive approach that refers to the Milles, Huberman, and Saldana interaction model which includes 3 techniques; (1) data condensation, (2) data display, and (3) conclusion drawing/verification. After these stages were carried out, Krupa was then presented in such a way that conclusions and research findings related to the educational interaction patterns applied at the Taman Harapan Elementary School in Malang City were obtained.

This design was chosen based on the consideration that the research focused on understanding, describing, and interpreting the patterns of educational interactions in shaping the multicultural attitudes of students in Taman Harapan, Elementary School in Malang City. The presence of researchers in this study is absolute because in qualitative research researchers are a key instrument that participates in the research (Creswell, 2015). As a key instrument, the researcher was involved in the research site. Data collection techniques through observation, interviews, and documentation.



## RESULTS AND DISCUSSION

The pattern of learning interactions is widely studied by researchers and academics to develop varied learning interactions. Learning interactions are recognized as important in building an effective and communicative learning atmosphere so that they can shape students' knowledge, attitudes, and skills (Rosarian & Dirgantoro, 2020). On the other hand, multicultural attitudes need to be formed to equip students in dealing with diversity in society. As a school that has students of different religions, Taman Harapan Elementary School develops educational interaction patterns which are believed to be able to shape students' multicultural attitudes. The interaction pattern is described as follows.

### **Educational interaction in learning objectives**

Goals are a very important component of the learning system. In the context of teaching and learning, educative interaction plays an important role in the classroom (Shukri, 1997) (Majid *et al.*, 2010). Educational interactions on learning objectives can be seen from the content of core competencies and basic competencies to be achieved (Mustafida, Fita, Abd, 2019). The results of the study of the elementary school curriculum show that there is a content of multicultural values in the competencies to be formed for students. Particularly those related to attitude competence include; core competencies of spiritual attitudes and core competencies of social attitudes. Based on this reason, this competency has an important role in shaping the religious attitude of students from various religious backgrounds (Pohan & Dafit, 2021). This is because this competence is the goal of achieving student learning outcomes.

To shape the spiritual attitude of multi-religious students at Taman Harapan Elementary School, Malang City. The learning objectives are directed at forming an attitude of mutual acceptance of religious differences and tolerance. As in the core competencies of spiritual attitudes in the applied curriculum. Which reads "Accept and carry out the teachings of the religion he adheres to". While the goals of achieving students' social attitudes, among others, are "Having honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, teachers, neighbors, and love for the homeland. The data was taken



from the curriculum document for Taman Harapan Elementary School in 2021 (2013 Curriculum). Therefore, the implementation of learning at Taman Harapan Elementary School is not only done through mastery of material concepts and skills. But also the internalization of attitudes that is carried out through habituation and integrated into a multicultural school culture (D.SDTH.2021). The activities in question include; the habituation of praying before and after learning, flag ceremony, habituation of multi-religious worship, a celebration of religious holidays, and cultural performances.

In addition to instructional objectives, the objective component in the educational interaction pattern at Taman Harapan Elementary School also aims to achieve institutional or institutional goals. Namely laying the foundation of intelligence, knowledge, personality, noble character, and skills to live independently and attend further education. This is described as follows: 1) Practicing religious teachings and having noble character through the learning process and habituation activities in religious education lessons. 2). Develop various activities in the learning process in the classroom based on cultural and national character education. 3) Creating the life of school citizens who are polite, respectful, and respectful by upholding religious norms. 4) Organizing various social activities that are part of the nation's cultural and character education (adopted from SDTH.Th. 2021 document).

Based on this policy, the institutional goal of Taman Harapan Elementary School refers to the implementation of multicultural education values that practice religious teachings and have noble character through learning processes and habituation activities. This is relevant to what was stated (Nur Latifah *et al.*, 2021) regarding the purpose of multicultural education in elementary schools containing religious education, namely making religious understanding in society more universal so that it gives birth to a generation that is ready to live in tolerance. Furthermore (Nur Latifah *et al.*, 2021) also mention the importance of habituation to religious life without discriminating against one another, and respecting each other. This is recognized as being able to foster sympathy and empathy by building a culture of respect for others according to the culture of different communities. Through this goal, the formation of multicultural attitudes in students will be easier to do because it has clear targets. This is also supported by the opinion of Thoif, 2018 who states that the educative interactions contained in this multicultural institutional goal can



also be illustrated by the development of various activities in the learning process in the classroom based on cultural and national character education, creating the life of school citizens who are polite, respectful, and respectful. and respect by upholding religious norms, and organizing various social activities that are part of cultural education and national character (Thoif, 2018).

Based on the description above, educative interactions in shaping students' multicultural attitudes at Taman Harapan Elementary School were developed based on multicultural values taken from the curriculum as learning guidelines, as well as multicultural values in the institutional goals of schools that develop multicultural-based schools.

### **Building educative-multiculturalist interactions in learning materials**

Learning materials are a series of knowledge given to students to achieve learning objectives. This material is a medium for delivering competency elements of attitudes, knowledge, and skills to students.

The formation of students' multicultural attitudes certainly requires an understanding of the ideology and principles of multiculturalism. Understanding this can be done through the integration of various learning materials provided by the teacher (Sutresna *et al.*, 2019). The results of previous studies focus on the importance of internalizing multicultural understanding in learning through teaching materials. This is because, in the subject matter, the multicultural values contained in the curriculum as well as those contained in the goals of the institution can be internalized (Fita Mustafida, 2020a).

Based on the results of this study, it was found that the material or lesson materials delivered by the teacher to students at Taman Harapan Elementary School contained multicultural values. This is illustrated by what the teacher explained when teaching in class (O.SDTH.2020), the description of the material in the learning scenario, and the reference book used (D.SDTH.2020). For example in the material about the beauty of mutual respect. Before entering into the concept of mutual respect, a picture of an eagle is presented with a description of the eagle with the motto Bhineka Tunggal Ika. Different ethnicities and religions (beliefs) but respect each other. On the next page, observing activities are presented with pictures of



Muslims going to the mosque, Christians going to the church, Hindus going to the temple, Buddhists going to the temples, and Confucians going to the temple. Based on this example, it can be concluded that the learning materials teach the value of inclusive religious tolerance which is identical to multicultural values. That's why (Zakiyuddin Baidhawiy, 2005) mentions that multicultural education at its peak is a way to teach diversity (teaching diversity) that requires a critical attitude and clear reasoning (ethical rationality), intellectual skills, and teaches openness (inclusivism), tolerance, pluralism. where the term culture is the axis of the study. Furthermore, teachers can instill multicultural values into students through learning materials with multicultural content to elaborate on existing values (Herawati *et al.*, 2021).

The elaboration of multicultural values in the lesson materials presented by the Taman Harapan Elementary School teachers can also be seen starting from the review of the material in the learning scenario, the lesson materials, and the reference books used. As in the learning activities in class 4A. The material is taught to students to introduce the diversity of Indonesian culture through observing pictures and maps of the Indonesian state as well as class discussions. Among the material presented to students is to introduce that Indonesia consists of various ethnic groups and different cultures, but still in one container, the Unitary State of the Republic of Indonesia. Furthermore, from this diversity, the teacher explains that it is a gift from God Almighty, so we must be grateful for it. We must not demean other ethnic groups and consider our ethnic group as the best ethnic group. (Angi St. Anggari, Afriki, Dara Retno Wulan & Hendriyati, 2017). The results of the study about indicate that integrating critical multicultural education content into education programs has a positive effect on fostering preservice multicultural attitudes (Arsal, 2019).

Through this explanation, the learning material contains the value of tolerance through the expression not to belittle other ethnic groups and assuming that one's ethnic group is the best. Likewise, when explaining the material for Pakarena Fan Dance, which is a dance art from the Gowa area, South Sulawesi. It contains Indonesian cultural values through dance movements that reflect Goa women who have polite, loyal, obedient, and respectful characters (Angi St. Anggari, Afriki, Dara Retno Wulan & Hendriyati, 2017).

Not much different from the material above, the material taught in grade 1, namely thematic books, has also taught multicultural values by introducing different



cultures through very simple things to children. The sub-theme Me and My New Friends are presented through the introduction of children's names from various regions. Including Udin, Siti, Dayu, and Edo who came from all over Indonesia (Yusfina Hendrifiana, Panca Ariguntar, 2017). The introduction of this name is interesting, let's call it Dayu, Dayu is a nickname for Balinese girls or girls which is also an abbreviation of Ida Ayu. The material presented in the book also contains pictures that show multicultural aspects, because it displays pictures of children who are gathering together. There were boys and girls, some with black, yellow, and brown skin, with different types of hair and clothes, such as wearing a headscarf.

In learning 4 on the third grade also teaches how to interact with friends of different religions. Among others; teaches obedient worship, is independent when worshipping, and does not interfere with the worship of other people of different religions (Assagaf, 2018). The next page explains the meaning of Pancasila through concrete daily activities by giving an example of Edo from Papua who carries out worship according to his religion. So Edo has implemented the first precepts of Pancasila. Likewise examples of children who always pray before and after activities such as eating, studying, and other activities (Assagaf, 2018).

Based on the quote above, it can be said that the teaching materials in the subjects taught to students at Taman Harapan Elementary School have taught multicultural interaction to students, namely through inculcating values in the content of the material taught by the teacher and the reference books used. Like how to teach interaction with friends who respect and accept differences in friends even though they have different ethnic and religious backgrounds. The planting is done through the provision of advice during learning. As stated by (Shaari *et al.*, 2018) that dialogical learning in creating a good social-emotional environment and relationships between teacher-students. So that through this material, it can encourage students to interact positively, namely with multicultural interactions or mutual respect and respect for different people so that they can work together with anyone, anywhere, and anytime.



### **Educational-multiculturalist interaction through learning methods**

The teacher's role as a teacher is the spearhead of success in multicultural education (Susiloningsih, 2020). The importance of the right learning method is also continuous with the learning interactions applied by the teacher. According to (Cusher, H. Kenneth, Averil McClelland, 2015) without interaction and communication, the teaching and learning process cannot take place. On the other hand, good learning interactions have the potential to influence others so that it leads to the achievement of learning competencies (Guerrero & Floyd, 2006) (Majid *et al.*, 2010)

The innovation and creation of teachers in learning will also determine the achievement of the expected learning objectives. Through the learning method, the teacher can engineer various learning activities that can make it easier for students to understand the material as well as shape attitudes and develop student skills (Halim & Maskuri, 2021). The development of learning methods that can build multicultural social interaction in the classroom is important to be applied by the teacher considering the conditions of the multi-religious class. At Taman Harapan Elementary School, teacher-student educative interactions in learning are directed to active interactions between educators and students. The educational interaction in the learning method developed by the Taman Harapan Elementary School teacher is carried out with the principle of democratic values. This means that teachers provide opportunities for students to develop according to their potential, but still adhere to the values held by the school. Learning based on democratic values as stated by Ahmad Muhaimin Azet (2011) is very useful in regulating teacher-student relationships so that they can share opinions and thoughts (Fitriyah, 2013). In addition, the value of egalitarianism or equality in learning is also the basis for developing learning methods that are carried out. So that through this principle of equality, students and teachers can accept each other's differences, including differences in religion, ethnicity, race, religion, and language.

This educative-multicultural interaction pattern can be done systemically, which is integrated into all aspects of learning interaction and the student environment so that it does not give rise to various negative and exclusive attitudes. This is by what Naim said without any systematic effort, the reality of diversity will be understood sporadically, fragmentary, or even bring up extreme exclusivity ( Naim, Ngainun, 2008).



This is also relevant to Smith who emphasized that in the learning process multicultural values in schools must be conditioned as a place for social interaction from all diverse elements in an educatively democratic manner. Because it focuses on social interaction, it demands changes in the conditions of the educational environment that are constructed with dynamic settings, so that the process of communication and educative interaction from all the various elements can take place effectively (Smith, 2002). So that the behavior and interactions that are built in it also show a warm, comfortable, positive, competitive, and disciplined atmosphere. This is evidenced by the teacher's exemplary attitude, teacher-student interactions, as well as students with other students in an atmosphere of mutual respect, family, bound by class norms/rules, and non-bullying.

Based on the description above, the pattern of educative interaction in shaping students' multicultural attitudes that were built at Taman Harapan Elementary School in Malang City is rooted in school policies that are embodied in the vision, mission, and school curriculum based on multicultural values. To make these activities effectively, it is also supported by a supportive school environment or culture in achieving the vision and mission so that it can implement multicultural education with the carrying capacity of school residents who incidentally are multi-ethnic-religious. With its social capital, Taman Harapan Elementary School is very projective in implementing multicultural education, especially to form a multicultural attitude. This is because the social environment has an important role in the formation of attitudes (Muslim *et al.*, 2021). This also makes an estuary that an educational process based on multicultural values can change an essential, prejudiced and discriminatory monocultural perspective to a multicultural perspective that respects diversity and differences, and is tolerant and open-minded.

In social interaction perspective, such a model leads to a process of assimilation because it is carried out in the form of; 1) Social interaction that is mutually beneficial. 2) Social interaction that is direct or primary. 3) Smooth social interaction and there are no barriers or boundaries. 4) Frequent, intensive and daily social interactions (Syarbaini, 2009). This process can be seen from the existence of mutual interactions, approaches are manifested in the form of social relations among school members who can blend harmoniously despite having different backgrounds. In addition, there is also a direct interaction that is described from how the contact and



communication that exists between students and teachers, teachers with students, students with students, and teachers with fellow teachers occur directly smoothly without any obstacles and with frequent intensity because it is done every day.

### **Multicultural attitudes as the impact of multiculturalist educative interactions**

An attitude that respects and accepts diversity is one of the main goals of multicultural education. This attitude is known as a multicultural attitude. Through a multicultural attitude, one can accept differences with other people in their social life (Kelly, 2015). Habituation and learning in schools is an effort to form multicultural attitudes apart from family education, as stated (Abu Bakar *et al.*, 2021) through the results of their research on schools in Singapore.

Learning based on multicultural values is recommended to achieve the goal of forming students' multicultural attitudes. Through multicultural educative interactions, multicultural attitudes can be formed (Baldah *et al.*, 2016). In Bandura's theory of social learning, it is explained that the formation of attitudes is strongly influenced by the social environment (Bandura, 1978). This is also reinforced by the results of research (Wentzel, 1991) that student social responsibility is not only a valued outcome in and of itself but that it can be instrumental in the acquisition of knowledge and the development of cognitive abilities. This review describes research on the value of social responsibility for parents and teachers and on how it is promoted within the classroom. It is proposed that social responsibility can facilitate learning and performance outcomes by promoting positive interactions with teachers and peers and, from a motivational perspective, by providing students with additional incentives to achieve.

More specifically, in relation to multicultural attitude, some studies report agree that students shift towards a more positive attitude in the classroom. Students felt very motivated, had a lot of fun, and enjoyed the experience very much (Ruiz-Jiménez *et al.*, 2022).

This is also what happened at Taman Harapan Elementary School, a family atmosphere and warm and pleasant interactions always accompany the school life of students with various ethnic-religious backgrounds. Both through classroom learning and other program activities. Therefore, it is important to implement



multicultural education in learning in schools, especially the cultivation of values to shape student attitudes. Because multicultural education is a vehicle for the formation of a tolerance attitude that is needed in different societies.

## CONCLUSION

Based on the description above, the pattern of educative interaction in shaping students' multicultural attitudes in multi-religious schools can be done through a multiculturalist educative interaction pattern. That is a pattern of interaction that is built based on multicultural values. The multicultural values in question are values adopted from the ideology of multiculturalism such as tolerance, moderation, egalitarianism, and the values of recognizing other diversity.

The forms of educative-multiculturalist interaction patterns that have been developed include three patterns; namely the pattern of educative interactions in learning objectives, materials, and learning methods. First, educational interactions on learning objectives are developed through analysis of multicultural values in the curriculum and school institutional goals, to be introduced and instilled in students. Second, educative interaction on learning materials. This interaction is built through the cultivation of values in the content of the material taught by the teacher and the reference book used. Third, educative interaction on the learning method developed by the teacher in the classroom. Includes the use of learning methods that can activate contact and communication between students and teachers, teachers and students, students and students based on multicultural values, respecting diversity and differences, tolerance, and openness.



## REFERENCES

- Angi St. Anggari, Afriki, Dara Retno Wulan, N. P., & Hendriyeti, L. M. K. dan S. (2017). *Indahnya Kebersamaan: Buku Tematik Terpadu Kurikulum 2013 Untuk SD/MI Kelas IV*. Pusat Kurikulum dan Perbukuan, Balitbang, Kemendikbud.
- ARIFIN, SYAMSUL, Moh Anas Kholis, N. O. (2021). Agama dan Perubahan Sosial di Basis Multikulturalisme: Sebuah Upaya Menyemai Teologi Pedagogi Damai di Tengah Keragaman Agama dan Budaya di Kabupaten Malang. *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 8(2). <https://doi.org/https://doi.org/10.51311/nuris.v8i2.372>
- Arsal, Z. (2019). Critical multicultural education and preservice teachers' multicultural attitudes. *Journal for Multicultural Education*, 13(1). <https://doi.org/10.1108/JME-10-2017-0059>
- Assagaf, I. M. dan L. (2018). *Kewajiban dan Hakku: Buku Tematik Terpadu Kurikulum 2013 Untuk SD/MI Kelas III*. Pusat Kurikulum dan Perbukuan, Balitbang, Kemendikbud.
- Creswell, W. J. (2015). *Penelitian Kualitatif dan Desain Riset: Memilih diantara Lima Pendekatan*. Pustaka Pelajar.
- Cusher, H. Kenneth, Averil McClelland, and P. S. (2015). *Human Diversity in education (an intercultural approach, eighth edition)*. McGraw Hill Education.
- Denzim dan Lincoln. (2009). *Handbook of Qualitative Research*. Pustaka Pelajar.
- Fita Mustafida. (2020). *Pendidikan Islam Multikultural (konsep dan implementasi proses pembelajaran PAI berbasis nilai-nilai multikultural)*. Rajawali Press.
- Fitriyah, N. L. (2013). MEMBANGUN PEMBELAJARAN DEMOKRATIS BERWAWASAN MULTIKULTURAL. *MADRASAH*. <https://doi.org/10.18860/jt.v0i0.2233>
- Gafur, A. (2020). *Pola interaksi edukatif pendidikan agama islam berbasis multicultural: Studi tentang pembentukan sikap multikultural siswa muslim di Sekolah Dasar Taman Harapan Kota Malang [Pascasarjana UIN Maulana Malik Ibrahim Malang]*. <http://etheses.uin-malang.ac.id/31328/>



- Halim, A., & Maskuri, M. (2021). KOMPETENSI MULTIKULTURAL GURU PENDIDIKAN AGAMA ISLAM. *PENDIDIKAN MULTIKULTURAL*, 5(1). <https://doi.org/10.33474/multikultural.v5i1.10322>
- Herawati, E., Ningtias, R. K., & Habibie, M. R. (2021). Relevansi Pendidikan Multikulturalisme Nabi Muhammad dalam Konteks Keindonesiaan : Spirit Profetik dalam Mengelola Keragaman di Basis Masyarakat Multikultural. *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 8(2). <https://doi.org/10.51311/nuris.v8i2.306>
- Majid, N. A., Jelas, Z. M., Azman, N., & Rahman, S. (2010). Communication skills and work motivation amongst expert teachers. *Procedia - Social and Behavioral Sciences*, 7. <https://doi.org/10.1016/j.sbspro.2010.10.075>
- Muslim, M., Almegi, A., Alfiah, A., Akmal, A., & Amelia, H. R. (2021). Peranan Lingkungan Sosial Terhadap Pembentukan Sikap Peduli Lingkungan Peserta Didik Di MAS Al-Islam Petala Bumi. *EL-JUGHRAFIYAH*, 1(1). <https://doi.org/10.24014/jej.v1i1.14042>
- Mustafida, Fita, Abd, G. (2019). *Strategi Pengelolaan Kelas (teori dan praktek menciptakan lingkungan kelas multikultural)*. UIN-Malang Press.
- Mustafida, Fita, L. N. A. B. D. (2021). Establishment Of Religious Tolerance Through Multicultural School Culture In Taman Harapan Elementary School Malang City. *ELEMENTARY: Islamic Teacher Journal*, 9. <https://journal.iainkudus.ac.id/index.php/elementary/article/view/11559>
- Mustafida, F. (2019). PEMBELAJARAN NILAI MULTIKULTURAL DALAM BUDAYA MADRASAH DI MIN I KOTA MALANG. *PENDIDIKAN MULTIKULTURAL*. <https://doi.org/10.33474/multikultural.v3i1.2550>
- Ngainun Naim, A. S. (2008). *Pendidikan Multikultural, Konsep dan Aplikasi*. Al-Ruzz Media Group.
- Nur Latifah, Marini, A., & Maksun, A. (2021). Pendidikan Multikultural di Sekolah Dasar (Sebuah Studi Pustaka). *JURNAL PENDIDIKAN DASAR NUSANTARA*, 6(2). <https://doi.org/10.29407/jpdn.v6i2.15051>
- Pohan, S. A., & Dafit, F. (2021). Pelaksanaan Pembelajaran Kurikulum 2013 di Sekolah Dasar. *Jurnal Basicedu*, 5(3). <https://doi.org/10.31004/basicedu.v5i3.898>



- Purnama, S. (2021). Implementasi Pendidikan Multikultural melalui Mata Pelajaran PPKn untuk Mendukung Sikap Toleransi Siswa dalam Masyarakat Multikultur. *Jurnal Basicedu*, 5(6). <https://doi.org/10.31004/basicedu.v5i6.1561>
- Rosarian, A. W., & Dirgantoro, K. P. S. (2020). UPAYA GURU DALAM MEMBANGUN INTERAKSI SISWA MELALUI METODE BELAJAR SAMBIL BERMAIN [TEACHER'S EFFORTS IN BUILDING STUDENT INTERACTION USING A GAME BASED LEARNING METHOD]. *JOHME: Journal of Holistic Mathematics Education*, 3(2). <https://doi.org/10.19166/johme.v3i2.2332>
- Ruiz-Jiménez, M. C., Martínez-Jiménez, R., Licerán-Gutiérrez, A., & García-Martí, E. (2022). Students' attitude: Key to understanding the improvement of their academic RESULTS in a flipped classroom environment. *International Journal of Management Education*, 20(2). <https://doi.org/10.1016/j.ijme.2022.100635>
- Shaari, A., Ismail, H. N., & Hamzah, A. (2018). Describing Dialogic Teaching and Learning in A Malaysian Higher Learning Institution Setting: A Discussion of Its Observational Findings. *Asia Pacific Journal of Educators and Education*. <https://doi.org/10.21315/apjee2017.32.1>
- Smith, M. (2002). *Curriculum Theory and Practice*. Routledge.
- Strasser, S. (2021). Multikulturalismus. In *Lexikon der Globalisierung*. <https://doi.org/10.1515/transcript.9783839418222.270>
- Susiloningsih, W. (2020). Pendidikan Multikultural di Sekolah Dasar “Kajian Analitis Dalam Prespektif Filsafat. *Didaktis: Jurnal Pendidikan Dan Ilmu Pengetahuan*, 1. <http://journal.um-surabaya.ac.id/index.php/didaktis/article/view/4488>
- Sutresna, I. B., Dewantara, I. P. M., & Tantri, A. A. S. (2019). Upaya Preventif Konflik Sosial dengan Pengembangan Materi Pembelajaran Berbasis Multikultural. *Jurnal Penelitian Dan Pengembangan Sains Dan Humaniora*, 2(2). <https://doi.org/10.23887/jppsh.v2i2.15971>
- Syarbaini, S. & R. (2009). *Dasar-dasar sosiologi*. Graha Ilmu.
- Thoif, M. (2018). ANALISIS KEBIJAKAN UU NO. 20 TAHUN 2003 TENTANG SISDI-KNAS. *Jurnal Kependidikan Dan Keagamaan*.



Yusfina Hendrifiana, Panca Ariguntar, dan L. A. (2017). *Diriku: Buku Tematik Terpadu Kurikulum 2013 Untuk SD/MI Kelas I*. Pusat Kurikulum dan Perbukuan, Balitbang, Kemendikbud.

Zakiyuddin Baidhawiy. (2005). *Pendidikan Agama Berwawasan Multikultural*. Erlangga.

