



Internalization of Multicultural Education at SMP IT Mutiara Aulia

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan proses internalisasi pendidikan multikultural di SMP IT Mutiara Aulia serta mengidentifikasi faktor pendukung dan penghambat dalam pengimplementasiannya, mengingat krusialnya pendidikan multikultural dalam membentuk sikap toleransi dan inklusivitas siswa di tengah tantangan pemahaman eksklusif. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi terhadap kepala sekolah, guru, serta siswa, yang dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa internalisasi pendidikan multikultural di SMP IT Mutiara Aulia mengadaptasi Model Integrasi Tri-Pusat Sekolah (*Holistic School Culture*) yang khas pada sekolah Islam terpadu, yaitu meliputi: (1) pengintegrasian ayat-ayat tematik *ta'aruf* dan toleransi dalam mata pelajaran keagamaan, (2) pembiasaan budaya sekolah melalui keteladanan guru (*role modeling*) dan forum dialog inklusif mingguan, serta (3) kegiatan ekstrakurikuler keagamaan berbasis bakti sosial yang menekankan nilai *ukhuwah insaniyah* (persaudaraan kemanusiaan). Faktor pendukung utama terletak pada komitmen kepemimpinan sekolah dan keteladanan pendidik, sedangkan faktor penghambat mencakup keterbatasan alokasi waktu serta resistensi pandangan eksklusif siswa akibat pengaruh lingkungan keluarga. Secara praktis, penelitian ini memberikan rujukan model habituasi multikultural berbasis keislaman yang dapat direplikasi oleh Sekolah Islam Terpadu (SIT) maupun lembaga pendidikan keagamaan lainnya, sementara secara kebijakan, temuan ini mendorong pentingnya formulasi modul pelatihan kompetensi multikultural bagi guru sekolah berbasis agama serta integrasi indikator inklusivitas ke dalam standar evaluasi budaya sekolah oleh Kementerian Pendidikan dan Kementerian Agama.

Kata Kunci: Internalisasi, Sekolah Menengah Pertama, Pendidikan Multikultural

Abstract

This study aims to describe the process of internalizing multicultural education at SMP IT Mutiara Aulia and to identify the supporting and inhibiting factors in its implementation, given the crucial role of multicultural education in shaping students' tolerance and inclusiveness amid the challenges of exclusive mindsets. This study employed a descriptive qualitative approach, collecting data through observation, in-depth interviews, and documentation involving the school principal, teachers, and students. The data were analyzed through the stages of data reduction, data display, and conclusion drawing. The results show that the internalization of multicultural education at SMP IT Mutiara Aulia adapts a distinctive Integrated Tri-Center School Model (Holistic School Culture) suited for integrated Islamic schools, which encompasses: (1) the integration of thematic verses on ta'aruf (mutual understanding) and tolerance into religious subjects, (2) the habituation of school culture through teacher role modeling and weekly inclusive dialogue forums, and (3) religious extracurricular activities based on social service that emphasize the value of ukhuwah insaniyah (human brotherhood). The primary supporting factors lie in the commitment of school leadership and teacher role modeling, whereas the main inhibiting factors include time allocation constraints and resistance from students' exclusive views influenced by their family environments. Practically, this research provides a reference model for Islamic-based multicultural habituation that can be replicated by Integrated Islamic Schools (SIT) and other religious educational institutions. From a policy perspective, these findings emphasize the importance of formulating multicultural competency training modules for teachers in faith-based schools and integrating inclusiveness indicators into school culture evaluation standards by the Ministry of Education and the Ministry of Religious Affairs.

Keywords: Internalization, Junior High School, Multicultural Education

Introduction

Indonesia is known as a country with a high level of diversity, encompassing various aspects such as ethnicity, culture, language, customs, and religion that coexist and thrive within society (Muti, 2024). While this condition represents a national wealth that must be preserved, it also carries the potential to trigger social conflicts if not managed effectively. Educating students on the reality of diversity poses a serious challenge for schools in creating a harmonious, fair, and inclusive learning environment (Nadhiroh & Ahmadi, 2024). As a formal educational institution, the school plays a strategic role in shaping students' mindsets, attitudes, and characters through social values (Kamelia & Khasanah, 2026). This ensures that education is not solely oriented toward academic achievement, but also focuses on building students' character so they are capable of living together peacefully amid differences (Arpani et al., 2025)

Education is administered democratically, equitably, and in a non-discriminatory manner by upholding human rights, religious values, cultural values, and national diversity. As mandated by Law of Number 20 years (2003) regarding the National Education System emphasizes that multicultural education has a strong legal basis and is not merely a policy choice, but rather a constitutional mandate. The government shall endeavor and organize one national education system that increases faith, piety, and noble character, as stipulated in Article 31, Paragraph 3 of the (1945) Constitution of the Republic of Indonesia., based on the law, it affirms that the integration between religious values and human values can instill empathy, tolerance, and peaceful coexistence. Regulation of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia Number 56 of 2022 concerning Teacher Education Standards (2022) it also reinforces the importance of integrating multiculturalism into the educational realm

to create a collaborative, inclusive learning environment that respects diversity.

An educational approach relevant to a pluralistic society is multicultural education, as multiculturalism is understood as an educational process that recognizes, accepts, and respects the cultural, ethnic, religious, and social background diversity of students (Nursabila et al., 2024) (Sasa et al., 2025). Multiculturalism is a movement concept aimed at providing equal opportunities for all students, regardless of individual differences in background; therefore, multicultural education must not remain merely at the discourse level, but must be implemented in daily educational practices (Hasanah et al., 2026). internalization of multicultural values has gained strength alongside the emergence of various phenomena of intolerance, discrimination, and exclusivism in society, including in the field of education (G. A. Salsabila et al., 2026). Tilaar (as cited in Khairani et al., 2026) emphasizes that multicultural education in Indonesia serves as a means to build a democratic, humanistic society that respects plurality, forming a vital foundation to preserve national unity and reinforce the values of diversity as the national identity.

Diversity from an Islamic perspective is an unavoidable *sunnatullah* (divine decree), as Islam views differences as part of Allah SWT's will, embedded with wisdom for human life (Hamdani et al., 2026), as declared by Allah SWT in Surah Al-Hujurat, verse 13, which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may know one another.” (Kemenag, 2019).

This verse emphasizes that differences in tribe and nation are not reasons to belittle one another, but rather a means to know one another (*ta'aruf*) and build harmonious social relationships. This aligns with the core principles of multicultural education, which

emphasize respect for diversity and human equality. Furthermore, Islam also teaches the principle of tolerance in social and religious life, as declared by Allah SWT in Surah Al-Kafirun, verse 6, which reads:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“For you is your religion, and for me is my religion”, (Kemenag, 2019).

This verse contains a message about the importance of mutual respect for differences in belief without sacrificing the principles of faith namely, applying multicultural educational values that actually possess a strong theological foundation within Islamic teachings.

Integrated Islamic Junior High School as an educational institution that integrates the national curriculum with Islamic values carries a dual responsibility to form students who are faithful, pious, and possess noble character (G. A. Salsabila et al., 2026). Schools must also equip students with an open, tolerant attitude and the capability to live in a pluralistic society, just as the internalization of multicultural education becomes an essential part of the educational process in Islamic schools. The internalization of multicultural education is not only conducted through classroom subject matter delivery, but also through school culture, teacher modeling, and various religious extracurricular activities. Sonia Nieto (as cited in Julhadi et al., 2026) in her theory emphasizes that multicultural education must be integrated into all aspects of school life including the curriculum, social interaction, and school policy meaning that multicultural education is a comprehensive and continuous process.

Sleeter (as cited in Angelina & Halim, 2025) highlights that the success of multicultural education is largely determined by the commitment of teachers and educational institutions in implementing it consistently.

Integrated Islamic Junior High School Mutiara Aulia is an Islamic educational institution facing the reality of student diversity in terms of differing social backgrounds, cultures, and characters.

Therefore, the school must possess appropriate strategies to internalize multicultural educational values in order to shape tolerant, fair, and respectful student characters.

Previous research shows that multicultural education contributes positively to student character building, as in the theory by Choirul Mahfud (as cited in Sasa et al., 2025) which states that multicultural education plays a crucial role in instilling tolerance and preventing social conflicts in the school environment to increase student awareness of social justice and cultural diversity.

This gradual and continuous process of value-instillation aims not only to cultivate cognitive understanding regarding diversity, but also to shape students' affective attitudes and behaviors so they are able to respect differences and coexist peacefully.

This is aligned with the context of Islamic education, which affirms that multicultural values are fundamentally Islamic teachings that implement principles of justice, brotherhood, and respect for fellow human beings regardless of background or social status (Albina, 2022:44).

Studies regarding the implementation of multicultural education in Islamic educational institutions have been widely conducted by previous researchers. First, research by Nurkarimah & Tripitasari, (2026) reveals that the instillation of faith-based multicultural values in Islamic-based schools effectively shapes students' tolerant characters through habituation methods, teacher modeling, and subject integration in Islamic Religious Education (PAI). Second, research conducted by Ramadhana et al. Ramadhana et al., (2026) indicates that the main challenge in internalizing multicultural values in faith-based schools often stems from a rigid (exclusive) religious understanding among some educators and the influence of family culture, thus requiring strategies to strengthen teachers' multicultural competencies.

Although previous studies have provided valuable insights regarding multicultural implementation in religious institutions, this study holds a unique position and contribution that sets it significantly apart from prior literature. While previous studies tended to be limited to Islamic Religious Education (PAI) classroom instruction, focused on public schools or formal madrasahs, and merely highlighted teacher competencies, this study introduces novelty by holistically analyzing the internalization of multicultural values through the integration of the school tri-center: curriculum, daily school culture, and religious extracurricular activities at Integrated Islamic Junior High School (SMP IT Mutiara Aulia). Additionally, this study offers practical contributions in dissecting the synergy of technical and cultural obstacles specifically how an Islamic school with a strong religious identity formulates pedagogical strategies to bridge internal challenges regarding learning time allocation and students' exclusive understandings influenced by family and community environments.

The successful internalization of multicultural education at SMP IT Mutiara Aulia is expected to positively impact student character formation, enabling them not only to possess academic intelligence and good religiosity, but also to act fairly, tolerantly, and respectfully toward differences in social life within educational environments. Reviewing the issues outlined above, a gap exists between expectation and reality. Since multicultural education is a vital necessity in the world of education especially in schools situated within pluralistic communities this study focuses on the process of internalizing multicultural education at SMP IT Mutiara Aulia. It aims to describe how multicultural values can be integrated during learning activities, school culture, and religious extracurricular activities, while simultaneously identifying supporting and hindering factors in its implementation. The findings of this research are expected to provide theoretical and practical contributions to the development of

multicultural education within school environments.

Method

This study utilizes a qualitative approach with a descriptive research design. A qualitative approach was selected to gain a deep understanding of the naturally occurring process of multicultural education internalization in a school environment, specifically at SMP IT Mutiara Aulia. Qualitative research allows the researcher to directly explore the meaning, values, and practices of multicultural education based on the perspective of the research subjects (D. E. Salsabila et al., 2025). Descriptive research is employed to systematically and accurately portray the internalization process of multicultural values and to identify supporting and hindering factors in its implementation. This study does not focus on hypothesis testing, but rather on deeply understanding social phenomena as they unfold in the field.

This research was conducted at SMP IT Mutiara Aulia, located at Jl. Jati, Dusun II A, No. 125 A an Integrated Islamic School that combines the national curriculum with Islamic values. The location was chosen based on the consideration that this school is committed to student character building and applies the values of tolerance, justice, and mutual respect in a pluralistic school environment. The study took place over several months, spanning the stages of preparation, data collection, and data analysis, aligned with the school's academic calendar to avoid disrupting the learning process.

The research subjects were determined using a purposive sampling technique, wherein informants were selected based on specific considerations and criteria to ensure they possessed the deepest mastery and understanding of the research focus (Wisnusakti et al., 2024: 65). A total of 7

(seven) informants participated in this study, detailed as follows:

1. Principal (1 person): Serving as the top policymaker and main person in charge of school programs, as well as a key informant to capture the institution's vision, mission, and inclusive policies.
2. Teachers (3 people): Comprising the Vice Principal of Curriculum Affairs, an Islamic Religious Education (PAI) teacher, and a Guidance and Counseling (BK) / Pancasila and Civic Education (PPKn) teacher. They were selected due to their direct involvement as lesson designers, classroom instructors, and student character mentors.
3. Students (3 people): Selected across different grade levels (Grades VII, VIII, and IX) with diverse socio-cultural backgrounds to explore their direct experiences, perceptions, and responses regarding the implementation of multicultural values at school.

The object of this research is the process of internalizing multicultural education, which encompasses the integration of multicultural values into learning activities, school culture, and religious extracurricular activities. The values examined include tolerance, justice, cooperation, and mutual respect, aligning with the concept of multicultural education that emphasizes appreciation for diversity.

1. Direct Observation: The researcher directly observed the process of internalizing multicultural education in the school environment without intervening in the subjects' activities. Observations covered classroom learning, teacher-student interactions, student-student interactions, and the implementation of multicultural values in daily school culture and

religious extracurriculars to obtain an authentic picture of field practices and behaviors.

2. Semi-Structured Interviews: Semi-structured interviews were conducted with the principal, teachers, and students. An interview guide was used to keep questions focused while remaining flexible enough for informants to express their views and experiences freely. These interviews gathered in-depth data on understandings of multiculturalism, teaching strategies, teacher modeling, as well as supporting and hindering factors.
3. Documentation Study: Document analysis was used to supplement and verify observation and interview data. Documents analyzed included the school profile, vision and mission statements, curriculum, syllabi, Lesson Plans (RPP), school regulations, extracurricular program plans, and school activity archives.

To ensure the credibility and trustworthiness of the findings, this study utilized triangulation techniques and member checking (Wisnusakti et al., 2024: 89-90):

1. Source Triangulation: Comparing and cross-checking the trustworthiness of information obtained at different times and through different instruments. For example, data provided by teachers regarding tolerance teaching methods in class were cross-validated with direct observations during learning sessions and confirmed through student interviews.
2. Technique Triangulation: Verifying interview data by matching them with observation results and written documentation (e.g., cross-referencing the principal's statements regarding inclusive programs with Lesson Plans and school rulebooks).

3. Member Check: Re-confirming interview summaries or data transcripts with key informants (principal and teachers) after data collection concluded to ensure that the researcher's interpretations aligned with the informants' original meanings.

Data analysis in this qualitative study was carried out prior to entering the field, during field research, and upon completing field work, using the interactive analysis model by Miles & Huberman, (1994) which comprises three main stages:

1. Data Reduction: The process of selecting, focusing, simplifying, abstracting, and transforming raw data from field notes, interview transcripts, and documents. Data were reduced by focusing on multicultural value internalization, learning strategies, school culture, and field obstacles, allowing irrelevant data to be set aside.
2. Data Display: Presenting an organized set of information that permits conclusion drawing and action. Data were displayed in the form of descriptive narrative text supported by matrices or direct quotes from informants to render patterns of relationships across findings easy to comprehend.
3. Conclusion Drawing and Verification: At the initial stage, conclusions drawn remained tentative and subject to change if stronger supporting evidence emerged in subsequent stages. However, once initial conclusions were grounded in valid, consistent evidence gathered throughout field data collection (supported by triangulation), they constituted credible research conclusions.

Findings and Discussion

The Internalization Process of Multicultural Education at SMP IT Mutiara Aulia

Based on the research findings obtained through passive participatory observation, in-depth interviews with seven informants, and documentation studies, the process of internalizing multicultural education at SMP IT Mutiara Aulia takes place in a gradual, planned, and integrated manner. Internalization is not merely understood as a transfer of cognitive knowledge (knowing) regarding diversity; rather, it is a continuous process of instilling values (feeling) that shapes habits of real attitudes and behaviors (acting) among students to become tolerant, fair, and inclusive (Misnan et al., 2025).

The Principal (Informant 1) emphasized that the school is fully aware of the reality of student diversity in terms of economic background, ethnicity, and variations in academic ability (*multiple intelligences*). This diversity is managed educatively as social capital rather than an institutional barrier:

"We realize that the children who enter SMP IT Mutiara Aulia do not come from the exact same background. There are children of entrepreneurs, employees, and low-to-middle-income families. Their religious understanding also varies. Our approach is not to uniformize them into a single rigid mold, but to nurture that diversity within the framework of Islamic values. Diversity is a *sunnatullah* (divine decree) that must be managed." Interview with Informant 1, Principal (May 12, 2026)

The philosophical foundation expressed by the Principal finds its theological legitimacy in Islamic teachings, including Q.S. An-Nahl [16]: 90, which commands justice (*'adl*) and virtue (*ihsan*), as well as Hadith Qudsi narrated by Muslim No. 2577 regarding the prohibition of injustice. Ibn Kathir (2018) interprets justice in this verse

as proportional treatment without distinguishing social status. Critically, these findings indicate that SMP IT Mutiara Aulia employs an Islamic-Inclusive Framework, transforming theological doctrine into social ethics that are accommodating of differences.

The process of instilling multicultural values at SMP IT Mutiara Aulia is developed gradually through three main phases adapted from Lickona's moral development stages:

1. Value Introduction Phase (*Moral Knowing*)

At this stage, the introduction of diversity concepts is integrated directly into intracurricular learning materials, particularly in Islamic Religious Education (PAI), Pancasila Education, Social Studies (IPS), and Indonesian Language. Based on document analysis of the Lesson Plans (RPP) for Class VIII PAI, teachers incorporate sub-learning outcomes regarding tolerance and the concept of *ta'aruf* (Q.S. Al-Hujurat: 13).

This is further supported by the explanation from the Vice Principal of Curriculum, who is also a PAI Teacher (Informant 2):

"In the PAI class, when discussing the topic of 'Ukhuwah' (brotherhood), I do not only emphasize *ukhuwah Islamiyah* (Islamic brotherhood), but also *ukhuwah wathaniyah* (national brotherhood) and *ukhuwah insaniyah* (human brotherhood). I present real case studies on intolerance from social media, and then ask students to discuss them so they can train their critical thinking and avoid easily judging different groups." Interview with Informant 2, Vice Principal of Curriculum / PAI Teacher (May 14, 2026)

This practice aligns with James Banks' theories of Content Integration and the Knowledge Construction Process. The school does not create a standalone multicultural subject; instead, it embeds diversity perspectives infusively into the existing curriculum (Raharja, 2010).

2. Value Internalization Phase (*Moral Feeling*)

The affective stage aims to foster emotional awareness, empathy, and a sense of mutual interdependence. This is implemented through cooperative learning methods and classroom atmosphere management (Ulfah & Suherman, 2024). Based on classroom observations conducted on May 18, 2026, teachers do not allow students to form study groups on their own based on social cliques or shared social backgrounds.

The Guidance and Counseling Teacher (Informant 3) explained the strategy behind building this empathy:

"If left to choose on their own, the children tend to gather with peers of the same economic level or those who are equally smart. That's why we intervene subtly. Study groups must be heterogeneous—a mix of high-achieving and average students, as well as a variety of ethnic backgrounds and personalities. From there, empathy and a process of complementing one another naturally arise." Interview with Informant 3, Guidance and Counseling Teacher (May 18, 2026)

This statement was confirmed by an 8th-grade student (Informant 5) who experienced the direct impact of this heterogeneous interaction method:

"At first, I felt awkward when placed in a group with a classmate from a different ethnic background who talked quite straightforwardly. But because we frequently did group assignments and class projects together, I came to realize that they were actually really nice and fun. Now, we've even become close friends." Interview with Informant 5, 8th Grade Student (May 20, 2026)

3. Value Application Phase (*Moral Acting*)

The application of values represents the pinnacle of the internalization process, manifested in concrete actions and daily school culture (O. Putri et al., 2026). Based on document analysis of the Student Code of Conduct and Ethics Handbook, the school strictly prohibits bullying, negative labeling, and socio-economic discrimination.

Daily observations show the execution of programs such as "Ramadan Social Service" and "Friday Sharing," managed through Religious/Student Council (OSIS) extracurricular activities. All students are involved, regardless of social strata, to distribute aid to the needy community surrounding the school.

A 9th-grade student (Informant 6) shared their experience:

"At this school, we are taught that nobility isn't about clothes or our parents' wealth, but about our piety and kindness toward others. During the social service event recently, we handed out staple foods directly. It was touching and made me even more grateful, making me realize that we must help each other indiscriminately." Interview with Informant 6, 9th Grade Student (May 21, 2026)

A 7th-grade student (Informant 7) added regarding the interaction environment among peers at school:

"The teachers here never discriminate against us. Whether someone is smart or still learning slowly, everyone is greeted warmly. We are also taught to always smile and say hello to anyone we meet in the hallway." Interview with Informant 7, 7th Grade Student (May 21, 2026)

Critical Analysis & Discussion

Analyzed critically through the lens of multicultural education theory, the internalization process at SMP IT Mutiara Aulia demonstrates a tendency toward the "An-Nieto & Sleeter Hybrid Model."

Sonia Nieto (in Dalila et al., 2025) emphasizes that successful multicultural education must not stop at ceremonial

celebrations (*heroes and holidays*); rather, it must permeate the entire school ecosystem, including policies, interpersonal relationships, and school culture. The findings at SMP IT Mutiara Aulia prove this: the school does not merely teach the theory of tolerance in class, but actively facilitates it through non-discriminatory policies and daily habituation.

Sleeter (in Rosalia et al., 2025) highlights that the effectiveness of multiculturalism is determined by the pedagogical commitment of teachers. At SMP IT Mutiara Aulia, the role of teachers as role models serves as the main key. As expressed by the Guidance Counselor and Civics (PPKn) Teacher (Informant 4):

"Children imitate what they see, not just what they hear. If teachers display fairness and greet all students warmly without playing favorites, students will naturally mirror that inclusive attitude in their daily interactions." Interview with Informant 4, Civics Teacher (May 19, 2026)

Although the internalization process runs well through this systemic approach, critical analysis reveals that the school still faces challenges in the Equity Pedagogy dimension (Sleeter). Limited class time allocations and exclusive views brought by students from their home environments or social media remain minor obstacles in the habituation process. This indicates that multicultural internalization in an integrated Islamic school requires closer synergy with family-based education (*parenting education*), ensuring that the inclusive values cultivated at school do not fade when students return home.

Overall, the internalization of multicultural education at SMP IT Mutiara Aulia is proven to function not only on a conceptual-normative level, but also empirically through a cohesive integration of cognitive (knowing), affective (feeling), and psychomotor/behavioral (acting) aspects,

fully supported by school leadership and exemplary teacher role models.

Teachers as Agents of Value Internalization

Research findings through in-depth interviews, passive participatory observation, and document analysis indicate that teachers at SMP IT Mutiara Aulia play a central role as agents of value internalization. Teachers are not merely positioned as facilitators for the transfer of cognitive knowledge; rather, they serve as role models for multicultural attitudes, morals, and ideology. The effectiveness of instilling values of tolerance and inclusivity relies heavily on the commitment and consistency of teachers when applying these principles in daily instructional interactions (Rahmadani et al., 2025).

Philosophically and theologically, the importance of teacher role modeling reflects the value of Q.S. Al-Ahzab [33]: 21 regarding *uswah hasanah* (exemplary role modeling) found in the Prophet Muhammad SAW. M. Quraish Shihab (2001) argues that *uswah hasanah* signifies complete and consistent role modeling under all conditions. This is reinforced by HR. Ahmad No. 22978, which emphasizes the principle of universal egalitarianism—where no ethnic group holds superiority over another except through piety (*taqwa*). At SMP IT Mutiara Aulia, teachers transform this religious doctrine into inclusive and equitable pedagogical practices.

1. The Praxis of Role Modeling and Fairness in the Classroom

The practice of teacher role modeling is clearly reflected in how teachers manage classroom dynamics and treat students fairly, regardless of social, economic, or academic ability backgrounds. Based on classroom observations in Civics (*PPKn*) and Islamic Religious Education (*PAI*) classes, teachers consistently provide equal time allocations

and opportunities to ask questions to both academically prominent and passive students.

This was emphasized by the Civics Teacher (Informant 4) when explaining their strategy for creating an inclusive classroom atmosphere:

"In class, I enforce a rule that there are no stupid questions or answers. Academically weaker students often feel insecure and afraid to speak up for fear of being mocked. My job is to ensure they get the same platform. During discussions, I don't just call on the smart students; I alternate and offer encouragement to shy students so they feel valued and equal." Interview with Informant 4, Civics Teacher (May 19, 2026)

This statement is validated by the direct experience of a 7th-grade student (Informant 7), who experienced the positive impact of fair treatment from teachers in the classroom:

"The *Ustadz* and *Ustadzah* here are very kind and never play favorites. Even though I'm sometimes slow at understanding Math or Social Studies materials, the teachers never get angry or treat me differently from my smart classmates. Everyone is greeted warmly and helped until we understand." Interview with Informant 7, 7th Grade Student (May 21, 2026)

These fair and open actions by educators prove effective in creating a psychologically safe environment. Students become accustomed to expressing their opinions without fear of being demeaned, which in turn fosters a dialogic tradition and the ability to appreciate differing perspectives from an early age.

2. Integrating Diversity Issues into the Curriculum and Conflict Management

A teacher's commitment as an agent of internalization is also reflected in lesson planning and execution. Based on document analysis of the Syllabi and Lesson Plans

(RPP) for Social Studies (IPS) and Islamic Religious Education (PAI), teachers intentionally integrate materials on societal pluralism, local wisdom analysis, and social justice issues.

The Vice Principal of Curriculum and PAI Teacher (Informant 2) explained the concrete form of integrating these multicultural issues:

"When discussing chapters on *Fiqh Muamalah* or the History of Islamic Civilization, I don't just teach the theological laws. I invite students to analyze the context of the Medina Charter as proof that the Prophet Muhammad SAW protected a heterogeneous society. I ask them to analyze cases of intolerance that are rampant on social media, and then we break them down together through the lens of human brotherhood (*ukhuwah insaniyah*)."

Interview with Informant 2, Vice Principal of Curriculum / PAI Teacher (May 14, 2026)

Beyond instructional delivery, the educational role of teachers is evident in their approach to resolving student conflicts. Based on interaction observations across the school campus, when friction or disagreements arise due to background differences or misunderstandings, teachers do not immediately hand down physical or verbal punishments. Instead, teachers apply a restorative and mediative educational approach, calling both parties together to engage in dialogue and understand each other's perspectives.

3. Multicultural Counseling and the Strategic Role of Guidance Counselors (BK)

In addition to subject teachers, Guidance and Counseling (BK) Teachers hold a strategic position in breaking down prejudices (*prejudice reduction*) through culturally responsive counseling services (Syahputra et al., 2025). Counseling teachers facilitate classical and group guidance

sessions to detect and diminish the potential formation of exclusive social cliques based on socio-economic status.

The Guidance Counselor (Informant 3) outlined the multicultural counseling interventions they implement:

"Middle school students are very vulnerable to forming cliques based on shared lifestyles or economic strata. Left unmanaged, this triggers negative stereotypes and bullying. Through group guidance and individual counseling, we help them recognize their hidden prejudices and teach them empathy. We emphasize that personal identity at SMP IT Mutiara Aulia is measured by noble character (*akhlak*) and social care, not by their parents' backgrounds."

Interview with Informant 3, Guidance Counselor (May 18, 2026)

This mediating role was directly felt by an 8th-grade student (Informant 5), who previously experienced a cultural background misunderstanding with a classmate:

"I used to be annoyed with a classmate because of their loud accent and tone of voice; I thought they were angry. But after going to the counseling room and being encouraged to talk it out with the Counselor, I realized that was just their regional style of speaking. Now we actually do group projects together quite often."

Interview with Informant 5, 8th Grade Student (May 20, 2026)

Examined critically, the empirical findings regarding the role of teachers at SMP IT Mutiara Aulia align closely with several core theoretical frameworks of multiculturalism.

The practice of teachers at SMP IT Mutiara Aulia providing equal space for lower-performing academic students and integrating local cultural backgrounds into the classroom reflects the principles of Culturally Responsive Teaching. Teachers utilize students' uniqueness and backgrounds

as a pedagogical bridge to strengthen cognitive understanding alongside affective character development (W. Putri & Kurniawan, 2024).

The active role of Guidance Counselors and subject teachers in intervening in student stereotypes through group counseling and heterogeneous teamwork serves as a concrete manifestation of the Prejudice Reduction dimension in James Banks' model (Rahmat et al., 2025). The school actively deconstructs stereotypical views into inclusive understanding.

Sleeter and Nieto (in Ridlwan et al., 2020) emphasize that the effectiveness of multicultural education is largely determined by the moral commitment of educators rather than mere curriculum documentation. Research results prove that at SMP IT Mutiara Aulia, the successful internalization of multicultural values is achieved because teachers position themselves as a living curriculum—embodying values of justice, equality, and empathy in every daily interaction at school.

In conclusion, teachers at SMP IT Mutiara Aulia successfully perform a dual function as religious character educators and agents of multiculturalism. This commitment proves that multicultural education within an integrated Islamic school setting can thrive and take root effectively when supported by genuine teacher role modeling, dialogic classroom approaches, and culturally sensitive counseling services.

Internalization of Multicultural Education Through School Culture

Research findings through passive participatory observation, in-depth interviews, and document analysis indicate that the school culture at SMP IT Mutiara Aulia plays a strategic role as an authentic social learning space. The internalization of multicultural values does not solely occur through oral instruction or textual materials in the classroom; rather, it is lived out

concretely through daily routines, school regulations, traditions of deliberation (*musyawarah*), and social interactions among all school members.

Theologically, the formation of this equitable and inclusive culture reflects Q.S. Asy-Syura [42]: 38, which commands the management of affairs through mutual consultation (*shura*), as well as HR. Bukhari No. 13 concerning the perfection of faith, measured by compassion and human brotherhood. Al-Qurtubi (2006) emphasizes that mutual consultation serves as a fundamental mechanism to prevent tyranny and arbitrariness through the fair involvement of all community elements. At SMP IT Mutiara Aulia, this theological principle is transformed into a school tradition that guarantees every student equal rights and standing.

1. Deliberative Culture and Peaceful Conflict Resolution

The most prominent practice of school culture at SMP IT Mutiara Aulia is the habituation of a deliberative culture in resolving dynamics and differences of opinion among students. Based on observations on campus, when disagreements or arguments arise during group assignments or Student Council (*OSIS*) activities, teachers do not immediately render verdicts or impose unilateral sanctions; instead, they facilitate spaces for dialogue.

The Principal (Informant 1) outlined the deliberative climate established at the school:

"We want to accustom the children to the idea that differences of opinion are natural and should not be resolved through force or raised voices. If there is a conflict between students, the teacher or extracurricular advisor will invite them to sit together, deliberate, and listen to each other's reasons. This culture of deliberation is our way of introducing democracy and tolerance in an Islamic

manner." Interview with Informant 1, Principal (May 12, 2026)

This dialogic and educational approach to conflict resolution was confirmed by the Guidance Counselor (Informant 3):

"The rules and sanctions at SMP IT Mutiara Aulia are educational and persuasive in nature, rather than punitive or humiliating. If a student violates regulations or gets into a dispute with a peer, we invite them into a reflective dialogue. Discipline enforcement applies equally to everyone—whether they are the child of a government official, a foundation board member, or a regular student. Equal treatment is the key to preventing jealousy." Interview with Informant 3, Guidance Counselor (May 18, 2026)

An 8th-grade student (Informant 5) shared their experience of experiencing this deliberative atmosphere at school:

"During the election for the class event committee chairperson recently, there was a heated debate due to differing opinions. But our homeroom teacher taught us how to vote and deliberate peacefully without getting angry. We were taught that if our opinion isn't chosen, we must still support the collective decision for the good of the class." Interview with Informant 5, 8th Grade Student (May 20, 2026)

2. Habituation of the 5S Culture (Smile, Greeting, Salutation, Politeness, Courtesy) and Daily Inclusivity

Based on observations in the school hallways and courtyard before classes start, the school implements a habituation program of friendly greetings across all social and academic strata. This program dismantles walls of social exclusion among students.

The Civics Teacher (Informant 4) explained how equality values are instilled through this daily culture:

"Every morning, teachers conduct a student greeting activity at the gate, welcoming all students with equal warmth. This habituation spreads to the students. In the hallways, children naturally greet peers and younger students without regard for family background or academic standing. We dissolve those exclusive barriers through daily habituation." Interview with Informant 4, Civics Teacher (May 19, 2026)

A 7th-grade student (Informant 7) validated the inclusive environment felt during daily interactions:

"At my old school, smart or wealthy kids would usually only hang out with their own group. But at SMP IT Mutiara Aulia, it's completely different. Older students and classmates are all willing to say hello and chat. We are required to respect one another and are not allowed to tease our peers." Interview with Informant 7, 7th Grade Student (May 21, 2026)

3. Non-Discriminatory Policies and Code of Conduct Document Analysis

Based on document analysis of the Student Code of Conduct and Ethics Handbook at SMP IT Mutiara Aulia, clauses explicitly prohibit bullying, ethnic discrimination, and the use of negative labeling based on economic status or learning capabilities.

A 9th-grade student (Informant 6) shared their observations on rule enforcement at the school:

"The rules here are very fair. Whoever breaks them whether an high-achieving student or not is handled fairly in the exact same way. Teachers never unfairly defend certain students. This makes us feel safe and treated equally." Interview with Informant 6, 9th Grade Student (May 21, 2026)

Examined critically through multicultural education theories, the empirical findings regarding multicultural internalization

through school culture at SMP IT Mutiara Aulia reveal strong theoretical connections:

An Empowering School Culture (James Banks): James Banks (in Purwasari et al., 2023) emphasizes that a school's culture must empower all students from diverse backgrounds through fair and inclusive social structures. The practice of deliberation, non-discriminatory rule enforcement, and the elimination of negative labeling at SMP IT Mutiara Aulia actively realize this dimension, creating equity among students.

Comprehensive School Climate (Sonia Nieto): Sonia Nieto asserts that multicultural education must be an integral component of all aspects of an institution's life (*comprehensive school climate*) (Andaryuni, 2014). Findings at the research site demonstrate that multiculturalism at SMP IT Mutiara Aulia does not remain a ceremonial slogan, but is deeply embedded in written conduct rules, morning greeting rituals, and daily conflict handling systems.

Organizational Culture Model (Edgar Schein): In Edgar Schein's organizational culture theory (in Suwandi et al., 2024), culture develops across three levels: *artifacts* (rules and spatial layout), *espoused values* (the vision of deliberation and brotherhood), and *underlying assumptions* (the core belief that all humans are equal before Allah SWT). At SMP IT Mutiara Aulia, a clear harmonization occurs between religious espoused values and the daily behavioral artifacts of the school community.

Despite the conducive school culture that has been established, critical analysis reveals a ongoing challenge regarding cultural climate consistency when students are in an out-of-school environment. The influence of exclusivism from external social circles and social media occasionally creates minor friction among students internally. Consequently, the school's primary challenge lies in transforming its inclusive school culture into a permanently attached personal

character (*habitus*) within students when they return to a pluralistic society.

Overall, the integration of multicultural values into the school culture at SMP IT Mutiara Aulia successfully creates an authentic social learning space. The school does not merely teach tolerance, justice, and deliberation as theoretical discourse, but actively lives them out as everyday experiences that shape the inclusive character of its students.

Internalization of Multicultural Education Through Religious Extracurricular Activities

Research findings obtained through passive participatory observation, in-depth interviews, and document analysis indicate that religious extracurricular activities at SMP IT Mutiara Aulia serve as a highly effective and flexible medium for internalizing multicultural values. Unlike intracurricular classroom learning, which is bound by fixed time allocations and rigid curriculum targets, extracurricular activities provide an experiential learning space where students directly practice empathy, tolerance, cooperation, and brotherhood.

Theologically, the implementation of these religious extracurricular programs reflects Allah SWT's word in Q.S. Al-Hujurat [49]: 10 regarding the principle of *ukhuwah* (brotherhood among believers) and the command to cultivate peace, as well as HR. Bukhari No. 6927 on the importance of gentleness (*rifq*) in all matters. Sayyid Qutb (1965) asserts that the message of this verse aims to build a solid, inclusive, and civilized society by rejecting all forms of discrimination. At SMP IT Mutiara Aulia, this theological message is embodied in extracurricular programs designed to train students' social awareness and inclusivity.

1. Social Service Praxis and Social Empathy (*Ukhuwah Insaniyah*)

Based on document analysis of the Annual Student Affairs and Student Council

(OSIS) Work Program at SMP IT Mutiara Aulia, the school designs various socially oriented religious extracurricular agendas, such as the "Ramadan Social Service," "Qurbani Animal Distribution," and "Friday Blessing Sharing." These activities are not restricted to Student Council officers or select students; rather, all students participate on a rotational basis.

The Principal (Informant 1) explained the strategic objectives behind these social care-based extracurricular activities:

"We intentionally design out-of-classroom religious activities like social service so that our students do not merely become 'ritually pious,' but also 'socially pious.' When they directly distribute aid to underprivileged residents surrounding the school, they observe diverse social realities firsthand. From there, empathy arises a realization that all humans are equal and must be helped regardless of their background." Interview with Informant 1, Principal (May 12, 2026)

This emotional experience and character formation of empathy were felt directly by a 9th-grade student who also serves as an OSIS officer (Informant 6):

"During the Ramadan Social Service event, we were assigned to package and distribute basic food packages to the surrounding community. There, we learned to put our pride aside. We learned to serve and greet uncles, aunts, and underprivileged residents with immense politeness. That experience made me realize that we shouldn't be arrogant and that we must care for everyone." Interview with Informant 6, 9th Grade Student (May 21, 2026)

2. Heterogeneous Group Work in Religious Extracurriculars

Based on observations during the Islamic Youth (*Rohis*) and Scouting/Islamic Holidays Celebration (*PHBI*) Committee activities on May 16, 2026, extracurricular advisors implemented a strategy of

heterogeneous workgroup assignments. Students from 7th, 8th, and 9th grades were randomly grouped, blending variations in personality, academic ability, and socio-economic status.

The Vice Principal of Student Affairs / Extracurricular Coordinator (Informant 4) detailed the technical management of these groups:

"In extracurricular activities such as committee work for Islamic holidays or Islamic competitions—we do not allow students to form their own groups based on cliques. We randomize them. A 7th grader is paired with a 9th grader, and quiet students are grouped with active ones. This is where group dynamics happen. They learn to suppress their egos, delegate tasks according to their peers' strengths, and respect different working styles." Interview with Informant 4, Vice Principal of Student Affairs (May 15, 2026)

This process of adaptation and negotiation within heterogeneous groups was acknowledged by an 8th-grade student (Informant 5):

"At first, when forming a committee, we wanted to work only with close friends to make things easier. But when assigned to the Isra Mi'raj event committee, members were mixed from other classes whom I didn't know well. Some were quite rigid, while others liked to joke around. But because we had to execute the event together, we learned to deliberate and listen to each other. In the end, the event was a success, and I made many new friends." Interview with Informant 5, 8th Grade Student (May 20, 2026)

3. Guided Reflection and the Role of Extracurricular Advisors

The internalization of multicultural values through extracurricular activities does not happen spontaneously; it requires facilitation and debriefing from educators. Extracurricular advisors play a crucial role in

providing multicultural meaning to every social-religious activity conducted by students.

The PAI Teacher / Religious Activities Advisor (Informant 2) described the reflection process conducted post-activity:

"After every social service activity or religious event, I always gather the students for a brief 15-minute reflection. I ask them, 'What did you feel when interacting with people from different backgrounds today?' That is where I reinforce the values that Islam teaches *ta'aruf* (mutual understanding) and *rahmatan lil 'alamin* (mercy to all creation). Thus, the activity isn't just physical fatigue, but settles in their hearts as a value of tolerance." Interview with Informant 2, Religious Activities Advisor (May 14, 2026)

Examined critically through multicultural theoretical frameworks, the empirical findings regarding the internalization of multicultural values via religious extracurriculars reveal strong connections:

Social Action Approach (James Banks): James Banks (in Purwasari et al., 2023) outlines four levels of multicultural integration: *contributions*, *additive*, *transformative*, and the *social action approach*. Social service activities at SMP IT Mutiara Aulia demonstrate that the school has reached the Social Action Approach. Students do not merely read or discuss tolerance in class; they engage in concrete social action that trains them to interact inclusively within a diverse society.

Experiential Learning (John Dewey / Sonia Nieto): Nieto (2017) stresses that multicultural education must be contextual and directly experienced by students. This aligns with John Dewey's Experiential Learning Theory. Religious extracurriculars at the school provide a medium where concepts of justice, equality, and brotherhood (*ukhuwah*) are directly practiced through

group dynamics, role division, and post-activity reflection.

Equity & Stigma Reduction (Sleeter): Sleeter emphasizes the necessity of providing equal opportunities (*equity*) for all students to develop their potential and leadership without discrimination (Ain & Khasanah, 2025). At SMP IT Mutiara Aulia, extracurricular spaces offer a platform for students who may not excel academically in class to step up as leaders or event coordinators, thereby minimizing social stigmas and negative labeling.

Despite its effectiveness, critical analysis reveals ongoing challenges regarding time allocation and occasional student resistance. The dense academic schedule of an integrated Islamic school sometimes limits the time available for deep post-activity reflections. Furthermore, exclusive views brought by some students from outside school environments require consistent guidance from advisors to ensure tolerance values do not become mere ceremonial gestures.

Overall, religious extracurricular activities at SMP IT Mutiara Aulia serve as a contextual, inclusive, and meaningful instrument for internalizing multicultural education. Through a synthesis of Islamic teachings (*ukhuwah insaniyah*), real social action, and reflective teacher guidance, extracurricular activities successfully shape students who are not only spiritually intelligent, but also possess emotional sensitivity and social empathy necessary for living in a pluralistic society.

Implications of Multicultural Education Internalization on Student Character

The internalization of multicultural education at SMP IT Mutiara Aulia yields significant and measurable implications for student character development. The comprehensive value-instillment process—occurring across intracurricular learning, school culture, and extracurricular

activities—moves beyond theoretical knowledge, transforming into empathetic awareness and concrete action in daily interactions. Students grow into inclusive, tolerant, and diversity-minded individuals through clear character indicators across cognitive, affective, and behavioral dimensions.

Theologically, this positive character transformation reflects Allah SWT's word in Q.S. Fussilat [41]: 34 to respond to evil with goodness to create strong bonds of brotherhood, as well as HR. Muslim No. 1017 regarding the virtue of initiating a good tradition (*sunnah hasanah*). Musfira (2025) interprets that responding positively to differences and conflict transforms potential hostility into genuine friendship. At SMP IT Mutiara Aulia, this teaching serves as a moral foundation in cultivating students who can manage differences peacefully and with dignity.

1. Cognitive Indicators & Digital Critical Awareness

On the cognitive dimension, character change indicators are marked by a deep understanding of human equality in Islam, the deconstruction of ethnic/social prejudices and stereotypes, and the emergence of digital critical awareness (Rumbaru & J, 2016). Students no longer view background differences as a threat, but as a divine decree (*sunnatullah*) to be navigated wisely. Furthermore, students demonstrate enhanced critical thinking when processing social media information, enabling them to filter out provocative narratives.

These cognitive indicators and digital awareness were explicitly detailed by the Civics Teacher (Informant 4):

"Cognitively, the students are now far more critical and mature. When assigned to analyze news on social media, they don't easily fall for provocation or hate speech containing SARA (ethnic, religious, racial, and inter-group) sentiments. They know which

information is meant to divide and which is factual. Their understanding of diversity isn't just memorizing Pancasila texts, but understanding its application in filtering hoaxes." Interview with Informant 4, Civics Teacher (May 19, 2026)

2. Affective Indicators: Social Empathy and Equality

On the affective dimension, indicators are reflected in growing social empathy, open-mindedness toward differing opinions, and the establishment of psychological safety (Br.Nainggolan et al., 2025). An emotional shift occurs wherein academically high-achieving or economically privileged students no longer act arrogantly, while students who require learning assistance do not feel inferior.

The Principal (Informant 1) outlined this shift in mental attitude and growing empathy: "The most palpable implication is the disappearance of social barriers among students. Previously, wealthier or high-achieving students tended to stick strictly to their own groups. Now, through consistent multicultural value cultivation, empathy has grown. Smart students are willing to tutor slower-learning peers without looking down on them." Interview with Informant 1, Principal (May 12, 2026)

This emotional safety and respect for equality were confirmed by an 8th-grade student (Informant 5):

"I feel comfortable attending school here because my peers never make fun of my family background or my dialect, which is different from theirs. If there is class material I don't understand yet, my classmates are willing to help explain it without sarcastic comments or discrimination." Interview with Informant 5, 8th Grade Student (May 20, 2026)

3. Behavioral Indicators & Reduction in Bullying Incidents

On the behavioral/psychomotor dimension, change indicators are demonstrated through the habituation of the 5S culture (*Smile, Greeting, Salutation, Politeness, Courtesy*), the ability to resolve conflicts through deliberative dialogue, and a drastic drop in bullying cases. According to document analysis of the Guidance Counseling Violation and Counseling Recap Book for the 2025/2026 Academic Year, prejudice-based physical or verbal disputes declined by more than 70% compared to the previous academic year.

The Guidance Counselor (Informant 3) confirmed these empirically recorded behavioral changes:

"From our behavioral records in counseling, cases of verbal bullying—such as calling peers by their parents' names or body-shaming—have decreased drastically. Even if minor friction occurs during sports or class discussions, students no longer resolve it through fighting; instead, they come to counseling or hold a direct deliberation to seek mediation." Interview with Informant 3, Guidance Counselor (May 18, 2026)

A 9th-grade student (Informant 6) reinforced these positive behavioral observations during daily organizational and classroom interactions:

"When differences of opinion occur during Student Council meetings or class activities, we are used to deliberating. No one forces their will or uses aggression. We listen to our friend's reasoning first, then find a middle ground together." Interview with Informant 6, 9th Grade Student (May 21, 2026)

The character changes at SMP IT Mutiara Aulia intersect with three contemporary aspects of multiculturalism:

Digital Critical Awareness: Students are trained to be not only tolerant in face-to-face interactions, but also respectful and free from prejudice across social media ecosystems.

Global Competence with Local Roots: Shaping student character to interact within a pluralistic global environment without losing their Islamic identity and local wisdom.

Social Justice in Learning: Establishing a fair school environment where every student receives equal opportunities for expression, the right to be heard, and equitable enforcement of school rules regardless of socio-economic status.

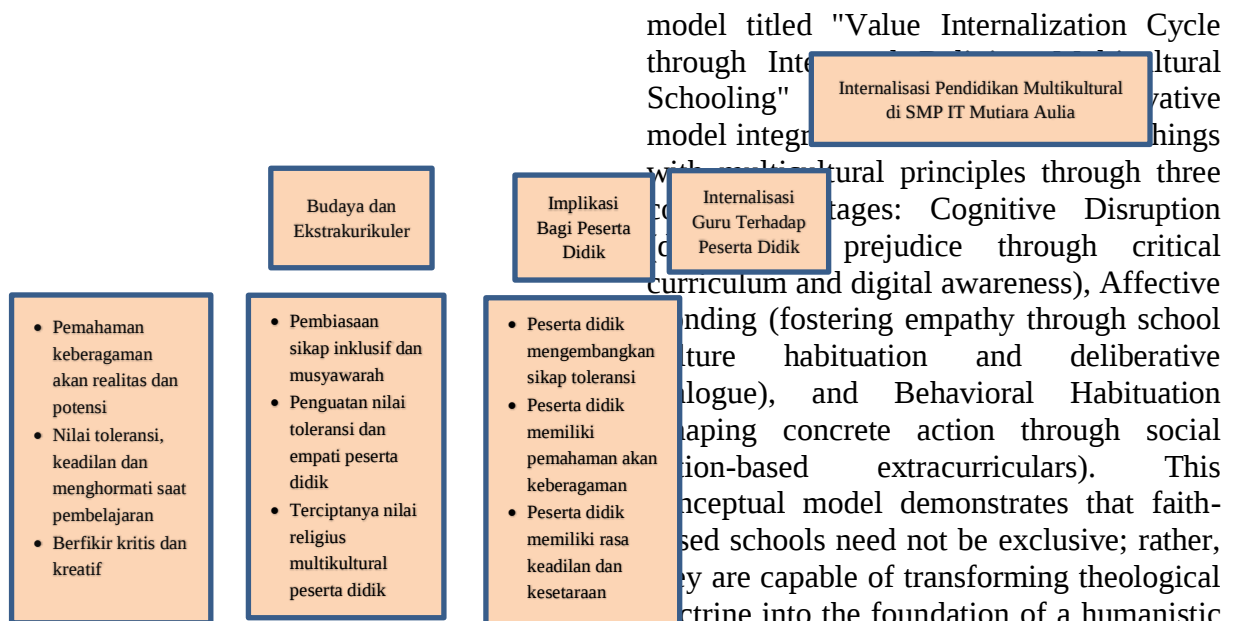
4. Critical Analysis: Linking Findings to Moral Education Theory

Examined critically, these empirical findings align closely with Thomas Lickona's theory of Moral Education & Character Formation. Lickona emphasizes that successful character education must encompass three integrated components: *moral knowing*, *moral feeling*, and *moral action*. Evidence at SMP IT Mutiara Aulia proves that multicultural instillation addresses all three components. Furthermore, the drop in bullying rates and the formation of heterogeneous study groups confirm the success of the Prejudice Reduction and Equity Pedagogy dimensions within James Banks' framework.

Nevertheless, critical analysis highlights sustainability challenges. Students' inclusive character faces consistency tests when interacting outside the school environment (family and broader society), where exclusive stereotypes may still persist. Therefore, sustaining these implications requires stronger synergy between school policies and home parenting practices (*home-school partnership*).

Overall, the internalization of multicultural education at SMP IT Mutiara Aulia proves to yield tangible implications—shaping students into a generation that is not only spiritually intelligent and religious, but also tolerant, digitally wise, and inclusively minded.

Temuan Penelitian



Conclusion

The internalization of multicultural education at SMP IT Mutiara Aulia takes place systematically through intracurricular learning, school culture, and extracurricular activities, transforming theoretical knowledge into student character that is inclusive, tolerant, and diversity-minded. The success of this process is supported by teacher role modeling (*uswah hasanah*) as a living curriculum, equitable enforcement of school regulations, a tradition of dialogic deliberation, and social action-based religious activities (*ukhuwah insaniyah*). Its impact is tangibly measurable across students' cognitive, affective, and psychomotor indicators, characterized by heightened digital critical awareness, growing social empathy, and a significant decline in bullying incidents and SARA-based (ethnic, religious, racial, and inter-group) prejudice-driven friction within the school environment.

As a theoretical contribution and novel innovation, this study yields a conceptual

The practical implications of this research offer concrete contributions across three primary educational domains. For curriculum development, these findings recommend integrating social justice issues and critical digital literacy into teaching modules for Islamic Religious Education (PAI), Civics (PPKn), Social Studies (IPS), and Indonesian Language, ensuring instructional materials remain relevant to digital-era dynamics. For educational policy, education offices and foundation management must formulate school discipline regulations through an equity pedagogy perspective, emphasizing restorative-educative approaches over punitive sanctions. For other schools (particularly faith-based institutions), the practice at SMP IT Mutiara Aulia serves as a benchmark for replication (best practice model) to cultivate a psychologically safe school climate through habituated deliberation, inclusive student welcomes, and the design of humanity-oriented religious activities.

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