Islamic Religious Education in Internalizing Multicultural Values

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A culture of tolerance has existed in Islamic education institutions for a long time. It can be seen in the management of diversity of students and the similarity of services without discriminating on the basis of cultural background, ethnicity, race, and social and economic status. Islamic religious education has integrated multicultural values. The focuses of this study are, first, how multicultural values are included in Islamic religious education; and second, how the development of multicultural-based Islamic religious education learning is modelled to build a culture of tolerance. Descriptive qualitative research is used, in which informants were selected using purposive sampling and data were collected by observation, interview and document review. The results of this study indicate the following. First, the multicultural values that grow and develop in learning Islamic education are based on the example of the Prophet Muhammad, namely *hablum minannas* based on morals and the nobility of the nation, which comes from the Qur'an; Hadith, the concept of planting multicultural values in Islamic education and teaching methods; and *uswatun hasanah*, guidance methods and habituation methods. Second, learning models in learning Islamic education are integrative-holistic, covering formulation of the vision, mission and objectives of the *madrasa*, developing the competence of teaching and educational staff (attitudes, knowledge, and pedagogical) and the form of the multicultural curriculum.

Keywords: Internalisation, Attitude, Knowledge, Pedagogical, Islamic religious education, Multicultural.

Background of the Study

The country of Indonesia is known as a plural state, inhabited by differences from one another. The population of the Indonesian state consists of various ethnic, ethnic, linguistic, and different cultures, with more than 260 million people in it. Concerning the beliefs of the Indonesian population, they adhere to religions and beliefs that are as diverse as Islam, Christianity, Catholicism, Buddhism, Hinduism, Confucianism, and various other types of beliefs (Yaqin, 2005, p. 4).

Several factors encourage the vibrant multiculturalism in Indonesia, among others; First, the wealth of people who have cultural wealth, capital, and historical experience. This cultural openness then gives birth to heterogeneity which results in intellectual friction and intensive cultural acculturation. second, the increasing number of regions that have a plurality of various races, ethnicities, religions, cultures, and nations. third, the emergence of various organizations and movements that have caused friction in society with different backgrounds and goals (Sulalah, 2012, p. 9-10).

One effort to understand and accept differences is through education that can accommodate all differences or better known as multicultural education. The understanding of multicultural education shows diversity. James A. Bank states that the notion of multicultural education as education for people of color (Bank, 1993, p. 3). The series of words of education and multiculturalism means that the process of developing all the potentials of humans who value their plurality and heterogeneity as a consequence of cultural, ethnic, ethnic, and religious diversity.

The relationship between the world of education and what happens in society is not always directly proportional, in fact, it often happens that the opposite is not as desired. The representation of the world of education cannot be generalized totally to represent the conditions of people with different backgrounds. Inequality and difference in society is a reality that is a challenge for education.

The world of education today has to deal with a diverse set of problems. One of the problems that are now a major challenge, including for education is conflict and violence in society. In Indonesia itself, there have been various cases of conflict against a variety of different problems such as in Aceh, Ambon, Papua, Sampit, Sanggau Ledo, and Sambas. With a variety of factors triggering fellow children of a nation that are both religious enemies. In the name of belief and truth, they attack each other, damage, burn, destroy, and fight each other to become the most powerful.

Apart from various analyses about whether the root of inter-group interaction lies in the political, social, cultural, or religious realm, it is not wrong if the education area plays a role in reducing disintegrations that occurs in the community. Because starting in the education of social values and attitudes is instilled. This is where education with a pluralist-multicultural paradigm is needed as an effort to build a multicultural society that has broad horizons, can accept differences, is full of tolerance, and respects all differences.

Education can be used as a means or a place to sow the seeds of tolerance, the harmony of life, and a sincere appreciation for the reality of the cultural diversity of the community and is one of the most effective media to give birth to generations who have broad views and can make diversity a part that must be appreciated constructively (Naim & Sauqi, 2008, p. 8). In this context, multicultural-based education is an inevitability that is urgently needed to be developed integrally, comprehensively, and conceptually.

Multicultural education aims to develop the potential possessed by students and also create harmony in differences. This is what gives awareness that every human has advantages

and disadvantages. Nevertheless, humans have to develop what God has given. No less important is the environment also plays an important role in helping to develop all individual and social potential.

The school environment plays an important role in instilling multicultural values in students. If they have the values of togetherness, tolerance, love of peace, and respect for differences, then these values will be reflected in their daily behavior because it is formed on their personality through learning at school.

Learning Islamic education in schools requires a learning model that must touch on aspects of potential thinking, psychology, action, and even patterns of social relations in a large community as a nation. He demands the seriousness of the teachers to design learning that can comprehensively foster and develop all aspects of the humanity of their students. Therefore, the role of the teacher in the class is great, because it must be a source of teaching materials for students while supervising them to learn from written sources and the surrounding environment that is complex and diverse, such as the madrasa residents in West Kalimantan that is MTs. Yasti Bengkayang. This educational location is always involved in multicultural-based activities, the implementation of activities involving three countries (Indonesia, Malaysia, and Brunei Darussalam) in Sajingan Besar has succeeded in becoming a tourist attraction in education and regional cultural arts in strengthening *ukhuwah* between the three countries which previously there has been friction due to boundary issues, fights and harassment involving Indonesian and Malaysian citizens, *Musabaqah Tilawatil Qur'an* (MTQ) Bengkayang Regencies, national activities, joint activities celebrating religious holidays that also involve students from various background, ethnicity, culture, and religion, which exist in transmigration and border areas.

Besides, these two Islamic educational institutions have tried to instill multicultural values that have unique and distinctive values in transmigration and border areas. It all starts with the frequent occurrence of problems or events that can damage unity and peace in the community and madrasa environment such as fights, harassment, and attacking each other involving students in both institutions. Fights between individuals, between classes, and between schools in transmigration areas have been recorded as many as 12 times involving students.

Literature Review

In general, multicultural education is specifically designed to create equality of educational opportunities for all students who have racial, ethnic, social class, and cultural group differences. Multicultural education can also be understood as an educational process or strategy that involves more than one culture demonstrated through nationality, ethnicity, language, race, or racial activities. Multicultural education is directed to realize awareness, tolerance, understanding, and knowledge that takes into account cultural differences, as well as differences and similarities between cultures and their relation to worldviews, concepts, values, beliefs, and attitudes. (Lawrence. J. Saha, 1997)

Wilson (2008) believes that multicultural education is a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping the lifestyle, social experience, personal identity, educational opportunities of individuals, groups, and countries. He defines multicultural education as an idea, movement, educational renewal, and educational process whose main purpose is to change the structure of educational institutions so that students with a variety of backgrounds will have the same opportunity to achieve academic achievement in schools as well as the development of talent, and interests. (Farida Hanum, Sisca Rahmadonna, 2009) The educational environment is a system that consists of many main factors and variables, such as school culture, school policy, politics, and the formalization of curriculum and fields of study. If in that case there is a change, the change should focus on creating and maintaining a school/madrasah environment in an effective multicultural condition.

Juridical Basis for Multicultural Education in Indonesia

a. Law No. 2 of 1989 Chapter III article 7 of the National Education System (Sisdiknas) that accepts a person as a student in an education unit is carried out by not distinguishing types of gender, religion, ethnicity, race, social position, and level of economic ability.
b. Law No. 22 of 1999 Chapter IV concerning Regional Government, that regions are given the authority to take care of themselves.
c. Law No 20 of 2003 concerning the National Education System (Sisdiknas) Chapter III Article IV paragraph 1 which reads, Education is held democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism.
d. TAP MPR No. 7 of 2001 concerning the ethics of national life and also about the vision of Indonesia for the future includes 2 things namely; building democratic societies and building morally intelligent people.

Principles of Islamic Education Based on Multicultural

Religious principles about multiculturalism and respect towards it must be internalized well in students. This Islamic principle regarding multicultural phenomena is illustrated both in the ethical-normative foundation documented in the Qur'an and Al-Hadith and the historical record of the experiences of the prophets including the Prophet Muhammad when he encountered encounters with other religions.

Diversity is part of Sunnatullah, as well as through differences we are required to compete in goodness (*fast big al-khairat*). Multiculturalism is also God's policy that applies in history (Surah Al-Rum: 22).

The reality is "not uniform" is the desire of Allah himself, because if Allah wants, He certainly created humans in one community. Such an idea is repeated in many places in the Koran with different emphases such as testing the quality of the servant of His giving (Al-Ma'idah: 48); warning that they like to disagree (Hud: 118); guidance for those who want to follow God (Al-Nahl: 93) and put the desired person into His mercy (Al-Shura: 8).

Because of this similarity, the Koran invites all religious communities to seek common ground or what is commonly known as the sentence *'sawa'*.

The Purpose of Multicultural Education

According to Yaqin (2009, p. 10), multicultural education has the following objectives: a) Instilling awareness of diversity (Plurality), equality, humanity, justice, and democratic values needed by each individual or community group. Students are expected to be able to accept every difference that exists. So students can uphold human rights. b) Building a paradigm of inclusive diversity. An inclusive paradigm of diversity means more importance and application of religious values than just seeing and glorifying religious symbols. The paradigm of understanding socially active religion means that religion is not only a means of meeting personal spiritual needs. But the most important thing is to build togetherness and solidarity for all people through real social actions that can improve the welfare of humanity.

Based on the goals of multicultural education above, multicultural education seeks to invite education citizens to accept the diversity and differences that exist. Besides, multicultural education instills awareness of equality, justice, pluralism, nationality, race, ethnicity, language, tradition, respect for religion, desires to establish a balanced, harmonious, functional, and systematic order of life, and does not want the process of discrimination.

Cultivation of Multicultural Values

The process of inculcating Islamic religious values in building the multicultural character of students as conveyed by Donni A. Koesoema (2010, p.212): 1) Teach a good, justice and values; 2) Exemplary or *Uswah hasanah*; 3) Determine priorities; 4) Praxis priority; 5) Reflection. Characteristic behavior does base itself on the conscious act of the agent in carrying out values. Although they do not have a clear concept of the character values that have been carried out. One vital element in character education is teaching those values so that students are able and have a conceptual understanding of the values of behavioral guides that can be developed in developing their character.

Exemplary is indeed one of the classic things for the success of a character education goal, the teacher is the soul for character education itself because the teacher's character determines the color of the learner's personality. The exemplary character education indicates that there is a role model within educators that can be emulated by students so that what they understand about these values is indeed not something far from their lives, but is near them and they can find confirmation in educator behavior.

Priorities for the value of character education must be clearly and formulated. This priority must also be known by anyone who is directly related to educational institutions. First the elite of the school, teaching staff, administration, other employees, then introduced to students, parents, or guardians of students, and their performance is accountable to the public at large.

Verification of the above demands is how the school responds to violations of school policies, how sanctions are applied transparently so that they become institutionally praxis. The realization of the vision in school policy is one way to take responsibility for character education in public.

Reflection is a unique human conscious ability. With this conscious ability, humans can overcome themselves and improve their quality of life to become better. So, character education after going through the phases of action and praxis needs to be held a kind of deepening, reflection, to see to what extent educational institutions have succeeded or failed in carrying out character education. Successor failure then becomes a means to improve progress which is the experience itself, therefore it is necessary to see whether students after getting the opportunity to learn from experience can convey their reflections about these values and share them with their peers through interaction, discussion, and various collaborations in activities.

Various multicultural learning models

1. Moral Development Model
The moral development model was developed by Lawrence Kohlberg. Kohlberg concentrated on moral education with his various studies. His theory of the cognitive-developmental theory of moralization has roots in Jean Piaget's work, "The Moral Judgment of the Child ". Kohlberg concludes that morality represents a set of rational judgments and decisions that apply to every culture namely the principle of human welfare and justice. Human development occurs as a process of cognitive restructuring that takes place gradually according to certain rules, through three levels of moral reasoning. Moral development is a change in behavior that occurs in a child's life concerning procedures, habits, customs, or values standards that apply in social groups (J. Reimer, et. al., 1983, p. 43).

This moral development model encourages students to think actively about moral issues and in making moral decisions. Moral development according to this model is seen as the development of the level of thinking in making moral considerations, from a lower level to a higher level. With this theory of moral development, educators can help students learn the importance of knowing what is right and what is wrong, personally assessing what is right, and acting based on knowledge and respect. Moral reasoning does not promise behavioral change but is an individual's soul commitment and personal reflection on beliefs, values, beliefs, and principles.

2. Value Analysis Model

The value analysis model emphasizes the development of students' ability to think logically, by analyzing problems related to social values. When compared with the moral development model, one important difference between the two is that the value analysis model emphasizes more on the discussion of problems that contain social values. The most

important thing to consider in applying this value analysis model is how students can apply these moral values in their daily lives.

3. Value Clarification Model

The value clarification approach (emphasis clarification approach) emphasizes efforts to help students in assessing their feelings and actions, to improve their values. According to Rath et.al. (1966), clarification of values can be done by reminding relevant value systems found in a person. Students usually have a value system, if the value system is clarified, it can affect behavior both individually and in groups (Zubedi, 2005, p.23).

4. Integrative Learning Model

The integrative learning model is a conceptual learning model that is conceptually inductive based on the constructivist flow in terms of learning. According to the view of constructivism learning is an active process of learning subjects to reconstruct meaning by assimilating and connecting or learning the material with the understanding that is already owned (Sardiman, 2003, p.23).

5. Transformative Learning Model

Transformative learning is a concept or new substance but has become material for study in various fields, including education outside of school. This substance has even begun to emerge as the most widely discussed and researched theory in the field of adult education (Usman, 1993, p.93). Transformative learning is a unique, abstract, and ideal learning theory with a peak called critical reflection. In this connection, learning is understood as a process of giving new meaning to experience to direct future actions.

6. Holistic Learning Model

Holistic is a term that has the same root word as the whole. Holistic education is an educational philosophy that starts from the idea that an individual can find the identity, meaning, and purpose of life through his relationship with society, the environment, and human values such as compassion, unity, and peace (Sudrajat, 2008, p.47. In the realm of education, holistic education is an educational method that builds humanity as a whole and intact by developing all potentials that include social, emotional, intellectual, moral or character, creativity, and spiritual potential (Megawangi, 2005, p. 5-6).

Methodology

The method used to analyze the data in this study is descriptive, where the descriptive method is to analyze and present facts systemically so that they can be more easily understood and concluded. The conclusions given are always a clear factual basis so that everything can always be returned directly to the data obtained. There are two stages, namely data reduction and data presentation. Data reduction is the process of combining and uniforming all data collected into one form of a script (script) to be analyzed. The

results of the interview and the results of the documentation are converted into written form following their respective formats. Data reduction means summarising, choosing the main thing, focusing on the important things, and looking for patterns and themes. Data reduction has been clearly explained in the previous chapter so that this chapter will present data. The presentation of data is intended to make it easier for researchers to see the overall picture or certain parts of researches.

Discussion

Learning Islamic Religious Education in Internalizing Multicultural Values

Internalization of multicultural values in learning Islamic religious education at MTs Yasti through classroom learning (Intra curricular) and other activities that support the character-building process such as activities outside the classroom (Extracurricular), the method used is the method of teaching, *uswatun hasanah,* guidance and habituation as described below this:

Teach goodness, fairness, and values

To teach is to give an understanding of goodness, fairness, and value so that students understand what is meant by goodness, fairness, and value (Koesoema, 2010, p.212). One important element in character education is teaching the character's values, so students have a conceptual understanding of the values of behavioral guides in developing their characters such as religious character, tolerance, peace, love for the motherland, national spirit, social care, and Other character values as stated in curriculum 13 are 18 character values.

Internalization of multicultural values in learning Islamic education at MTs. Yasti was not only integrated with Islamic religious education but with all subjects. Besides being taught in class, the internalization of multicultural values is also taught in extracurricular activities. This Islamic educational institution continues to try to teach students about the values of goodness and invites to eliminate bad attitudes that exist in students.

Exemplary or Modelling

Exemplary Method is a method that shows models, deeds, or behavior that are worthy of imitation (modeling), both that take place through the creation of close social conditions between school personnel, educator behavior, and education personnel that reflect attitudes and behavior that uphold religious and moral values *karimah*, or indirectly through illustrations, in the form of exemplary stories or the media (Ramayulis, 2004, p. 33).

As has been done in MTs. Yasti that the concept of multicultural character development: First, exemplary, in this model the headmaster of madrasa along with their teachers and madrasa committees provide an example directly in social interaction, for example by behaving politely. Second, include moral values, spiritual in the delivery of subject matter. For example, *uswatun khasanah* in the class that is related to the character of Allah,

praying together, exemplifying to always smile, greet, greetings, use subtle language, and so forth.

Habituation

Habituation is an activity that is carried out repeatedly so that it becomes a person's habit of behaving, behaving, and thinking correctly. In habituating core experience, while the habit is something practiced (Ibnatul, 2013, p.1). The practice is carried out in MTs. Yasti as an educational institution that instills multicultural values, has a PEKAT program (brotherhood, unity, equality, peace, justice, harmony, openness, and tolerance). The PEKAT program is carried out routinely and involves committees, surrounding communities, government, security, and religious harmony forums. With the habituation method, students are accustomed to practicing the concepts of their religious teachings and moral values, both individually and in groups in daily life (Muhaimin, 2006, p. 135).

Guidance

The guidance method is the help given to students who face problems. By giving guidance students become directed at doing better activities, leading to positive things. Thus, the development of multicultural characters can be realized properly.

A teacher has a very important role in building a multicultural character. Provision of example, guidance, and habituation should always be carried out, with the hope that good behavior is implanted in students, such as being polite, respecting and respecting others, maintaining brotherhood and harmony, tolerance, and so forth. In addition to guidance in the classroom, a teacher can also build students' multicultural character through guidance outside the classroom, for example through extracurricular activities. In this case, extracurricular activities that support multicultural character development include drum band, karate, entrepreneurship, arts, sports, cooperatives, scouts, PMR, recitation practices, worship practices, and other activities. The cultivation of multicultural values is also carried out by utilizing learning media as a means to guide and stimulate students to love their fellow human beings. Such as video screenings of the Prophet's struggle, the example of the Messenger of Allah, commendable moral behavior, and films that teach the harmony of life. So, this will be used as a lesson and motivation for students. The explanation above can be illustrated in figure 1 below.
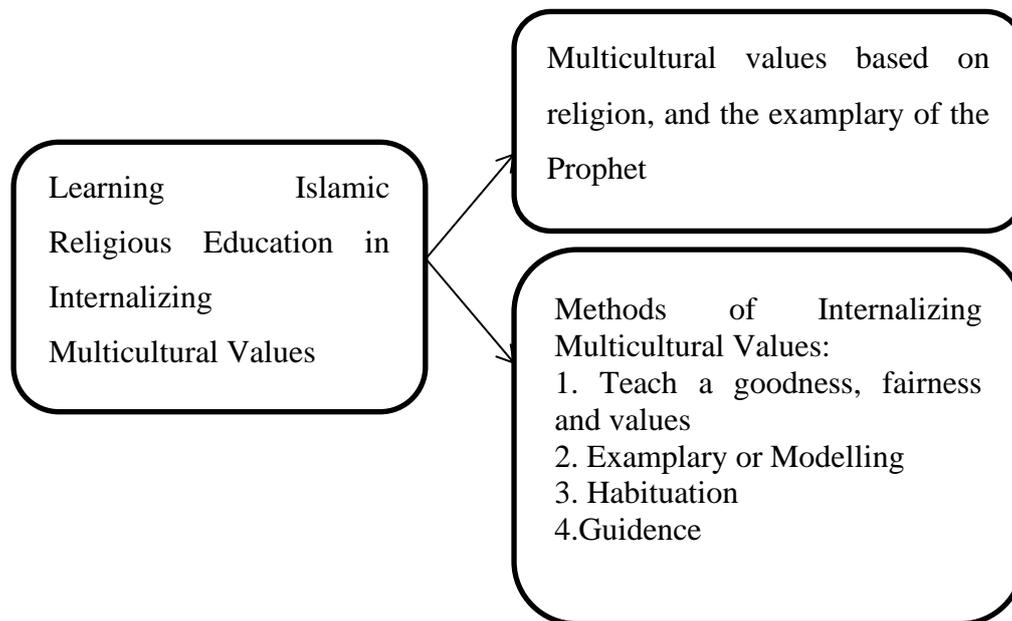
Learning Islamic Religious Education in Internalizing Multicultural Values

→ Multicultural values based on religion, and the examplary of the Prophet

→ Methods of Internalizing Multicultural Values:
1. Teach a goodness, fairness and values
2. Examplary or Modelling
3. Habituation
4. Guidence

Figure 1. Learning Islamic Religious Education in Internalizing Multicultural Values

Integration of Multicultural Values in Learning Islamic Religious Education

Integration of multicultural values in learning Islamic education that develops in MTs. Yasti will be explained as follows:

Inclusive Value

Implementation of education in MTs. Yasti tries to accommodate all the interests of students. As an educational institution that has diverse students, this institution continues to instill inclusive values in learning such as inviting students to foster sportsmanship in socializing and living together with other people or groups, familiarizing communication or deliberation in each common interest, recognizing that there are universal aspects that may be of positive value to other people or groups with different views, realizing that everyone has the potential for truth or has the same rights.

Inclusive theology contained in Islamic teachings adheres to moderate principles. Enforcement of the truth should be done by way of truth as well, not by way of violence. Willingness to respect other people or groups is a manifestation of moderate values (Abidin, 2013, p. 1274). He also conveyed the moderate characteristics in Islam as Zainuddin's notes included (1) *tawassuth* (taking the middle way); (2) *i'tidal* (straight and firm); (3) *tasamuh* (tolerance); (4) *tawazun* (balance); (5) *salam* (peace) (Zainuddin, 2010, p. 266).

Peace Value

Peace is building togetherness, harmony, brotherhood, maintaining unity, and peace. Peace can be achieved depending on the extent to which each individual has an awareness of the importance of mutual respect, respect, tolerance, and care for *ukhuwah*. To realize the peace of this Islamic educational institution has taught me how to overcome or resolve conflicts and hostilities that arise in MTs. Yasti Bengkayang. The value of peace (peace) is the ideals of all people who live in a heterogeneous society, stated that peace has three meanings namely peace as the absence of war, peace as a self-acting act of love, and peace as an absence of violence of evil, presence of justice.

Humanist Values

Humanist values are a recognition of the plurality, heterogeneity, and diversity of humans themselves. Diversity can be in the form of ideology, mindset, religion, paradigm, ethnicity, needs, economic level, and so on. Humans are social creatures who always need cooperation or help from others in meeting their needs. Thus everyone must respect the rights of others and must not impose personal interests on other people/groups such as putting the common interests first, considering the feelings of others, must not insult, help each other, recognize and respect human rights, develop an attitude of mutual love based on humanity, provide encouragement in bringing about tolerance, and others.

Fairness Value

Internalization of a fair attitude in MTs. Yasti has been exemplified by the teacher through good service without distinguishing cultural background, race, ethnicity, social status, economic status of students, giving equal opportunities to all students, promoting the truth, not discriminating, teaching honesty, sharing, not choosing friends, respecting oneself and others, increasing discipline, learning to be responsible, understanding the dignity and worth of each individual, being personally sensitive to the feelings of others, immediately apologizing if guilty, thinking about the effects of evil deeds before acting rashly and so forth.

Islamic doctrine on the value of equality and justice has been practiced by the Prophet in managing diversity in Medina society. When he first entered the city of Medina, the Prophet Muhammad made a written agreement popularly known as the Medina Charter. This Charter stipulates that all residents of Medina have the same status or equality in life. The value of equality and justice is contained in the Medina Charter in articles 16 and 46 "that the Jews who follow us will obtain the right of protection and equality without persecution and no one helps their enemies" (article 16). "That al-Aus Jews are their allies and themselves (souls) get what rights are available to the owner of this *shahifat* and get good treatment from the owner of this *shahifat*" (article 46) (Shihab, 2005, p. 150-152).

Mutual help

In several studies, it is mentioned that the values of humanity, togetherness, help, and peace are universal values that are needed by everyone in a plural society. As a dignified human being, Nimrod Aloni (1991, 13) mentioned three principles in humanity, namely: (1) autonomy, rationality, and respect for all people; (2) equality, confusion, and togetherness; and (3) commitment to helping everyone in developing their potential.

In getting used to helping and helping students, in MTs. Yasti starts from the smallest things such as lending school equipment to friends for those who need it, cleaning the class in turn, sharing food, participating in mutual assistance, donating friends affected by disaster through infaq Friday and other donation activities, helping friends who are struggling learn or understand lessons, scholarships from institutions to students who cannot afford, students converts, and students achievement.

The Value of Affection

Affection is a relationship between two or more people as sympathy or friendship. MTs. Yasti emphasizes affection in the midst of diverse cultural, ethnic, racial, linguistic, cultural backgrounds, social status, economic status, gender. With love, the differences do not make social hostility and conflict.

Diversity and difference must be framed with affection so that harmony and peace emerge. Compassion must be an external mechanism, especially in Muslim relations. As universal teaching, Islam teaches compassion to anyone, *ukhuwah Islamiah* (brotherhood of fellow Muslims) *ukhuwah Wathaniyah* (brotherhood of fellow countrymen and water compatriots), *ukhuwah 'ubudiyah* (brotherhood in worship), *ukhuwah insaniyah* and *ukhuwah basyariyah* (brotherhood of fellow countrymen and water compatriots).

Forgiving

Through the door of forgiveness, everyone can open the barrier of separation, broken relationships, hostility, strife, and clash. Eliminate bad prejudice, avoid fights, respect differences of opinion, give the door of forgiveness, and pray for the good of those who have done wrong. The noble nature to forgive the mistakes of others is contained in the hadith of the Prophet Muhammad "do not believe you all, unless you love your brother as you love yourself". This is what has always been taught, practiced, familiarized in these two Islamic institutions so that they are entrenched in students (Triyanto, et. al. 2020, p. 471).

The content of multicultural values in Islamic religious education learning as explained above should be entrenched and become a multicultural attitude of students in respecting diversity. To maintain harmony as conveyed by Umi Sumbulah (et. al. 2013, p.195) must build a pattern of harmony through 1) dialogue and cooperation, 2) repay crime with goodness, 3) increase regional approach, 4) social cooperation and health services, 5)

performing arts, 6) respecting people's beliefs others, 7) prayer together. The explanation above can be illustrated in figure 2 below.
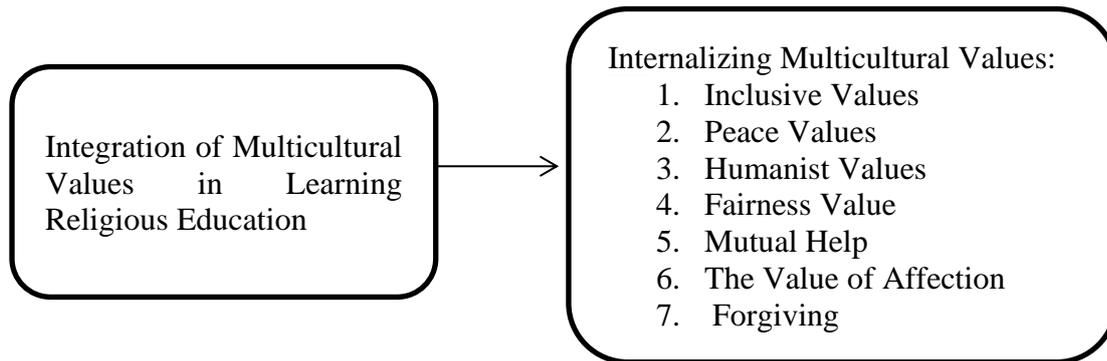
Integration of Multicultural Values in Learning Religious Education

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Internalizing Multicultural Values:
1. Inclusive Values
2. Peace Values
3. Humanist Values
4. Fairness Value
5. Mutual Help
6. The Value of Affection
7. Forgiving

Figure 2. Integration of Multicultural Values in Learning Islamic Religious Education

Conclusion

Internalization of multicultural values in the learning of Islamic religious education in MTs. Yasti is teaching the basics of religious knowledge and multicultural values in shaping good character or social interaction attitudes as a predictor of the teachings of Islam *rahmatan lil alamin* by 1) upholding the principles of democracy, equality, and justice; 2) oriented to humanity, togetherness, and peace; 3) have an attitude of acknowledging and accepting and valuing diversity. Method of planting multicultural values in MTs. Yasti is to teach, for example, guidance and habituation. While the values that develop in MTs. Yasti is inclusive values, humanism, peace, tolerance, mutual help, solidarity, compassion, forgiveness, justice, and others.

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