The Implementation of Multicultural Values in Arabic Learning

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ARTICLE INFO	ABSTRACT
	The purpose of this study is to describe and analyze multicultural values in Arabic language learning in *Madrasah* (school) and what are the obstacles for educators in undergoing multiculturalism. The method used in this research is qualitative, with a field research study done in a detailed, intensive, and profound way on the object under investigation. The results of this study explain that the implementation of multicultural values in Arabic lessons in *Madrasah* has the values of democracy, humanism, and tolerance so that students can learn Arabic among their friends without the need to look at ethnicity, race, or culture. The challenges and obstacles in carrying out multiculturalism are the adaptation of students to the introduction of the learning environment, the understanding of which has not led to the value of diversity. With multicultural values, tolerance and mutual respect create a conducive and fun learning atmosphere so that learning Arabic does not become a realm of fear for students
Keyword	Arabic Learning; *Madrasah*; Multicultural Values

مستخلص البحث

تهدف هذه الدراسة إلى وصف وتحليل القيم متعددة الثقافات في تعلم اللغة العربية في المدارس الدينية وما هي العقبات التي يواجهها المعلمون في الخضوع للتعددية الثقافية. الطريقة المستخدمة في هذا البحث هي الطريقة النوعية ، حيث يتم إجراء دراسة بحثية ميدانية بطريقة مفصلة ومكثفة وعميقة نحو موضوع البحث. توضح نتائج هذه الدراسة أن تطبيق قيم التعددية الثقافية في دروس اللغة العربية في المدارس الدينية يحمل قيم الديمقراطية والإنسانية والتسامح حتى يتمكن الطلاب من تعلم اللغة العربية بين أصدقائهم دون الحاجة إلى النظر إلى العرق أو العرق أو الثقافة. تتمثل التحديات والعقبات في تنفيذ التعددية الثقافية في تكيف الطلاب مع إدخال بيئة التعلم ، والتي لم يؤد فهمها إلى قيمة التنوع. مع القيم متعددة الثقافات ، يخلق التسامح والاحترام المتبادل جوًا تعليميًا موائًا وممتعًا حتى لا يصبح تعلم اللغة العربية عالمًا من الخوف لدى الطلاب.

دبلجة; الفيديو; تأثير; مهارة الكلام.	**كلمات أساسية**

INTRODUCTION

Indonesia is rich in ethnicity, culture, race, religion, and ethnicity (Hoon, 2006; Mackerras, 2003). The abundance of wealth has made Indonesia called a multicultural society. Multiculturalism has become a hot topic of discussion lately (Reddy & van Dam, 2020). Whether it is in academics, researchers, and even the government as a step for program planning crews and various policy-making in government. Multiculturalism is an ideology that upholds cultural differences (Fylkesnes, 2018; Shin, 2019) or a belief that recognizes and encourages the realization of pluralism or cultural diversity as a style of social life (Palili, 2018). In general, multiculturalism is a world view implemented in policies regarding the willingness to accept other groups equally as a unit regardless of differences in race, religion, social, ethnicity, gender, and culture (Bashori, 2020). The amount of diversity owned triggers new problems, namely problems in managing the heterogeneous variety of traditions. This problem can arise from various aspects of education, political science, culture, society, and economic.

Madrasah is one of the formal institutions of religious education that has a significant role and responsibility in implementing the values of multicultural education. Indirectly it is responsible for teaching the character of students with multicultural values, especially in fostering mutual understanding and respect for ethnic diversity, especially in Indonesia, which is rich in diversity in all aspects. The existence of culture in widespread technological and communication advances seems to be disappearing (Rahmiati et al., 2021). Many people who do not care about cultural preservation (Ladson-Billings, 2021) have even emerged who are very enthusiastic about eliminating local traditions and culture. Indifference to traditional protection (Bear et al., 2021), the weakening of the spirit in cultural preservation and an attitude that always feel right regardless of the existing diversity will lead to the depletion of tolerance, fairness, democracy, and mutual respect for one another in multicultural education.

Even more surprising, some groups advocate following a foreign culture so as to leave the culture that has been inherent since birth. Multicultural education aims to create a sociopolitical concept (Cha et al., 2020; Jamaluddin, 2020). This sociopolitical concept allows individuals to explore and develop their identity and reciprocal relationships that will create positive attitudes. As a nation born with multicultural cultures, religions, ethnicities, races, and many more, Indonesia takes multicultural policies (Latif & Hafid, 2021). The hope is that multiculturalism education is implemented at every level of education (Torres et al., 2021). The implementation of multiculturalism education must also collaborate with various community organizations (Nakaya, 2018) as an implementation step, so that mutual respect, mutual respect, and differences between different ethnic groups, languages, races, ethnicities, and religions are

embedded. Implementing multicultural values in education is in line with the National Education System Law no. 20 of 2003 (Khunaifi & Matlani, 2019).

There are at least five things that must be in the preparation of multicultural-based textbooks, namely the integration of content or content to be taught, knowledge construction, reduction of prejudice, equal education, and empowerment of school culture and social structure (Hermawan, 2020). The education system in schools has a comprehensive scope, so the integration of multicultural values is in the curriculum content used as teaching materials (Sabtaningrum et al., 2020). Arabic teaching materials in Madrasah must include these five dimensions. However, they are translated into several components of knowledge and values that must be included in each textbook (Pinto et al., 2012), including democratic values, tolerance, fairness, tolerance, moderation, and many others. As an international language, Arabic must also be studied and understood like other international languages. Learning Arabic is not only about the linguistic context but also about the culture of the community that uses the vocabulary. This is where the role of madrasah and educators is to be able to keep students from forgetting their own national culture as an identity (Tinus et al., 2021) and the diversity in which they come from, and the most important thing is how students can accept all the diversity that exists. One of thel anticipatory steps that can be taken is to introduce students to diverse cultural values (Chung et al., 2020; Hossain, 2019). With this ready step, it is hoped that the Arabic language learning process will not only be limited to introducing Arabic culture to students but it will also indirectly provide students with an understanding of the cultural diversity of the archipelago. In addition, participants will also foster a positive attitude in students in a social environment by understanding and tolerating all existing diversity.

Education is an urgent matter and an essential need (Abidin, 2021) for every individual (Chang et al., 2021). The diversity that lies behind the existence of multicultural education. The role of multiculturalism education can only be understood by the philosophy of life (Barton & Ho, 2020) and social facts (Verma, 2021), which will later follow other disciplines with the aim that in the history of multicultural education, it remains in a corridor that is not opposite. With the fundamental values of multiculturalism, multicultural education in Indonesia implements caring and understanding towards minorities or groups. Students are given the same opportunity in multicultural education to be tolerant (Abdiyah, 2021) so that no one is sacrificed for reasons of unity. Students are also allowed to see, pay attention and show a supportive attitude to one or several cultures.

From some problems above, researcher is interested in knowing how to implement multicultural values in Arabic learning, also considering that the content of multicultural values in Arabic subjects is significant, as well as to find

out the obstacles or obstacles experienced by educators in implementing multicultural values in learning Arabic.

METHOD

The method used is qualitative research (Creswell, 2007, 2014; Creswell & Creswell, 2018). Qualitative research is a type of research whose findings are not obtained through statistical procedures (Akhtar-Danesh, 2008; Allegrante, 2018); however, the researcher tries to understand and interpret the meaning of an event in a particular situation according to the researcher's perspective. This research is field research. The data analysis technique used is content analysis and descriptive analysis by collecting data and interpreting the data obtained. Before conducting the interviews, the researcher had prepared interview guide sheets, questioner, checklists and recording devices for documentation as evidence of the implementation of this research. Descriptive analysis is carried out through interviews or oral tests to participants and also directly participates in observing things to be investigated in the research field. The data collection technique is by observing and surveying Arabic language subject educators to identify the implementation of cultural values in Arabic learning.

RESULTS & DISCUSSION

According to Dawam (2006), multicultural education is an educational strategy that is used in all kinds of subjects by using the cultural diversity that exists in students, be it differences in language, ethnicity, religion, gender, or social status, to make learning effective and efficient (Hakim, 2018). Another opinion says that multicultural education is a process in which there is the inculcation of a way of life of respect, and tolerance, for cultural diversity that exists in a heterogeneous society (Suri & Chandra, 2021). Multicultural education has several characteristics: learning to live in differences (Anas et al., 2021), building mutual trust (Huda et al., 2021), mutual understanding, and respect. The urgent thing that needs to be known and understood to make the concept of multicultural education is to understand the fundamental values that exist in the idea of multiculturalism (El-Hani & Mortimer, 2007; Muliadi, 1970; Portera, 2008).

Based on the research that has been done on the implementation of multicultural educational values in learning Arabic. The results of observations obtained from observations based on the answers to the questions given to educators of Arabic subjects can be seen through the following diagram
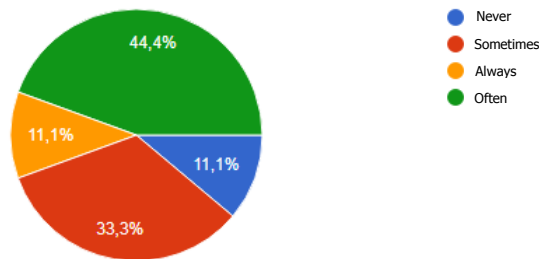
presentation:

Figure 1. About question do you as educators teach about the values of culturalism in learning Arabic?

From Figure 1 it can be seen that educators of Arabic subjects carrying out learning also teach multicultural values. Based on the research, it was found that 44.4% of educators who always carried out multicultural education in learning Arabic and educators who sometimes carried out multicultural education in learning Arabic was 33.3%. Meanwhile, there is the same percentage of 11.1% of educators who often do multicultural education and 11.1% of educators who have never done multicultural education in learning Arabic. It can be seen that the majority of educators provide multicultural education during classroom learning. Being in Indonesia with cultural diversity encourages educators to condition students in the classroom so that they can understand and appreciate the differences created in the student environment. Instilling attitudes of tolerance and mutual respect is the first step that educators can take to prevent discrimination against each other's students. This kind of thing can be instilled in every student by providing an explanation in the form of the importance of mutual respect, respect and tolerance among others. Moreover, researcher has been hinted as one body, if one of them is injured, the others will feel the same way. After researcher provides an understanding in the form of knowledge about it, researcher practices it or give an example of attitude later on over time the students will imitate what researcher has done and finally they will get used to being good in the form of mutual respect, tolerance and respect for differences that have existed before and etc.
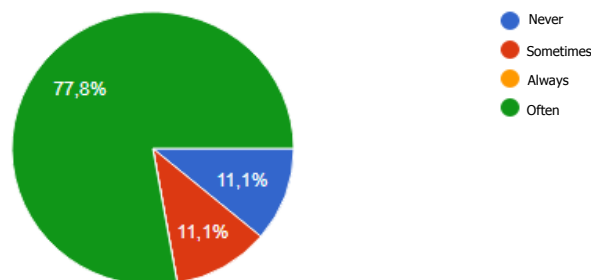

Figure 2. About question do you treat students fairly without discriminating against SARA?

Furthermore, the Figure 2 is a picture of educators treating students fairly without distinguishing SARA. It can be seen from the chart above that as many as 77.8% of educators are always fair in class to all students regardless of ethnicity, customs, race, and religion of students. And there is also the same percentage, namely 11.1% for educators who sometimes treat students fairly and never do justice to students during classroom learning and 0% for educators who often treat students relatively in education. The percentage of 77.8% is enormous. It dominates the rate for educators who are fair to all students without distinguishing SARA during class learning. It can be seen that most educators have implemented the application of multicultural education values in learning Arabic. Indirectly, researcher also provides examples for students to implement multicultural values in dealing with the existing diversity.

There is a simple way to teach students to appreciate differences, such as: be a concrete example for students. Because a child is a copier for his/her parents. So, a child learns from real examples. Before a child learns from anything else, teaching children how to appreciate differences, of course, needs to start with the parents first. It has been a good example for children. And then teachers introduce differences since childhood. One of the important keys in teaching children tolerance and respect for differences is to have two-way communication. Since childhood, a child needs to understand that different is common. Different from people is not wrong. After all, basically everyone will indeed not be the same. Even for identical twins, it must have differences. The difference here, of course, is also in a variety of senses, different skin colors, different voices, different heights, or other differences.
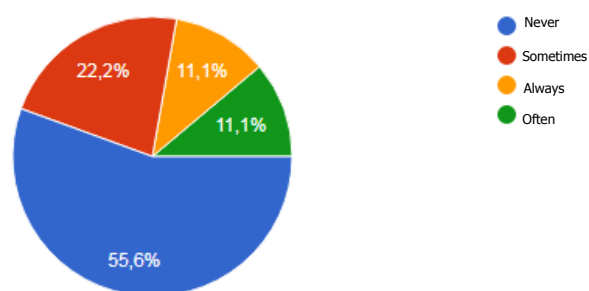

Figure 3. About question has there ever been a conflict between students and students or between students and teachers due to different ethnicities and different religions?

The Figure 3 illustrates the atmosphere of the learning class in Arabic learning between students and other students who have diversity and also between students and educators with different backgrounds. It is proven that there has never been a conflict between students and students or between students and teachers due to other ethnicities and different religions with a percentage of 55.6%. And as much as 22.2% percentage stated that there was

a conflict between students and students or between students and teachers due to different ethnicities and religions. Furthermore, there is a percentage of 11.1%, which states that there is a conflict between students and students or between students and teachers due to different ethnicities and different religions. The achievement of multicultural educational values in Arabic learning can be seen from the very dominating and huge percentage, namely 55.6%, which means that educators and students understand diversity amid a heterogeneous environment. This relationship between teachers and students can be a positive interdependent and vice versa. So, it takes control and management from educators. The achievement of these values also cannot be separated from the role of teachers as educators and their parents in raising students' awareness about the importance of respecting each other and avoiding the emergence of debates from various aspects they have. Although there will be bad possibilities that can occur, in the form of conflicts between them and can divide the brotherhood that has been cultivated before.
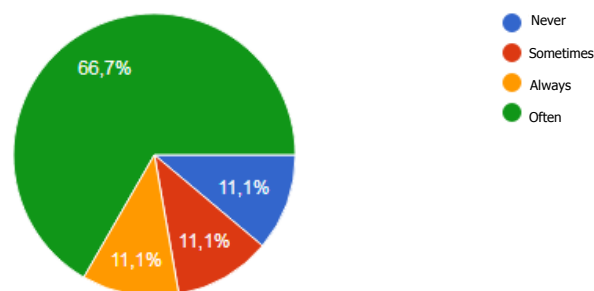

Figure 4. About question does the school hold activities in order to build tolerance for diversity?

The Figure 4 is an illustration of the efforts of the school in holding activities to build tolerance for diversity. It can be seen together that 66.7% is the percentage of the school always carry out activities to build tolerance for diversity, and the remaining 11.1% of schools that sometimes hold activities to build tolerance for diversity and at the exact percentage figure as much as 11.1% of schools that often have moved to make tolerance of diversity and 11.1% also the percentage for schools that hold activities to build tolerance for diversity regularly. From the graph above, it can be seen that the school has also implemented the values of implementing multiculturalism education in the school environment as an effort to foster tolerance towards diversity in the school environment.

The values instilled by educators in growing the importance of multiculturalism in learning Arabic include the value of democracy. The meaning of democracy for Indonesia, which is rich in diversity, is a unifier of the existing diversity to achieve common goals, both in community organizations, the nation,

and the state. Implementing the democratic attitude of multiculturalism education in Arabic language learning is carried out by educators providing equal opportunities or rights to all students to express opinions in small discussion groups without distinguishing race, religion, ethnicity, or customs. Educators offer equal opportunities to students who want to give ideas, answer questions and do assignments. When there are questions to work on the blackboard, educators do not discriminate between students who will complete the questions, as well as on the opportunity to ask educators not to distinguish between students in asking questions.

The following implementation of multicultural values is the value of tolerance. In learning Arabic, an implicit tolerance of patience can be implemented through equal distribution of questions to all students regardless of their intelligence or social level. If there are students in the class whose level of Arabic language proficiency is still low, and they do not even know and understand the learning material, educators and teachers can give a special treatment. Not only that, if it is found that there are students who are not focused, then as educators, the teacher reprimands them politely and kindly. This is nothing but an effort that aims to make students able to imitate what is exemplified by educators if there are friends who make mistakes.

Communicative value is also one of the multicultural values implemented in learning Arabic. Educators develop the communicative value in learning Arabic with a communicative approach. During learning, the teacher provides material communicatively or through questions and answers with students. In carrying out learning, educators always prepare contemporary questions related to the material being taught. The pattern of habituation of communication stimulates students to express their opinions well and build good social networking with other students.

In addition, the implementation of Arabic learning also fosters an attitude of humanism which is a democratic attitude to life that emphasizes that humans have the right and responsibility to give meaning to their own lives. In learning Arabic, the implementation of humanist values is carried out in a parallel method with Ki Hajar Dewantara's humanist thinking, respects the freedom of students (Umam & Syamsiyah, 2020) at the same time providing creative space to grow and develop according to their nature, including through active learning methods that bring students to take non-monotonous actions by only listening but also doing various activities such as finding, processing, and utilizing information. Through implementing humanist values in Arabic learning, students gain experience in doing things, observing things, and carrying out independent discussions with other students.

In the process of growing and implementing values that understand

multicultural diversity, it does not run smoothly, one of which is the difficulty of natural learners to equate opinions during discussions because they still distinguish elements of SARA. This cannot be entirely the fault of the students because of the mindset or mindset that has been patterned indirectly from childhood by looking at the habits that occur in the surrounding environment. This also triggers the next obstacle, namely the lack of cooperation between students in learning because of the minimal ability to respect diversity and the lack of socialization from the family and school environment about the importance of tolerance in variety.

CONCLUSIONS

Multicultural education is an education that profoundly instills an attitude of tolerance in the various existing diversity. As an educator, the teacher has a vital role in planting and growing the values of multiculturalism education in learning. From the research results, it can be concluded that most educators and schools have made efforts to foster attitudes that accept diversity. It can also be supposed that the efforts made to implement the values of multiculturalism education in Arabic language learning, in particular, it has been applied well, evidenced by the minimum percentage of conflict between educators and students, as well as students with each other. In the implementation of multiculturalism educational values, obstacles are also found, namely, not all of the students could implement multicultural education with tolerance for diversity, which is indicated by the presence of a percentage of several percent for conflicts that occurred in Arabic learning, although this does not always happen. Finally, the implementation of the values of multicultural education in learning Arabic is realized well to produce a conducive learning atmosphere.

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