

Internalization OF Multicultural Educational Values in Prospective Transformative Islamic Education in Madrasah Aliyah Miftahul Falah Gedebage Bandung

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Abstract

This research will examine the internalization of multicultural education at MA Miftahul Falah; the authors review it from the perspective of transformative Islamic education. Because basically, Islamic education must adapt to the targets and direction of development in the face of the latest challenges. Transformative Islamic education reads and seeks new and up-to-date ways to understand the root causes of Islamic education. The perspective of transformative Islamic education is a new trend that is relevant and appropriate for solving the root causes of contemporary Islamic education in Indonesia. This study uses a qualitative approach, which, according to researchers, is suitable for solving a research problem whose variables are unknown and need to be explored. This type of research is a case study, which is a case specification of an event, whether it includes individuals, cultural groups, or a portrait of life. Data collection techniques were carried out in several ways, including through interviews, observation, and document searches. The results of the study show that the values of prospective multicultural education in transformative Islamic education at MA Miftahul Falah Gedebage Bandung include two values, namely the value of tolerance and the value of democracy. The process of internalizing the values of multicultural education is carried out by modeling, habituating, and incorporating contemporary Islamic educational values into teacher teaching materials. Obstacles in the process of internalizing the value of multicultural education include student personality problems, ignorant parents, and students who are not used to non-Muslim societies.

Keywords: Internalization, Multicultural Education Values, Transformative Islamic Education

Introduction

Education in the era of globalization, where the development of the times is increasing rapidly as well as culture and education in Indonesia. Indonesia as a country that has a plural society, this can be seen from the existing social reality and its plurality can also be proven through the motto in the national emblem of the Republic of Indonesia, namely "Bhineka Tunggal Ika".¹

The purpose of education in general is to provide an environment that allows students to develop their talents and abilities optimally, so that children can realize themselves and function fully, according to their personal needs and the needs of society. Everyone has different talents and abilities and therefore requires a different education.²

In multiculturalism, there are study materials that form the basis for the implementation of education, both of which are equally important. Where there are foundations and cultural roots extracted from the cultural values of the community.³ The strengthening of the idea of multiculturalism is based on problems caused by poor management of the existence of multiethnic, multicultural, and multi-religious in Indonesia. Efforts to homogenize or often called the politics of monoculturalism in various aspects of life were carried out by the government during the New Order period. During the New Order's rule, the government ignored the differences that existed, both in terms of ethnicity, language, religion and culture.⁴

Multicultural education is a process that respects the multicultural nature of the society in which we live and as agents of change.⁵ Examines the relationship between power and knowledge as it deals with the nature of communities in which cultural diversity exists and sees that concept as an advance. In addition to the concept of multiculturalism, it is also known that the same multicultural concept has its roots in culture.⁶

¹ Sulalah, *Pendidikan Multikultural Dialektika Nilai-nilai Universalitas Kebangsaan* (Malang: UIN Maliki Press, 2012), 1

² Ahmad Masrur Firosad, *Pola Pengembangan Pendidikan Anak Berbakat*, Jurnal Tarjih: Vol.5, No.2. 2019.hal,133-146

³ H.A.R Tilaar, *Multikulturalisme, Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo, 2004) hal. 216-221.

⁴ Azyumardi Azra, *Paradigma Baru Pendidikan Nasional: Rekonstruksi dan Demokratisasi* (Jakarta: Kompas: 2000), hal.2

⁵ Reza Rachmadtullah, Harlinda Syofyan, and Rasmitadila Rasmitadila, "The Role of Civic Education Teachers in Implementing Multicultural Education in Elementary School Students," *Universal Journal of Educational Research* (2020).

⁶ Suharsono, Pendidikan Multikultural. *EDUSIANA: Jurnal Manajemen dan Pendidikan Islam*, 4(1), 13-23

Various ethnic diversity, races, religions, cultures are indirectly a challenge for the nation in society. Consequently, there is a potential for conflicting conflicts because of these differences.⁷ In various countries around the world, there are conflicts that originate due to different ethnic backgrounds, races, religions, and skin colors.

Departing from the above concerns, it is necessary to find a specific strategy as a solution in solving the problem through the field; social, political, cultural, economic and educational.⁸ The field of education is the field that is seen as the most potential to instill values of togetherness, unity, and closeness between ethnic, racial, religious, and cultural diversity. Because educational institutions serve to carry out social integration, that is, to unite children from various diverse sub-cultures and develop a society that has relatively heterogeneous shared values.⁹ Educational institutions are expected to instill attitudes to learners to respect people, cultures, religions, and beliefs of others, with the hope that the implementation of multicultural values will bring their culture and personality values.

Through the values of multicultural education carried out in schools, it will become a habitual training for the younger generation to accept cultural, religious, racial, ethnic differences and needs among others and be willing to live together peacefully. This is in line with the Basic Law No. 20 Article 4 of 2003 concerning the National Education System that education is organized democratically, non-discriminatory by upholding human rights, religious values, cultural values and the plurality of the nation. The cultivation of multicultural values does not have to be a subject in itself. However, it can be integrated in religious cultivation, because Islam is a very important aspect of life in society, especially Indonesian society. Religious education, in addition to instilling the value of faith and devotion to students, also aims to develop an attitude of tolerance and mutual respect towards each student's differences.¹⁰

⁷ Budi Setyono and Handoyo Puji Widodo, "The Representation of Multicultural Values in the Indonesian Ministry of Education and Culture-Endorsed EFL Textbook: A Critical Discourse Analysis," *Intercultural Education* 30, no. 4 (2019): 383–397.

⁸ Firdaus Firdaus, Dian Kurnia Anggreta, and Faishal Yasin, "Internalizing Multiculturalism Values through Education: Anticipatory Strategies for Multicultural Problems and Intolerance in Indonesia," *Jurnal Antropologi: Isu-Isu Sosial Budaya* 22, no. 1 (2020): 131–141.

⁹ Jagad Aditya Dewantara and T Heru Nurgiansah, "Building Tolerance Attitudes Of PPKN Students Through Multicultural Education Courses," *JED (Jurnal Etika Demokrasi)* 6, no. 1 (2021): 103–115.

¹⁰ Subandi Subandi et al., "Implementation of Multicultural and Moderate Islamic Education at the Elementary Schools in Shaping the Nationalism," *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah* 4, no. 2 (2019): 247–255.

Madrasah Aliyah Miftahul Falah has internalization related to attitudes and behavior. This is also something that is very related to the educational process that is implemented in this school environment. This is because the educational process that shapes attitudes and behaviors is intended so that later they can have a charitable character while in this plural Indonesian society.

In this process of internalizing multicultural education in MA Miftahul Falah, the author reviews the prospective transformative Islamic education. Because basically Islamic education must adjust to the targets and direction of development to the latest challenges. Transformative Islamic education reads and seeks new and current moves in understanding the root causes of Islamic education.¹¹ This prospective selection is because transformative Islamic education is a new current that is relevant and appropriate to solve the root problems of contemporary Islamic education in Indonesia. Because education is an activity to talk to each other about known insights in order to add foundation in life. The foundation applied in life is useful in improving the living system to be more organized and in accordance with the religious foundation.¹²

Based on the results of the author's observations at MA Miftahul Falah Gedebage Bandung on November 7, 2022, the author interviewed with the student waka teacher, Mrs. Anne ZM, the author asked several things such as the values in the school, the process of activities in the school. Mrs. Anne explained that MA Miftahul Falah is a boarding school-based school, which always holds Islamic proselytizing activities to the surrounding community. Uniquely, MA Miftahul Falah is located not far from the catholic church of St. Anthony Gedebage. This is what encourages the author to know the process of internalizing the values of multicultural education from the prospective transformative Islamic education in MA Miftahul Falah which certainly has a positive impact on students in the school.

Research on multicultural education in Islam has been carried out by many researchers, including Abdan Rahim and Agus Setiawan's research, which examined multicultural implementation in PAI learning. Some of the findings that were revealed in this study were that the 2013 curriculum provides broad opportunities for PAI teachers to

¹¹ D B Bakamana and J B Kiingati, "Dynamics of Social Transformation: Myth and Reality in Africa," *Journal of African Interdisciplinary Studies* 5, no. 8 (2021): 76–101.

¹² Abd Rahman, dkk. *Pengertian Pendidikan, Ilmu Pendidikan, dan Unsur-Unsur Pendidikan*. Jurnal Al Urwatul Wutsqa: Vol.2, No. 1, 2022

instill multicultural values that are integrated with extracurricular activities, and teachers are required to use various methods in learning with the aim that students don't feel bored.¹³ Meanwhile, Andik Wahyun Muqoyyidin and Puspa Mia Widiyaningsih's research emphasizes the importance of reconstructive components of Islamic education with an inclusive-multicultural vision. This reconstruction is expected to be an ideal educational paradigm change that places all groups in the same position.¹⁴ Syamsul Ma'arif's research focuses on Islamic boarding schools. An important finding of the research is the importance of Islamic boarding schools in transforming learning that emphasizes a multicultural basis so that Islamic boarding schools can produce outputs that are inclusive and accommodating to diversity.¹⁵

Some of this research is the reason for researchers to examine the multicultural education model at MA Miftahul Falah from the perspective of transformative Islamic education. In particular, this research will examine Islamic multicultural education and the values that underlie it, in addition to how the process of internalizing multicultural values is carried out at MA Miftahul Falah Gedebage Bandung. This research is expected to be good input for managers of Islamic education institutions, PAI teachers, and the government to find the right formulation of integration and internalization of multicultural values through PAI learning.

Research Method

This research uses a qualitative approach where according to researchers it is suitable for solving a research problem that has unknown variables and needs to be explored.¹⁶ This type of research is a case study in which Creswell suggests the focus of the case study is the specifics of the case in an event whether it includes individuals,

¹³ Abdan Rahim and Agus Setiawan, "Implementasi Pembelajaran Pai Berbasis Multikultural Sebagai Upaya Sikap Keberagaman Pada Masyarakat Perbatasan (Studi Multi Situs Pada SMP, MTS, SMA Dan MA Di Muara Komam)," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 11, no. 01 (2020).

¹⁴ Andik Wahyun Muqoyyidin and Puspa Mia Widiyaningsih, "Rekonstruksi Pendidikan Islam Bervisi Inklusif-Multikultural Sebagai Paradigma Transformasi Epistemologis Pendidikan Nasional," *Jurnal Pendidikan Islam* 5, no. 1 (2021): 18–32.

¹⁵ Syamsul Ma'arif, "Transformative Learning Dalam Membangun Pesantren Berbasis Multikultural," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 1, no. 1 (2012).

¹⁶ Rulam Ahmadi, *Metodologi Penelitian Kualitatif* (Yogyakarta: Ar-Ruzz Media, 2014) hal.16

cultural groups or a portrait of life.¹⁷ Data collection techniques are carried out in several ways, including through interviews, observation and document tracing.

Values of PIT Prospective Multicultural Education in MA Miftahul Falah

Basically, the multicultural education paradigm which is based on the basic values of tolerance, empathy, sympathy, and social solidarity, the results of the multicultural education process are expected to encourage the creation of peace and efforts to prevent and disrupt ethnic conflicts, religious conflicts, religious radicalism, separatism and national disengagement.¹⁸ Multicultural education is not intended to create uniformity of perspective.¹⁹

Related to the values of multicultural education in MA Miftahul Falah Gedebage Bandung multicultural education in the prospective transformative Islamic education contains 2 values that must and are capable of being transformed. The first is the value of tolerance. As it is known that the value of tolerance is very much needed in transformative Islamic education. In its development, it is hoped that students will be able to get a direction on how to do the right tolerance, how to implement tolerance correctly and how to apply the values of tolerance so that students are able to absorb it well. The attitude of tolerance taught at MA Miftahul Falah Gedebage Bandung is in the form of attitudes and actions that respect differences in ethnicity, ethnicity, opinions, attitudes, and actions of others who are different from themselves. Considering that in MA Miftahul Falah Gedebage Bandung there are several tribes and ethnicities that are diverse such as Chinese, Sundanese, Javanese, Malay, Batak, and so on. Therefore, the attitude of tolerance is highly upheld and emphasized in this school with several methods such as exemplification and motivation.²⁰

The attitude of tolerance instilled in MA Miftahul Falah Gedebage is the cultivation of an attitude of tolerance from differences in religious organizations and an attitude of socioeconomic tolerance of the community. And to instill this value of

¹⁷ Jhon W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Tradition* (London:SAGE Publications, 1998) hal. 37-38

¹⁸ Ineke M Pit-ten Cate, Salvador Rivas, and Gilbert Busana, "Increasing the Diversity of the Teacher Workforce: Socio-Political Challenges to Reducing Inequalities in Access to Teacher Education Programs," in *Frontiers in Education*, vol. 6 (Frontiers Media SA, 2021), 685113.

¹⁹ Syamsul Ma'arif, *Pendidikan Pluralisme di Indonesia* (Yogyakarta: Logung Pustaka,2005) hal.95

²⁰ Rachele Lawton and Christa de Kleine, "The Need to Dismantle 'Standard' Language Ideology at the Community College: An Analysis of Writing and Literacy Instructor Attitudes," *Journal of College Reading and Learning* 50, no. 4 (2020): 197–219.

tolerance, it is carried out by way of habituation, as an example of the application of the program of smiles, the same greetings. It is emphasized that with the implementation of the program, students can get used to respecting each other. In addition, other forms of tolerance are in the form of instillation of values of responsibility, honesty, appreciation, and the value of compassion. Such as the activity of leading congregational prayers during zuhur without having to be commanded and snatched, habituation of dhuha prayers before entering class, when someone finds money on the way directly handed over to the teacher's office, if a friend who is sick for days does not go to school, they take the initiative to go to see him. This is certainly motivated by the religious activities in this school, such as the smile and greeting program, habituation, and joint prayer before starting the lesson.

The second value instilled in MA Miftahul Falah Gedebage Bandung is the value of democracy. Democratic values are a pattern of beliefs or good things that are used as life guidelines for the community to realize a democratic life. If this democratic value is brought into the realm of education, it contains the understanding of a view of life that expresses equal rights and obligations and equal treatment in the teaching and learning process between educators and students, as well as the involvement of educational institutions. In the process, the democratic values instilled in MA Miftahul Falah Gedebage Bandung include ways of thinking, behaving, and acting that assess the rights and obligations of himself and others.

The cultivation of democratic values in MA Miftahul Falah Gedebage Bandung is exemplified in congregational activities. Such as congregational zuhur prayers, memorizing congregational letters, and reading congregational prayers. In a deeper sense, the internalization of democratic values through these activities in an alternating way leads them. In addition, through the kultum program held daily, students who advance for the kultum take turns. The kultum theme must also be consulted with religious teachers, and religious teachers also provide the latest themes, thus adding insight to students about contemporary Islamic treasures. So that way they do not feel distinguished from each other because they are treated the same as others, and also the process of instilling transformative Islamic values can continue.

In order to create a process of internalizing the values of transformative Islamic education-based multicultural education at MA Miftahul Falah Gedebage Bandung, it is

necessary to have methods and techniques that cover the achievement of this goal. Methods or techniques that can be used in the process of internalizing multicultural educational values can be through research, habituation, and association. Then according to Furqon Hidayatullah who mentioned the method or technique through rule enforcement and motivation. In line with the results of research conducted methods or techniques used in the process of internalizing multicultural educational values as well.²¹

As already explained about the methods or techniques used along with activities that support the process of internalizing the values of multicultural education which is very important to do. Methods of exemplification, habituation, association, rule enforcement, motivation are carried out in the internalisation of multicultural educational values directed at building the mentality of students to have social sensitivity to others regardless of religious background, culture, economic status, and social status.

Process of Internalization of PIT Prospective Multicultural Education Values in MA Miftahul Falah

First, the stage of transforming the value of multicultural education of students at MA Miftahul Falah Bandung which is the initial stage in the form of an explanation of the values of multicultural education which is important for a life that has cultural and religious diversity. Second, the value transaction stage which is the second stage with direct interaction with students who are collected in the field during the row. Through the method of exemplification, habituation and association to students in accordance with the values of multicultural education, namely the value of tolerance, the value of unity, the value of equality / equality, and the value of kinship or brotherhood. Third, the transinternalization stage is the final stage of internalizing the values of multicultural education. It is not only physical interaction but inner and personality interactions and mental attitudes that contain the value of tolerance, the value of unity, the value of equality of equality, and the value of kinship or brotherhood.²²

In the process of internalizing multicultural educational values, there are also methods or techniques in its implementation and in this case, schools use methods of

²¹ Furqon Hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa* (Surakarta: Yuma Pustaka, 2010)hal. 48

²² Muhaimin, *Strategi Belajar Mengajar* (Surabaya: Citra Media.2006)hal. 153

exemplification, habituation, association, enforcement of rules and regulations which are also supported by both routine activities and incidental activities in schools such as promoting social-religious activities of students regardless of socio-cultural background. All of this is very important to do to minimize the occurrence of bullion that occurs due to differences in culture and background and create peace in the sub-cultural students which is a difference in the cultural characteristics of students.

In modern times, parents' awareness of the importance of quality education for their children is increasing. They send their children to quality schools. Quality and religious schools are the main choice for parents. Parents realize how important religious education is for their children in order to ward off negative influences in today's milineal era. Parents' views on the importance of Islamic education, the introduction of religious teachings have an effect on the formation of the child's soul, spritual ingenuity, the child will be better trained and formed with daily habits.

In the exemplary aspect that exists in MA Miftahul Falah Gedebage Bandung, which is related to the process of instilling the value of multicultural education, is to provide examples of attitudes of tolerance, democracy, care and mutual help and mutual help carried out by all teachers, employees in the MA Miftahul Falah Gedebage Bandung environment.

Exemplary is an attitude that deserves to be a role model. Exemplary is also a form of teaching for students in their daily activities at school. The role model or role model is the best teacher for a child who is still in the maturity phase of his soul and intellect, and the teacher must be as good as possible a role model both physically and mentally. In the exemplary aspect of habituation of greetings with "Assalamualaikum warahmatullahi wabarkatuhu", meaning peace greetings, mercy of Allah and His blessings upon you. The person who replies to it will answer "walaikum salam warahmatullahi wabarkatuhu" meaning is and upon you greetings, mercy of allah and blessings of his. In Islam salam is a worship, member, chanting and spreading greetings including sholeh charity. Salam means peace and peace is something that invites elements of silaturrahmi, joy, and an attitude or statement of respect to others. The forms of greetings can be various, there are introductory greetings, encounter greetings, and farewell greetings. The national education department explained that greetings are a statement of respect. If someone gives a greeting to another person, it means that the

person is respectful to others. Greetings will greatly tighten the cords of brotherhood. When someone sends greetings to others sincerely, *susasma* becomes fluid and will feel brotherly.

This attitude of exemplification through greetings is applied at MA Miftahul Falah Gedebage Bandung. For example, the teacher waits for students who come to school and the teacher is already at the school gate, when the teacher crosses paths with the students, then smiles and greets the students with the aim that they can imitate the example.

Multi-dimensional educational values at the value transaction stage, where at this stage the teacher not only presents information about good and good grades, but is also involved in implementing and providing real examples of practice, and learners are asked to give the same response, namely accepting and applying these values. So with the example carried out by the school community in the form of religious values, it is hoped that students can be motivated to follow the example and apply it by always being kind to God and kind to their environment in their daily lives at school and at home.

Then on the aspect of habituation, which is a process of self-habituation by children in carrying out daily activities both in the school environment and in the community. This stage provides a deep reflection or passion for the learners. Children will begin to get used to doing things from what they get from activities carried out at school and outside of school.

Habituation can be interpreted as a way that can be done to accustom students to think, behave and act in accordance with the demands of Islamic teachings.²³ Internalizing multicultural values through students, one of which is through aspects of habituation, namely internalized habituation such as habituation of smiles, greetings, smiling and shaking hands with teachers, and so on. The goal is for students to become accustomed to having a commendable attitude both to Allah (Taqwa) and to fellow human beings (Social/multicultural).

The application of habituation is considered effective if its application is carried out to students (adolescents). With the habits they do on a daily basis. Learning habits is the process of forming new habits or improving existing ones. Learning habits, in addition to using *perintah*, *suri tauladan* and special experiences also use punishments and rewards.

²³ Munif, M, *Strategi Internalisasi nilai-nilai PAI dalam Membentuk Karakter Siswa*. EDURELIGA:Jurnal Pendidikan Agama Islam,1(1) 2017.hal7

The goal is for students to acquire new attitudes and habits of action that are more appropriate and positive in the sense of being in harmony with the needs of space and time (contextual). In addition, the exact and positive meaning above is in line with norms and obey.

This stage of providing knowledge and understanding is carried out through activities carried out in schools. This habituation is carried out to support the thinking patterns of students in the process of internalizing the values of multicultural education students which are often done in schools where students are taught to enter the school yard must be reprimanded greetings with teachers who have been waiting for students at the school gate by practicing smiles, greetings, greetings, and after that they encourage motorbikes to enter the school grounds and they get ready to carry out activities habituation of dhuha prayers. Habituation of greetings, smiles, greetings, being polite has become a *culture* at MA Miftahul Falah Gedebage Bandung.

Problems and Solutions from the Internalization of PIT Prospective Multicultural Education Values in MA Miftahul Falah

Based on the results of the author's observations and interviews with Mrs. Anne as a student waka at MA Miftahul Falah Gedebage Bandung, there are several problems from internalizing the values of multicultural education in this school including:

a. Student personality

The personality of this student concerns his attitude personally towards people who are culturally different from him. If the student's personality has a radical understanding, it will affect his role in implementing multicultural education. The diverse personalities of students coming from different regions are a challenge for them. Many new students, especially grade 10, are not used to accepting the existence of a culture that is different from theirs.

The solution to this problem is that teachers must try to be as optimal as possible in instilling the values of multicultural education. Its internalization must be carried out by exemplary and habituation processes. Transformative Islamic education sees it as a long process taking into account aspects of the student's personality. Internalization of multicultural values can also be done through the selection of teaching materials for students. That way students will indirectly learn multiculturalism and a transformative Islamic approach. Of course, the material chosen by the teacher must be substantially

relevant in order to touch the soul of the learner. That way it is hoped that students will be able to accept a culture that is different from their habits.

b. Ignorant parents

So far, the culture in MA Miftahul Falah has begun to get used to multicultural conditions. So the school residents have begun to get used to his tolerance attitude. However, this is also an obstacle if students are always comfortable with the multicultural habituation with Islamic nuances in their schools. It is feared that when they are out of school and they are in a less tolerant environment, they will be shocked. Parents also always hand over their children's education in a healthy manner to the school. Some parents tend to be ignorant when their children are at home. The child becomes uncontrolled and receives less attention from his parents. Because he feels that his son has been fully educated in school.

The solution to the problem is that the school is in an effort to hold meetings with parents at least 1 time per semester. The school through religious teachers held a special seminar related to multicultural education to parents. With the hope that parents will pay more attention to their children's attitudes when they are at home. In addition, the school has also assigned tasks to the homeroom teachers. With the help of *WhatsApp Group* (WAG), the homeroom teachers also always inform the attitudes of the students and their students while at school, and also provide a room to ask questions to parents regarding the development of their children at school.

c. Students are not yet familiar with non-Muslim society

Basically, MA Miftahul Falah Gedebage Bandung often holds activities outside the school, such as hadroh and marawis. It is not uncommon for such activities to be near the Catholic church of St. Anthony Gedebage. These learners are sometimes not used to accepting differences of faith in society. It was marked when there was a student event around the church, MA Miftahul Falah students did not mingle with other children who adhered to the catholic religion. When the author asked one of the learners directly about why it could happen, they replied because they were not used to hanging out and talking to non-Muslims.

The solution to the problems that occur above is that teachers should pay more attention and be directly involved in the social life of students in society. But still within a certain limit, for example, teachers only pay attention to it if there is an event that

concerns the school institution only. And also the teacher exemplifies how to interact with non-muslim people. By paying attention to how teachers interact with non-Muslims, students will think interacting with them is not a scary thing, that way the students' tolerance will increase.

Conclusion

The study on the Internalization of Multicultural Educational Values in Prospective Transformative Islamic Education at Madrasah Aliyah Miftahul Falah in Gedebage, Bandung highlights the significance of integrating diverse cultural perspectives within the framework of Islamic education. The research underscores the madrasah's efforts to create an inclusive learning environment that embraces multiculturalism and promotes a more comprehensive understanding of Islamic teachings. By internalizing these multicultural values, Madrasah Aliyah Miftahul Falah demonstrates its commitment to nurturing socially conscious and culturally aware individuals who are well-prepared to contribute positively to a diverse global society.

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