

	<b>International Conference on Islam, Law, and Society (INCOILS) 2022 Conference Proceedings</b>
<b>Article</b>	
<p align="center"><b>Multicultural Education as an Efforts to Plant Value Character of Students in Higher Education</b></p>	
<p align="center"><b>Zaitun<sup>1*</sup>, Ilyas Husti<sup>2</sup>, Mas'ud Zein<sup>3</sup>, Muhammad Hanafi<sup>4</sup>, Nurhayati Zein<sup>5</sup>, Kasmianti<sup>6</sup>, Musa Thahir<sup>7</sup></b></p>	
<p>Universitas Islam Negeri Sultan Syarif Kasim Riau  <a href="mailto:zaitun@uin-suska.ac.id">zaitun@uin-suska.ac.id</a>, <a href="mailto:ilyas.husti@uin-suska.ac.id">ilyas.husti@uin-suska.ac.id</a>, <a href="mailto:mas'ud.zein@uin-suska.ac.id">mas'ud.zein@uin-suska.ac.id</a>, <a href="mailto:m.hanafi@uin-suska.ac.id">m.hanafi@uin-suska.ac.id</a>,  <a href="mailto:nurhayati.zein@uin-suska.ac.id">nurhayati.zein@uin-suska.ac.id</a>, <a href="mailto:kasmianti@uin-suska.ac.id">kasmianti@uin-suska.ac.id</a>, <a href="mailto:musa.thahir@uin-suska.ac.id">musa.thahir@uin-suska.ac.id</a></p>	
<p><b>ABSTRACT:</b></p> <p>Islamic tertiary institutions have a strategic role in developing Islamic education with a multicultural perspective. However, behaviors that intersect with multicultural values often occur, for example language culture. Seeing this phenomenon, this article aims to find out the process of implementing multicultural education and to find out the multicultural character-based character investment strategy in learning at STAI in the provinces of Riau and Riau Islands. This article uses descriptive-qualitative research conducted by STAI Ar-Ridho in Rokan Hilir and STAI Ibnu Ibnu Sina in Batam. The data obtained were collected through interviews, documentation and questionnaires which were then analyzed qualitatively and quantitatively. These findings inform that the process of implementing multicultural education in STAI in the provinces of Riau and Riau Islands uses several principles, including: openness; Unite in difference; Tolerance; and Islam rahmatan lil'alam as a leader. This finding also conveys information that the strategy was carried out through campus introductory activities, halaqoh diniyah, and student day. From this multicultural education planting strategy, STAI students are expected to be able to live together in harmony with differences, be able to live together in a peaceful and harmonious atmosphere while still respecting each other and respecting all forms of difference.</p> <p><b>Key words:</b> <i>Multicultural Education, Value Character, Higher Education</i></p>	

## PRELIMINARY

Education is basically a unifying tool for the nation, equalization of opportunities, and maximum potential development. Therefore, with education it is expected that all differences can be minimized, all citizens get the same opportunities, be they rich, poor, men and women, to develop their potential optimally. However, in reality, education has not yet been able to realize this. However, the real education is education that is able to recognize, accommodate all possibilities, understand heterogeneity, respect for differences, both ethnicity, nation especially religion. For this reason, multicultural education deserves to be introduced. Multiculturalism education has emerged as a solution to people's dissatisfaction with the education system that has been implemented. Multiculturalism education has a philosophical foundation that is to accommodate gaps in education, culture and religion. These three things have an interrelated orientation that leads to humanity. This is in line with one of the multicultural education orientations namely humanity.

The term multicultural education can be used, both at descriptive and normative levels, which describe educational issues and problems relating to multicultural societies. It also includes understanding the consideration of educational policies and strategies in multicultural societies. In a descriptive context, multicultural education should contain themes about tolerance, ethnocultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democratization, pluralism, universal humanity, and other relevant subjects <sup>1</sup>.

The phenomenon of diversity is like a double-edged knife, one side has a positive impact, namely we have a rich cultural treasury, but the other side can also have a negative impact, because sometimes this diversity can actually trigger conflicts between groups of people which in turn can lead to instability both in security, social, political and economic terms. In dealing with cultural pluralism, a new paradigm that is more tolerant and elegant is needed to prevent and solve the problems of cultural clashes, namely the multicultural education paradigm. This is important to direct students in addressing the reality of diverse societies, so they will have an appreciative attitude towards the diversity of these differences. Real evidence of the rise of riots and conflicts with ethnic, customary, racial, and religious backgrounds shows that our education has failed to create an awareness of the importance of multiculturalism.

Multicultural education aims to develop the potential possessed by students and also create harmony in differences <sup>2</sup>. That humans were created by God each has advantages and disadvantages. Nevertheless, it is a human obligation to develop what God has given and in this case the environment is also very important in helping to develop all individual and social potentials. So the idea of multicultural education is one example that the environment is very instrumental in developing human potential. Higher Education as a higher education institution plays an important role in instilling multicultural values in students. If they have the values of togetherness, tolerance, love for peace, and respect for differences, then those values will be reflected in their daily behavior because it is formed on their personality. If it is successfully owned by our young generation, then the future life can be predicted to be relatively peaceful and full of respect among others can be realized. Educational institutions, especially Islamic tertiary institutions, are one of the educational institutions that have responsibilities and strategic roles in developing Islamic education with a multicultural perspective. This is because Islamic universities print and produce Muslim scholars <sup>3</sup>.

Likewise, with the Islamic High School (STAI) in Riau Province and Riau Islands. Private and State Islamic Universities, which will print and produce professional and competent Muslim academics. In addition, students at STAI in the provinces of Riau and Riau Islands mostly come from madrasas and pesantren, a form of an educational institution that is emotionally and culturally close to grassroots communities. With multicultural education, students are expected to be able to take part in a pluralistic and pluralistic society.

Based on the observations of the research team, behaviors that intersect with the values of multiculturalism often occur, for example language culture. All elements of the STAI academic community in the provinces of Riau and Riau Islands come from different ethnic groups, so the language culture used follows the existing ethnic communities. The community of West Sumatra tribe in communicating using Minang language as well as there are several universities in Riau Province and Riau Islands whose students come from the Javanese, Bugis, Batak and Bugis communities use their tribe in communicating. Even the tribal language style is also sometimes spoken by some lecturers when teaching. In addition,

---

<sup>1</sup> Iis Arifudin, "Urgensi Implementasi Urgensi Implementasi Pendidikan Multikultural Di Sekolah", Vol. 12 No. 2 (2007), p. 220–233.

<sup>2</sup> Muhammad Misbahudholam A.R, "Implementasi Pendidikan Multikultural Melalui Pendekatan Nilai Luhur Budaya Dan Pancasila Untuk Membangun Karakter Mahasiswa Dalam Meghadapi Arus Globalisasi", Vol. 1 No. 2 (2016), p. 89–101.

<sup>3</sup> Ibid.

differences in religious understanding also colored the paradigms of the thinking of lecturers and students which were motivated by the Islamic organizations that were followed, for example religious understanding between NU and Muhammadiyah groups, even religious understanding which could be grouped as adherents of Islamic ideology which could be seen from physical appearance (read: heard) and how to dress. This diverse phenomenon will certainly raise the question of a sense of togetherness, whether it can be woven harmoniously or can compartmentalize them. As an Islamic tertiary institution, STAI in the provinces of Riau and Riau Islands are required to be able to mediate various problems related to the values of multiculturalism. This is as implied in the teachings of Islam itself which is about the value of al-Mus composite (equal rights).

Refer to what was stated <sup>4</sup>, Multiculturalism includes three things. First, multiculturalism is related to culture; second, referring to the diversity that exists; and third, with regard to specific actions on responses to diversity. The education environment is a system that consists of many main factors and variables, such as school culture, school policy, politics, and formalization of curriculum and fields of study. Differences in students must be recognized in multicultural education, including ethnic minority and racial populations, religious groups, religious differences, gender differences, economic conditions, regions / origins, physical and mental disabilities, age groups, and others <sup>5</sup>. Through this multicultural education students are given the opportunity and choice to support and pay attention to one or several cultures, for example, the value system, lifestyle, or language.

Multicultural education involves at least three things, namely: (a) ideas and awareness of the importance of cultural diversity, (b) the movement for educational renewal, and (c) the process. Multicultural education can emerge in the form of fields of study, programs and practices planned by educational institutions to respond to the demands, needs, and aspirations of various groups <sup>6</sup>. As pointed out by Grant and Seleeten, multicultural education is not merely an actual practice or field of study or educational program, but covers all aspects of education <sup>7</sup>. Another theoretical tool is curriculum typology, designed by <sup>8</sup>. This typology distinguishes among four approaches to multicultural education: 1) the contribution approach, which indicates the contribution of members of minority groups and their culture to the learned discipline, sometimes only at the level of anecdotes; 2) the additive approach, which goes beyond reference to cultural minorities, adding their cultural contributions to the existing curriculum; 3) the transformation approach, which seeks to bring about major change through new curricula based on multicultural ideology, namely, inserting major changes into the curriculum, which transform it entirely; and 4) the social action approach, which focuses theoretical learning on discussions of desirable social actions, and presents alternatives to the struggle with injustice and inequality. These four typological approaches represent a sequence ranging from a minor change in the curriculum, through major changes to the curriculum, to a curriculum that deviates from theoretical study towards social action.

The results showed that multicultural norms might bolster feelings of exclusion among ethnic majority students. It is therefore important for teachers and schools to invest in curricula that promote positive intergroup relations and cultural diversity in a manner that

---

<sup>4</sup> Bikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, (Cambridge: Harvard University Press, 2001).

<sup>5</sup> Gwendolyn C. Baker, *Planning Dan Organizing for Multicultural Instruction (2nd)*, (California: Addison-Elsey Publishing Company, 1994).

<sup>6</sup> Ihsan, "Peran Pendidikan Multikultural Di Perguruan Tinggi Islam Di Papua (Studi Kasus Di STKIP Muhammadiyah Sorong Papua Barat)", Vol. 5 No. 1 (2017), p. 24–31.

<sup>7</sup> Sutarno, *Pendidikan Multikultural*, (Jakarta: Direktorat Jenderal Pendidikan Tinggi Departemen Pendidikan Nasional, 2007).

<sup>8</sup> James A. Banks, "Improving Race Relations in Schools: From Theory and Research to Practice", Vol. 63 No. 2 (2006), p. 607–614, [https://doi.org/Banks, J. A. \(2006\). Improving Race Relations in Schools: From Theory and Research to Practice. Journal of Social Issues, 62\(3\), 607–614. doi:10.1111/j.1540-4560.2006.00476.x](https://doi.org/Banks, J. A. (2006). Improving Race Relations in Schools: From Theory and Research to Practice. Journal of Social Issues, 62(3), 607–614. doi:10.1111/j.1540-4560.2006.00476.x).

is inclusive of both minority and majority group children.<sup>9</sup> In this research, we sought to implement the advanced approaches noted in this typology as detailed in the description of the action research findings. This is an interesting topic in this article, namely how multicultural education in instilling character values in STAI in the provinces of Riau and Riau Islands.

## **METHOD**

This article uses a descriptive-qualitative type of research. This research was conducted at the Islamic High School (STAI) of Riau Province. The locations used as research sites are Riau Province and Riau Islands through consideration of their superiority, namely: STAI Ar-Ridho in Rokan Hilir and STAI Ibnu Ibnu Sina in Batam. The subjects of this study were all lecturers and STAI students of Riau Province and Riau Islands. While the object of research is the inculcation of character values through multicultural education at the STAI student level in Riau Province and Riau Islands. Research will obtain representative data if it uses a method that is able to reveal the data needed. For that reason, in collecting data, researchers used several methods, namely questionnaires, interviews, documentation, and observation. Qualitative data processing is done by using the following steps: First, data collection (data collection), which is collecting data through observation and in-depth interviews and documentation. Second, reducing data (data reduction), namely recording or retyping in the form of a detailed description or report. Third, displaying data (data display) is an effort to see the overall picture or certain parts of the research data. Fourth, verify data (data verification), which is an effort to find the meaning of data collected through interpretation and interpretation.

## **RESEARCH RESULT**

### **Implementation of Multicultural Education in STAI Riau Province and Riau Islands**

STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam can be said as a miniature of Indonesia, because in it there are various kinds of cultures brought by students from various regions. At least, from the data that has been obtained during data collection, recorded from several STAI and several tribes, the majority of Malay tribes in STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam. That is why STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam are called multicultural campus. STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam are Multicultural Campuses. Campus that accepts students from various regions and ethnic groups with different cultural backgrounds. The campus which is always tolerant of differences and promotes diversity at STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam is the same as the diversity of the Indonesian people. That is, in one sense this diversity can be constructive or can be destructive. Depending on how to respond to this diversity. So, this is a challenge for STAI to make its diversity into something positive and a characteristic of STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam as a Multicultural Campus. Attitudes or views for a community or a community to be able to live together and respect each other despite the differences. From this point, STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam felt the need to provide multicultural understanding for their students by holding activities that directed students of STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam to have multicultural education values. . Multicultural education at STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam is based on several principles used in the implementation of multicultural education including openness; unity in diversity (united in difference); tolerance (tolerance); and Islam rahmatan lilalamin as a leader (Islam rahmatan lilalamin as leader).

---

<sup>9</sup> Jolien Geerlings et al., "Preaching and Practicing Multicultural Education : Predicting Students ' Outgroup Attitudes from Perceived Teacher Norms and Perceived Teacher – Classmate Relations", Vol. 75 No. February 2018 (2019), p. 89–103, <https://doi.org/10.1016/j.jsp.2019.07.003>.

## **Openness**

The principle of openness is the first step of STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam in instilling the values of multicultural education. Openness here has the meaning that although it is a university with Islamic identity, it does not mean that STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam close themselves to anything that is not Malay. This openness is one of them manifested in the policy of allowing non-Malay students to study at STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam. Implanting the values of multicultural education, This is understood from the statement as follows: in we do that (planting the values of multicultural education for the first time we do actually only, this institution allows other people to be able to learn here and be treated with Supporting this statement, a statement from a Batak student, Bugis, Papua who said that initially there was a doubt in him that he could be accepted at ST-Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam. That doubt was certainly not without reason, he saw that STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam are campuses with Malay identity, while he himself from the level of education previously pursued was non-Malay schools, or if there was no Malay identity, the majority of his friends were non-Malay ethnic However, the doubt finally disappeared when he learned that STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam does not give limits to anyone to be able to study there. Then, in addition to student admission, STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam turned out to also open themselves to collaborations with various parties, including those who were not Malay either at home or abroad. Even STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam tend to do more cooperation with non-Malay parties compared to Malay ones. From this it is clear that openness is one of the principles that exist in STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam in instilling the values of multicultural education. The openness in terms of acceptance of students from various backgrounds, in addition to being open in establishing cooperative relationships in the field of science with various parties without having to limit themselves only to those who identify with Islam alone. Or in other words, STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam open themselves to teach and learn from any party.

## **Tolerance**

As mentioned above, that STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam open themselves to anyone who wants to study at ST-Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam, in addition to ST-Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam also open yourself to study with anyone. This openness ultimately makes the STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam have a variety of colors in it. Call it in the aspect of the area of origin of the students, STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam have students who come from various regions, which of course each region has different ethnicities and cultures from one region to another. In the end, it becomes a challenge for STAI to be able to manage these differences into something positive. That is why, the next principle which forms the basis of STAI in the cultivation of multicultural education values is tolerance. In the educational objectives of STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam, as mentioned earlier, there appears to be one point that clearly mentions the aspect of tolerance. Tolerance and moderate are important, especially in the midst of the current Islamic conditions, which are extremely extreme. We see that ISIS; he calls himself Islam, but the attitude taken is not Islamic. Not to mention when we talk about hardline Islam, which considers itself the most correct. While others who are outside him are wrong, infidel, misguided. This is certainly not a positive thing for us, the Indonesian people. If our understanding of Islam is like that, while we live in a multicultural nation community, it will certainly be a threat to the integrity of this nation. That is why it is necessary to form students who are not only superior and have competitiveness, but behind all that must have a tolerance and moderate attitude.

## **Unity in Diversity**

The principle of planting multicultural education values further is unity in diversity (unity in diversity). This is important, bearing in mind the negative effects of many differences which are not addressed wisely. That at STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam, the students come from various backgrounds, both of which are related to the origin of the region which is closely related to ethnicity, race, or culture, also related to religion. So, if these differences are left alone.

## DISCUSSION

Then there will be bad potential, one of which might be conflicts or friction within the STKIP Muhammadiyah Sorong. However, it should be emphasized at the outset, that united in this difference does not contain the meaning of making the different colors become one color. But, how so that the various colors can co-exist with one another. This is what trying to be developed at STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam, namely how students from various regions, with different religious and cultural backgrounds, can co-exist together in harmony. In Indonesia, multicultural education is still relatively unknown to most teachers.<sup>10</sup> Therefore, it is important to continue the socialization of multicultural education, in the form of seminars, structuring, workshops, brainstorming and providing supporting books. Indonesian society is very diverse, very precisely managed with a multicultural values approach so that interaction and integration can run peacefully, so that it can foster an attitude of togetherness, tolerance, humanism, and democracy in accordance with the ideals of the Pancasila state and the slogan of Unity in Diversity. In the context of pluralist community life, multicultural dimensions of understanding must be presented to broaden the discourse of human thought that has so far maintained the "egoism" of culture and diversity. Multiculturalism can also be interpreted as a plurality of cultures and religions<sup>11</sup>. Thus, maintaining plurality will lead to a friendly and peaceful life. Cultural plurality is a social and political interaction between people of different ways of living and thinking in an ideal society, cultural pluralism (multicultural) means the rejection of bigotry, prejudice, racism, tribalism, and inclusive acceptance of diversity.

### Islam Rahmatan lil'Alamin as a Leader

Islam rahmatan lil'alam is then interpreted by the Islamic STAI 'ala Ahlussunnah wal-Jama'ah an-Nahdliyah. Because indeed how was also STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam are STAI affiliated to Nahdlatul Ulama Religious Organizations. That is, the planting of multicultural education values in STAI is based on Islamic values that are rahmatan lil'alam. What needs to be underlined here is that STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam do not force anyone to accept Islam as a religion, including accepting the religious ideology of the Nahdlatul Ulama. But STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam want the noble values that exist in Islam to be implemented. More than that, the principle of Islam rahmatan lil'alam as a leader is intended so that every action is always based on Islamic values that can indeed benefit not only Muslims, but to all humans, even to all of nature.

Of the four principles, STAI implements the values of its multicultural education for students. Which of the principles with each other will be very closely related. Call it in the first principle, namely openness. When establishing itself as a university that is open to anyone who wants to study in it, including opening up to anyone who wants to teach in it in the form of cooperation. At the same time, it is also like opening a faucet of differences as wide as possible. With so many differences coming in, making STAI to stick to the next principle, namely tolerance. Then, if this tolerance has become one of the basic principles in

---

<sup>10</sup> Setya Raharja Farida Hanum, "Pengembangan Model Dan Modul Pendidikan Multikultural Di SD. (Sebagai Suplemen Mata Pelajaran IPS)", (Yogyakarta, 2007).

<sup>11</sup> William A. Haviland, *Antropologi*, (Jakarta: Erlangga, 1988).

STAI. then unity in diversity will be achieved. That is united in difference, a unity which does not necessarily imply any form of difference. But the unity that still allows each component in it still has its own characteristics as one form of wealth owned. Finally is the Islamic principle rahmatan lil'alam as a leader, namely to promote friendly Islamic values, which are a blessing for the universe in developing themselves as Muslims, Indonesians and citizens of the world.

Conceptually; Multicultural education according to Gorsky has the following goals and principles: (a) every student has the opportunity to develop their achievements; (b) students learn how to study and think critically; (c) encourage students to take an active role in education, by presenting their experiences in the context of learning; (d) accommodate all student learning styles; (e) appreciate the contributions of different groups; (f) developing positive attitudes towards groups with different backgrounds; (g) to become good citizens at school and in the community; (h) Learn how to assess knowledge from different perspectives; (i) to develop ethnic, national and global identities; (j) develop a critical decision-making and analysis skills so students can make better choices in daily life <sup>12</sup>.

The principles of multicultural education are: (a) the selection of subject matter must be culturally open based on students. This openness must unite opposing opinions and different interpretations; (b) the contents of the selected subject matter must contain differences and similarities within the groups; (c) the selected subject matter must be appropriate in the context of time and place; (d) the teaching of all lessons must be illustrated and built on the experience and knowledge that students bring to class. (5) Education should contain an interactive teaching and learning model so that it is easily understood.<sup>13</sup>

### **Strategy for Planting Character Values Based on Multicultural Education in Learning at STAI in the Provinces of Riau and Riau Islands**

From several informants that the authors have met, at least the writer found a general pattern of activities carried out in order to instill the values of multicultural education in STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam, which are related to teaching multicultural knowledge (multicultural knowing) and foster a feeling of multicultural (multicultural feeling). Which for the first pattern is more about instilling knowledge of the values contained in multicultural education, while the second is more than just knowing, but how do students really have a deep sense of the multicultural reality around them.

#### **Multicultural Knowing**

*Multicultural knowing* is the initial step of STAI Ar-Ridho Bagansiapiapi and STAI Ibnu Sina Batam in implementing the planting of multicultural education values. Which is intended to provide insight or knowledge related to multiculturalism. This is very important, considering that not all new students at STAI have adequate multicultural knowledge. This lack of knowledge can be an obstacle in the implementation of multicultural Islamic education. Provision of knowledge about multicultural is done through several programs, namely non-curricular programs and curricular programs. For non-curricular people, it is through the Campus Introductory and Halaqoh Diniyah program. While the curricular through lectures in class from semester I-VIII.

Since the beginning of the new students who entered STAI, they have been introduced to the concept of nationalism, one of which is the discussion related to the reality of diversity that the nation has through the Campus Introductory Period program. It

---

<sup>12</sup> Ibid.

<sup>13</sup> Rustam Ibrahim, "PENDIDIKAN MULTIKULTURAL: Pengertian, Prinsip, Dan Relevansinya Dengan Tujuan Pendidikan Islam", Vol. 7 No. 1 (2013), p. 129–154.

is said as the first door in instilling this multicultural awareness because indeed in its implementation, there are material archipelago insights in which, students try to be introduced about the Indonesian nation. Nations in which there are various kinds of ethnicity, culture, and religion. Furthermore, the reality of the diversity of the nation was landing into STAI. Because in reality, the students at STAI come from various regions in Indonesia. So, from this archipelago insight material, new students gain knowledge of the reality of diversity that exists at STAI as well as in Indonesia. Then, it is still related to the archipelago insight material as a form of planting multicultural knowing. Submission of this material was not only limited to providing information on the reality of STAI and the Indonesian people who have cultural diversity, but also conveyed an understanding of how they should respond to such diversity. In addition to the insight of the archipelago and diversity, in the Campus Introductory program also delivered a number of other material, which although not specifically talking about multiculturalism, there are still values of multicultural education contained therein.

As for the purpose of holding the Halaqoh Diniyah program, the Deputy Chairperson of STAI mentioned that one of them was so that STAI students could blend in with each other without any differences in the barriers that prevented them, at least the Muslims understood what religious practices were as Muslims, non-Muslims to understand how to get along with Muslims. That is why, Halaqoh Diniyah has become one of the multicultural knowing planting programs in STAI. That is a means to introduce Islamic values to students, including in terms of establishing relationships with fellow human beings, both religious and non-religious. This is one form of the application of Islam as a leader in its efforts to instill the values of multicultural education in STAI students. As stated by the Deputy Chairman above, in terms of dress, STAI still uses the code of ethics that is in Islam. However, STAI does not impose or determine in detail what kind of clothes should be worn. Then, there is also material about the inculcation of Islamic values *ahlussunnah wal-jama'ah*, as has been previously mentioned that these values include *tawasuth*, *'adl*, *tawazun* and *tasamuh*.

So, it appears that the two materials that have been described are loaded with the values of multicultural education. Then, for materials other than those mentioned above, several other materials provided at Halaqoh Diniyah also contain a multicultural educational values.

### **Multicultural Feeling**

Efforts towards the implementation of multicultural education values inculcation at STAI do not only stop at the tarap of a growing multicultural knowledge in students. More than that, STAI also seeks to internalize multicultural values that have been possessed by students through several programs that have been mentioned previously in everyday life. In the context of this internalization, STAI held a number of programs intended to foster a sense of multicultural feeling. If in multicultural knowing given through two types of programs, namely non-curricular and curricular. In this activity, multicultural education values were also included in this activity. Because after all the emphasis on this activity is no longer providing knowledge, but rather how students can feel the importance of addressing multiculturalism with a positive attitude. Among the values of multicultural education in multicultural feeling are tolerance values, democratic values, equality values, and justice values. In a sense that is one step further than just knowing that the reality of the cultural diversity that surrounds it should be received positively. But more than that, STAI students also confirmed what they knew. Thus, it is hoped that the multicultural education values are truly internalized in him. From the multi-knowing and multicultural feeling activities, students are ultimately expected to have a multicultural awareness, through which students who have different backgrounds can eventually live together in harmony (living in harmony). That can respects each other, respect and accept all forms of difference while still allowing each difference to maintain the uniqueness and excellence of each.



Development of multicultural education, according to Lubis in <sup>14</sup>, can be done with three things, namely: 1) Instilling recognition (understanding) and respect for diversity (culture or culture, ethnicity, race, religion, outlook on life and so on); 2) The introduction and appreciation of this diversity can be done in school spaces or outside classrooms or through formal, informal and non-formal education channels; 3) Avoiding views which assume that one group is superior to another group. This means that it needs to be developed in the world of education are egalitarian attitudes and views or human values; and 4) Fostering and familiarizing dialogues. Intertwining dialogue can avoid conflict. Dialogue is urgently needed in the midst of a plural society. Dialogue is a bridge for interaction between different groups. This dialogue must be developed as early as possible in the world of education.

## Conclusion

Based on the description and analysis of multicultural education in instilling character values in STAI in the provinces of Riau and Riau Islands, the following conclusions are obtained: 1) the implementation of multicultural education is based on several principles. First, the principle of openness. This openness appears in terms of acceptance of students from various backgrounds, as well as being open in establishing cooperative relationships in the field of science with various parties without having to limit themselves only to those who identify with Islam. Second, the principle of tolerance (tolerance), namely mutual respect, mutual respect for various forms of difference, in addition is also not permanent for non-dominant parties. Third, unity in diversity (unity in diversity), where the principle of unity in diversity is intended to create a harmonious and peaceful life in diversity, while still appreciating all kinds of differences brought by students with various backgrounds. The planting of multicultural education values has a positive impact on the character values of students; 2) Implementation of the planting of multicultural education values is carried out using activities that include multicultural knowing and multicultural feeling. Multicultural knowing are activities which contain knowledge of the values of multicultural education. This planting was given to STAI students through several activities, namely the Campus Introduction Period, Halaqoh Diniyah. Meanwhile, multicultural feeling is the cultivation of multicultural feelings in students or in other terms known as affective aspects. To foster this multicultural feeling, in addition to daily activities, STAI also has Student Day activities. Through this activity, knowledge about multicultural students is developed into a multicultural feeling. So, they not only know about multiculturalism but also fully believe that multiculturalism is the surrounding reality that they must accept with a positive attitude. From this multicultural knowing and multicultural feeling cultivation, STAI students are expected to live together in harmony in harmony (living in harmony). Can live together in a peaceful and harmonious atmosphere while still respecting each other and respecting all forms of difference.

## BIBLIOGRAPHY

- Apri Wahyudi, Elhefni. "Strategi Pengembangan Pendidikan Multikultural Di Indonesia". *Elementary*. Vol. 3 no. Januari-Juni (2017), p. 53–60.
- Bikhu Parekh. *Rethinking Multiculturalism; Cultural Diversity and Political Theory*. Cambridge: Harvard University Press, 2001.

---

<sup>14</sup> Elhefni Apri Wahyudi, "Strategi Pengembangan Pendidikan Multikultural Di Indonesia", Vol. 3 No. Januari-Juni (2017), p. 53–60,.

- Farida Hanum, Setya Raharja. "Pengembangan Model Dan Modul Pendidikan Multikultural Di SD. (Sebagai Suplemen Mata Pelajaran IPS)". Yogyakarta, 2007.
- Geerlings, Jolien et al. "Preaching and Practicing Multicultural Education : Predicting Students ' Outgroup Attitudes from Perceived Teacher Norms and Perceived Teacher – Classmate Relations". *Journal of School Psychology*. Vol. 75 no. February 2018 (2019), p. 89–103. <https://doi.org/10.1016/j.jsp.2019.07.003>.
- Gwendolyn C. Baker. *Planning Dan Organizing for Multicultural Instruction (2nd)*. California: Addison-Elsey Publishing Company, 1994.
- Ihsan. "Peran Pendidikan Multikultural Di Perguruan Tinggi Islam Di Papua (Studi Kasus Di STKIP Muhammadiyah Sorong Papua Barat)". *Jurnal Pendidikan Pancasila Dan Kewarganegaraan*. Vol. 5 no. 1 (2017), p. 24–31.
- Iis Arifudin. "Urgensi Implementasi Urgensi Implementasi Pendidikan Multikultural Di Sekolah". *Jurnal Pemikiran Alternatif Pendidikan*. Vol. 12 no. 2 (2007), p. 220–233.
- James A. Banks. "Improving Race Relations in Schools: From Theory and Research to Practice". *Journal of Social Issues*. Vol. 63 no. 2 (2006), p. 607–614. [https://doi.org/Banks, J. A. \(2006\).](https://doi.org/Banks, J. A. (2006).) Improving Race Relations in Schools: From Theory and Research to Practice. *Journal of Social Issues*, 62(3), 607–614. doi:10.1111/j.1540-4560.2006.00476.x.
- Muhammad Misbahudholam A.R. "Implementasi Pendidikan Multikultural Melalui Pendekatan Nilai Luhur Budaya Dan Pancasila Untuk Membangun Karakter Mahasiswa Dalam Meghadapi Arus Globalisasi". *Jurnal Teori Dan Praksis Pembelajaran IPS*. Vol. 1 no. 2 (2016), p. 89–101.
- Rustam Ibrahim. "PENDIDIKAN MULTIKULTURAL: Pengertian, Prinsip, Dan Relevansinya Dengan Tujuan Pendidikan Islam". *ADDIN*. Vol. 7 no. 1 (2013), p. 129–154.
- Sutarno. *Pendidikan Multikultural*. Jakarta: Direktorat Jenderal Pendidikan Tinggi Departemen Pendidikan Nasional, 2007.
- William A. Haviland. *Antropologi*. Jakarta: Erlangga, 1988.