Developing Multicultural Education Models in Multi-Ethnic Schools through Social Studies Learning

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Abstract

Indonesia is a pluralistic society consisting of various ethnicities and religions. Respect for diversity is considered essential in a pluralistic society. In this context, multicultural education in schools is one of government's initiatives to increase the understanding of the diversity of society in Indonesia through education. This can reduce some common conflicts, such as ethnic, racial, and religious conflicts. Multicultural education can teach students from the start how to respect differences and diversity. This study investigated the implementation of a multicultural education model in a multi-ethnic school, the Sultan Iskandar Muda Foundation School, Medan, through social studies learning to improve multicultural attitudes among junior high school students. The participants in this study were school students, social studies teachers, school principals, and civil servants belonging to different ethnic groups. This study used qualitative research with an ethnographic approach in the classroom. The results of this study reveal that multicultural education aims to provide equality for all students. In particular, multicultural education is an approach to school (educational) reform designed to achieve educational equality for students from diverse racial, ethnic, cultural, social, and linguistic groups with learning innovations in them.

Keywords: Multicultural Education, Development of Learning Media, Teachers, Students and School Equipment, Multi-Ethnic Schools, Diversity

Introduction

Multiculturalism can be defined as a notion that legitimizes cultural diversity. Understanding multiculturism accentuates the strength of the principles of equality and recognition (Ana, 2018). A country's success with regard to instilling multicultural education is indicated by the existence of multicultural concepts in its laws, rules, and basic principles. Philosophically, Indonesia was founded on diverse conceptions of religion, culture, ethnicity, race, identity, islands, and geographical places, which are examples of philosophical values (Jayadi et al., 2022). Reinforcing the multicultural education model in schools is essential.

Therefore, multicultural understanding should be applied as early as possible throughout the nation's generation. Multicultural education teaches the importance of cultural variety in light of demographic and cultural shifts that emerge persistently (Aragon, 2001). Banks (2020) added that multicultural education is a set of beliefs and explanations that investigate and evaluate the impact of cultural and ethnic variety on how people live their lives, interact with others, form their personal identities, and have access to education.

Education refers to the process of developing and maturing attitudes and behaviors of a person or a group of individuals through different educational, teaching, and training opportunities. Multicultural education comprises the study of diversity or plurality of cultures and life behaviors that acknowledge and respect differences and diversity (Brandt, 1994). Furthermore, Rosyada (2014) emphasized that multicultural education programs are not exclusively focused on the issues of race, religion, and culture but also consolidate intercultural education. Curriculum revision still has certain difficulties in reflecting regional specialties and the lack of variety in the groups that participate in the revision process (Sung & Choi, 2022)

Taryana (2018) remarked that education should improve students' capacity for amicable dispute resolution without resorting to violent measures. Concerning this, Sultan Iskandar Muda Foundation School (Yayasan Perguruan Sultan Iskandar Muda, YPSIM), located in Medan, North Sumatra, Indonesia, has adopted a multicultural education. Medan is already well-known for the diversity of cultures and ethnic groups that have lived together since ancient times. A harmonious life exists between the native ethnicities of Medan and foreign ethnic groups who also reside in Medan (Prayoga et al., 2021). Medan is one of Indonesian cities with a large population (Saputra et al., 2019). One of the applications of multiculturalism in Medan is through the education sector at the YPSIM, which aims to change the perspective of differences and eliminate ethnocentrism among the community. In 1987, there was a large riot in Medan, which caused many public facilities to be damaged and abandoned. The riots were caused by misunderstandings that occurred between the indigenous people in Medan (Malays, Bataks) and immigrant communities (Chinese) (Jayusman et al., 2020). Several schools with different students and ethnic groups were forced to close to avoid mass riots, namely, the refusal to accept that the indigenous people of Medan city mixed with immigrants. Education observers have accomplished numerous feats ever since. For instance, Tan (2006) established YPSIM in Medan in 1989. YPSIM's establishment has been regarded as the catalyst for national integration to shape a generation of people full of tolerance and acceptance. The presence of YPSIM has helped build harmonization between people of different ethnic groups. YPSIM founders always believed and taught that there was no difference between different individuals regardless of their backgrounds. The school was founded by Sofyan Tan, who belonged to a family of Chinese immigrants. This school does not have a special place for students who belong to the same ethnicity as its founder. Contrasting attitudes and behaviors were reported in other institutions by a few previous studies related to the history and implementation of multicultural education at government schools (Cho, 2017; Shapira et al., 2020; Seeberg & Minick, 2012). However, in this study, the researcher found a research gap by investigating the aspects studied, namely, the phenomenon of assimilation in schools in Medan in undertaking multicultural education assessed in regard to the school culture and habits involving multi-religious, multi-ethnic, and multicultural education. This is evidenced by YPSIM receiving an award as one of the peace-making organizations in the field of education in 2018 given by the Ministry of Education and Technology Research. Furthermore, YPSIM also received an award for the best school in the process of caring for education in 2014, which was given by the Ministry of Education and

Culture in Central Jakarta. Therefore, the YPSIM is concerned and focused on implementing the concept of a multicultural education between students and teachers.

Theoretically, the blending of multicultural values is obtained through habits that become culture. This blending is done repeatedly and in accordance with the statement of Pierre Bourdieu in his theory of *habitus*, that is, a system involving a combination of objective structure and personal history, a long-lasting and changing disposition that serves as a generative basis for objectively structured and integrated practices; for example, if a student is gradually given an understanding of how to behave, tolerate, respect others, then, over time it becomes a habit that will gradually continue to be practiced in the future. Another type of good citizen that requires recognition in the global and digital age is the one with a humanistic orientation, that is, one who greatly values life, nature, and security and   therefore   refrains from   applying   legal,   biological,   nuclear,   chemical,   biochemical, and technological knowledge in causing overt or covert destructions of life, nature, and properties or committing cybercrimes, but rather applies them for the betterment of life and nature (Obiagu, 2019). Existing empirical social facts show that as a multicultural society, the Indonesian nation is faced with numerous local and global challenges. The "tug-of-war" between ethnicity values at the local level and cosmopolitan values at the global level, if not managed properly, will cause disharmony and damage the integrity and unity of the nation. For this reason, multicultural education is the right answer to be applied in the educational process, in both public and private schools. In the end, with this multicultural education, it is hoped that the educational process truly reflects the life of a multicultural society, so that it can create a new generation that is open to differences.

Research Questions

This study focused on the primary issues related to implementing the multicultural education at the Sultan Iskandar Muda Foundation School (Yayasan Perguruan Sultan Iskandar Muda, YPSIM) in Medan. Thus, the primary research question was how the process of implementing and developing multicultural education at YPSIM accomplished through several approaches, strategies, and learning media in the classroom in social studies subjects.

Literature Review

The Interconnection Process to Education

Education is the collective term for any deliberate efforts to persuade others—individuals, organizations, or communities—to do or behave in a certain way (Notoadmojo, S.K.M., 2018). Education consists of formal and non-formal education conceived as elementary school education, secondary education, and higher education, which make up a systematic, tier-based educational route (Prihatin, 2009). Learning is one of the crucial urgencies to be researched (Salimova & Sabitova, 2019). Education can bring a substance of peace to the environment and the country (Riyani et al., 2021).

There are three elements of education: (1) The goal of education and educators is input; (2) A process is a planned attempt to influence people; (3) Output relates to behavior or what is anticipated. The goal of Indonesian education is to create a learning environment and educational process that can inspire students to actively pursue their potential for religious and spiritual strength, self-control, personality, intelligence, noble character, and skills required by themselves, society, the nation, and the state (Permana, 2018)

By supporting national plurality, religious freedom, and human rights, education is governed democratically, equitably, and without bias. The delivery of education depends on

the needs of the local community essence of religion, social, culture, aspirations, and community potential as the embodiment of education from, by, and for the community (Nasional, 2003). Most notable studies on multicultural education pertinent to the current study are Dewantara et al. (2019), Misbah et al. (2020), Husni (2020), and Dewi (2021). In addition, there is an understanding related to formal education in Indonesian Law Number 9 of 2009. Formal education is a structured and tiered educational path consisting of primary, secondary, and higher education (Ismawati, 2020).
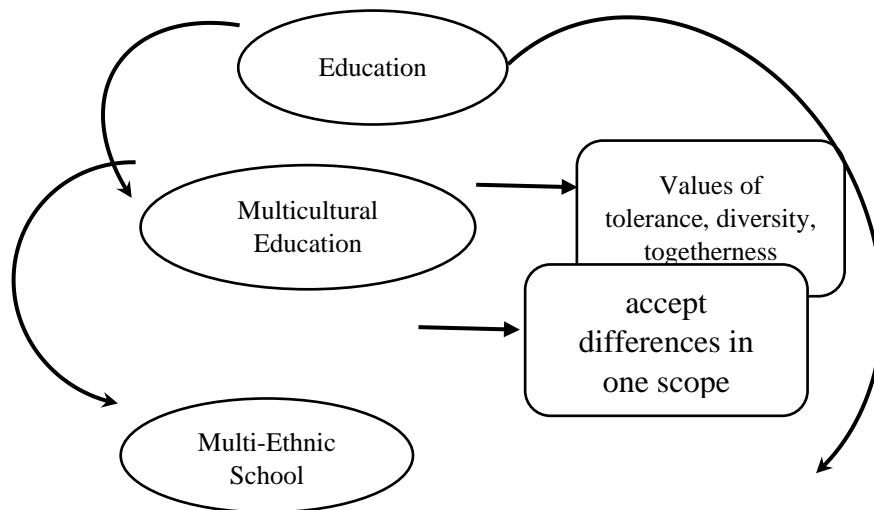

Figure 1 *Theoretical Framework*

Interconnection in Multiculturalism

The concept of multiculturalism involves multicultural diversity in the living environment of particular individuals or groups through ethnicity, race, religion, language, customs, and other characteristics of cultures of various ethnic communities. For instance, Hofstede (2018) asserted that to understand the present and future behavior of people from different cultures, it is necessary to understand their origins. Multicultural education was discussed for the first time in America and Western European countries in 1960 by a movement that demanded attention to civil rights.

The main objective of this movement was to reduce discriminatory practices in workplace and educational institutions, which were performed by the majority against minority groups. During that period, in America and Western European countries, only one culture was well-known within the society, namely, the white Christian culture. Other groups in society were classified as minorities, with restrictions imposed on their rights (Wasino, 2018)

The prime goal of different stages of multicultural education is to value cultural differences. All students can pursue the exact education access, regardless of their race, ethnicity, disability, gender, social class, and sexual orientation. There are four methods of cultural education, namely, the contribution method, the enrichment method, the transformative method, and the method of decision-making and social action. Multicultural education starts from the politics of education through the laws and government regulations. Socialization and enculturation involve developing a system in schools that respects differences, and the teachers and educators should develop teaching materials that enrich the understanding of multiculturalism in the context of instruction (Marzali, 2014).

The Acculturation of Multi-Ethnicity at Schools

Schools are formal educational institutions consisting of primary, secondary, and upper levels. The term "acculturation" in the school context originated from the New Order era, when schools in Indonesia mostly had Chinese-descent students. These conditions urged the government to issue a regulation, namely, Presidential Instruction Cabinet No. 37/U/In/G/1967, which functioned to establish the government project called Special Project at National School (Sekolah Nasional Proyek Khusus, SNPK). This project aimed forstudents of other ethnicities to mingle with students of indigenous Indonesian descent (Nasution et al., 2021). Based on the literature review, the application of multicultural learning is more theoretically reviewed, and no further test has been conducted. The developed in this study is an action in the form of internal interaction and communication of students from different cultures. Semarang and Medan were chosen because of their history as metropolitan cities and because they have a lengthy multicultural journey, namely, inter-ethnic migration before the colonial period until now, with many residents of different ethnicities, either the natives or foreign ethnics.

Methods

The researcher gathered in-depth data related to multicultural education at the YPSIM. A qualitative methodology was adopted because the researcher wanted to discover the hidden phenomenon in the minds of teachers and students. Cresweell (2014) defined qualitative research as a type of research that understands the meaning of several individuals or groups of people who interact with each other. According to Bogdan and Taylor, qualitative methods are research techniques that result in descriptive data from people's written or spoken words and observable behavior (Moleong, 2018)This study uses qualitative research with an ethnographic approach in the classroom. The researcher used an ethnographic approach in the classroom. The term "classroom ethnographic approach" was introduced by Martyn Hammersley in a book entitled *Classroom Ethnography (Modern Educational Thought)* in 1980 (Hammersley & Atkinson, 1983). In simple terms, the understanding of the classroom ethnography approach is defined as a learning strategy by including and optimizing all the differences in the potential of classrooms, schools, and society as media and learning resources.

Classroom ethnography refers to the application of ethnographic and sociolinguistic research methods or discourse analytics to study behavior, activities, interactions, and discourses in formal and semi-formal educational settings such as school classrooms, adult education programs, and child care centers. In contrast to the quantitative approach to classroom research, classroom ethnography emphasizes the sociocultural nature of the teaching and learning process, incorporates participants' perspectives on their own behavior, and offers a holistic analysis that is sensitive to the level of context in which interactions and classrooms exist.

Given the emphasis between general ethnography and in-class ethnographic research it is most appropriate to do in-class ethnographic research conducted in early classrooms, where teachers and students participate together throughout the day, in a variety of activity settings, dealing with a variety of subjects - conditions that are more analogous to the intimacy of acquaintance and common horizons in everyday life found in naturally occurring small communities. In the classrooms of the Sultan Iskandar Muda Medan College Foundation junior high school where only one subject is taught and students meet as a class for one period of instruction and then move on to other classes, the analogy is with daily life in small communities such as villages. it is looser, and perhaps less appropriate, to regard such

classrooms as ethnographically spirited places of learning. So that research with an ethnographic approach in the classroom can provide answers related to the multicultural education applied in multi-ethnic schools in Medan.

Participants

The primary informants consisted of students and social studies teachers in the class. These informants were initial data sources, namely, data sources that directly provided data to data collectors (Sugiyono, 2019). The researcher used a purposive sampling technique for selecting research informants. The selected informants were the ones who were considered qualified to answer the study problem. The selection of these participants was based on the ethnic differences of each student. Based on these considerations, the informants of class 8 students were as follows: five (Islam, Christianity, Protestantism, Buddhism, and Hinduism), one social studies teacher (Christianity), and one headmaster (Islam). Furthermore, seven supporting informants (religious teacher, foster child coordinator, and foundation associate) from different ethnic backgrounds were also selected. Supporting informants were used as a basis for considering the knowledge communicated both formally and non-formally (Rijali, 2019).Research informants taken by researchers during the research process in the field. The informants consisted of 14 people who had links with YPSIM, namely the Principal 1 IPS teacher 1 Religion teacher 5 Foundation Assistants 1 Foster Children Coordinator 1 and 7 students in class VIII-A who had different religious backgrounds. Of the 40 students in the research class, 7 people were chosen to represent multiculturalism by looking at differences in ethnicity and religion.

The Middle School Principal who is directly involved in leading the Sultan Iskandar Muda Middle School and is expected to be able to provide information about multiculturalism and the teacher selection process when accepted to become a teacher at the Sultan Iskandar Muda Middle School and then several annual programs and programs designed for the progress of the school as well as the process of establishing and preparation of learning devices. Teachers and staff at the Sultan Iskandar Muda School as part of carrying out the curriculum and implementation of multicultural activities and asking questions regarding the learning process given in class and the reactions and responses of students during the learning process. Students as actors in multiculturalism in the classroom and see the values that are reflected in the patterns of behavior that they carry out and see interactions made with peers and responses to teachers who give lessons

Table 1 *Primary Informants*

Number	Name	Gender	Religion	Ethnic	Informant Category
1	Listiani	F	I	M	Headmaster
2	Abet Nego T.B	M	Ch	N	Social study teacher
3	Wira Charvina	F	I	J	Student
4	Putri Oktavianti	F	Ch	T	Student
5	Elly Charolin	F	B	C	Student
6	I Gede Tishwaran	M	H	B	Student
7	Nicholas M	M	C	K	Student

Table 2 *Supporting Informant*

Number	Name	Gender	Religion	Ethnic	Informant Category
1	Devi Monica G	F	C	T	C religious teacher
2	Imam Arif	M	I	B	I religious teacher
3	Segi	F	B	C	B religious teacher
4	Yuli Esterina	F	H	T	H religious teacher
5	Ernida M	F	Ch	P	Ch religious teacher
6	Rahayu S	F	I	S	Foster child coordinator
7	Evadiana G	F	B	C	Foundation associate

Data Collection

The researcher gathered the study data through careful observation and in-depth interviews. The observations were made from October 13, 2021, to February 25, 2022. The researcher used an in-depth interview by applying the ethnographic approach. James and Amri (2007) identified three elements of ethnography: definitive objectives, explanations, and ethnographic questions. This interview was accomplished by the researcher and informants involved in a relatively long social life (Aricindy et al., 2020). One of the peculiarities of in-depth interviews is the involvement of the interviewer in informants' lives (Bungin, 2001).

Interviews with the informants are typically not just focused on the list of interview questions but also on other things that could be the key to answering questions related to a study (Sundari, 2018). Ismawati (2020) defined observation as a systematic study using the human senses. In this study, the researcher observed the informants during the school's cultural activities and conducted in-depth interviews. The researcher made direct observations by being involved in activities implemented at YPSIM, Medan. In constructing the interview questions, the researcher used the interview guidelines regarding the curriculum and school policies before showing the same to the principal and then to the social studies teacher teaching the multicultural learning process in social studies subjects and five students from different ethnic and religious backgrounds.

In this study, the authors found 3 important aspects which were people who were relevant to dig up information about the research theme. The author asks various matters related to research such as the background to the formation of the Sultan Iskandar Muda Medan Foundation School, regarding the application of a multicultural-based curriculum by teachers to students, as well as the values that emerge from implementing the curriculum and this can be seen from the interaction and social processes of students to his friends in the class and see the response to the teacher who teaches and see how to respond when there are differences in the class. Documents taken are in the form of written data or in the form of pictures, photographs, notes, books, newspapers and so on that have a relationship with the problem to be studied (Jermsittiparsert et al., 2019). Document study in this study is divided into two, namely documents and documentation. Documents can be in the form of writing, pictures, photos, sketches and others. The documents needed in this research are matters related to the research focus, namely the multicultural education at the Sultan Iskandar Muda Medan Foundation school. These documents are in the form of school data, learning tools, school history and matters related to the school (Wasino, Hartatik, et al., 2019). While documentation was obtained from observations in the form of field notes and interview results in the form of interview transcripts.

In the interview using the interview guideline the interview questions were directed to the school principal regarding curriculum and school policies, then to Social Studies subject teachers regarding the multicultural learning process in Social Studies subjects, as well as 7 students from different ethnic and religious backgrounds. The interview process was conducted privately to explore the depth of the interview results obtained. as well as setting the interview schedule and the time was arranged and agreed upon by the informant and the interviewer and by adjusting the schedule from the school.

Data Analysis

This study used qualitative research methods. The data in this study is in the form of an in-depth description of the subject's activities based on the perspective of the subject, not the researcher. Researchers reflect with informants on attitudes, speech, and ritual actions so that inter-subjective interpretation occurs. The results of this interpretation are then related to the theoretical framework that has been built to find answers to the problems studied in this study. To reveal the existing problems, ethnographic qualitative analysis techniques are used. Ethnographic performance studies are used as a way to present data as a whole that is related to the actions of a conscientious object. The analysis process can be explained that this qualitative analysis consists of three streams of activities that occur simultaneously, namely data reduction, data display, and verification.

This interactive model data analysis component is an ongoing, interative, and ongoing effort. Data reduction, data presentation, and verification as a series of analytical activities that follow each other.Data analysis involves simplifying data into a form that is easier to read and interpret (Aricindy & Siregar, 2018). The first stage of data analysis in this study involved the selection of problems found by the researcher that currently there are still many unresolved problems of multiculturalism, and in particular, these problems are encountered in the scope of education, so it is important for schools to understand the urgency of these multicultural values. In the second stage research on social differences can provide understanding through research that has been done with different themes as well as literature in designing research. In the third stage, the researcher analyzed cultural data that were obtained in previous studies in addition to cultural data from the results of initial observations conducted at the YPSIM. In the fourth stage, the researcher conducted in-depth field research and collected data from field findings and integrated it with the data on the YPSIM.

The identification process using an ethnographic approach in the classroom begins with identifying the background of students. A teacher must first understand the social conditions of the students where they come from – from urban or rural areas – so that different characteristics can be used as lesson material. (Hammersley, 1983) said that ethnography in the classroom explained that the higher the social differences of students, it was hoped that the richer the learning materials would be because each student brought his/her own social presence. Also, different ethnic backgrounds, such as Batak, Sundanese, Javanese, and Ambonese, can also bring a different atmosphere to the class.

Findings

The pattern of developing a multicultural implementation is adjusted to the elements and vision of YPSIM as a whole and the facilities available in the school environment so as to support a more holistic multicultural education. From the point of view of development of lesson plans and syllabus theoretically, some of them adopt the pattern of multicultural

education and character education developed by the National Curriculum Center, but the school is developing them, especially in setting values, descriptions, multicultural indicators that YPSIM will apply.

The Process of Applying and Developing Multicultural Education

When applying and developing a multicultural, some adjustments should cover the elements and vision of YPSIM, including the available facilities in the school environment to support holistic multicultural education. The first step in developing multicultural education at the school was to analyze and determine the values, descriptions, and indicators of multicultural education as the reference for all teachers in designing lesson plans and syllabi for the learning process. The multicultural values and indicators developed were oriented toward the existence of facilities and the cultural aspects at YPSIM.

In identifying learning materials with multicultural content, the following were taken into account: the diversity of students in terms of ethnicity, religion, race, socioeconomic status, academic and non-academic competencies, subject characteristics, level of physical, intellectual, emotional, and social development, and spirituality of students, usefulness for students, the actuality of learning materials, relevance to student needs and environmental demands, as well as media and facilities that support optimal multicultural-based learning. These materials were supported by statements from school principals, assistant school foundations, and students as follows:

(1)   The process of students becoming part of YPSIM began with their orientation. We did not support hazing, and students were not required to bring items such as candies, and   many more, as a form of hazing, but at the time of the orientation, we shared an   experience to students that YPSIM was not homogenous. We were diverse, and the students   here came from different regions,   religions, ethnicity, etc., so the diversity was not a   peculiarity but considered   the beginning of knitting closeness (Principal, in-depth interview, December 17, 2021)

(2)   At first, the surrounding community criticized the house of worship construction by YPSIM because it was exclusively built for Muslims (mosque). Then, the people here   thought that the Sultan Iskandar Muda Foundation School would be replaced with an   Islamic Foundation, which generated backlash from the community, who mostly came   from   the Chinese community. Therefore, after looking back on its history, consultations   have   also   been made to provide an understanding to the community that this school   remained a multicultural school, and there was no difference among different groups (Foundation associate, in-depth interview, December 10, 2021)

The Approach to Multicultural Education

Single-group studies and the different viewpoints method are approaches that may be employed in the learning process in multicultural classrooms. In this context, Dorzhigushaeva et al. (2017) noted that learning employs a dual-viewpoint strategy, and this strategy seems more workable. The dual-viewpoint method teaches students that different people frequently perceive the same event in different ways, typically depending on the beliefs and values of the group to which they belong. Solutions that are deemed acceptable by one group (because they are consistent with their beliefs) are frequently not considered favorable by other groups because they do not align with their own set of values (Aricindy, 2022)

One noteworthy advantage of the dual-viewpoint strategy is that it encourages pupils to think critically about the topics under consideration and helps them shed unfavorable

stereotypes. Students are able to empathize via interaction with various group perspectives. Taylor and Iroha (2015) demonstrated that pupils who had reduced bias had a more sensitive and open attitudes toward other people's perspectives. Additionally, because such students are more adaptable, flexible, and appreciative of opposing viewpoints, they are better equipped to think critically (Aricindy, 2020)

Strategies Implemented for the Application of Multicultural Education

The social studies teacher encouraged students to ask for additional facts related to the concept discussed during the teaching and learning process. After the questions had arisen in the minds of students, the teacher did not immediately provide solutions to these questions. The teacher rather provided more examples and non-examples so that the students would gain additional knowledge regarding the difference between examples and non-examples (Wasino et al., 2020). This method depicted how students identified problems during the learning process. The teacher directed students to formulate assumptions about these concepts and examples. After more examples were given, the teacher directed students to make temporary assumptions regarding the questions in their minds about the discussion. This method was used to encourage students to practice producing initial hypotheses or tentative assumptions about the problem. The teacher invited groups in the class to share and discuss the allegations found to obtain a common guess. Each group would discover different findings (Utomo, 2020).

Discussion

The process of implementing multicultural values at the Sultan Iskandar Muda Education Foundation school has several weaknesses and strengths based on field observations. The 2013 curriculum conforms to the multicultural concept promoted by the Sultan Iskandar Muda College Foundation, the vision of Sultan Iskandar Muda Junior High School to become a school that excels in science and technology and supports diversity in a social atmosphere. With diversity in the world of education where all individuals learn the values, symbols and other components of culture, namely from the social system that will bring a culture, the application of multicultural education is therefore something that is absolutely implemented.

The relevance and importance of implementing multicultural education, the application of multicultural values such as pluralism, tolerance, nationalism, anti-discrimination is faced in implementing multicultural education caused by various factors. Usually there are differences in the level of understanding of multicultural and character education caused by educational background both in the family and school regarding the values of diversity and humanity.

The researcher observed that habituation between teachers and students and the school environment gradually developed the character of each student, who evolved into someone who could adapt to different backgrounds of friendship. Students also got used to mingling and were tolerant with all friends both inside and outside the classroom. This is in line with the theory used in this study, namely, Pierre Bourdieu's theory, called the theory of *habitus*. In this study, schools, teachers, and students-initiated behavior that became their daily habits. This finding was supported by the existence of a field where there was a process between individuals and the school environment to shape their behavior.

Therefore, this process accentuated the multicultural values. Bourdieu (Wolf, 2021) stated that habits described what was valued in an individual's daily routines bestowed through their institutions. The process usually began with family arrangements and was consolidated through other institutions, such as education that continually reinforced and restructured the

outcomes of culture and sociality. The subject of habits internalized the dominant social and cultural ideas and how they existed.

In addition, it became a particular type (e.g., race, gender, and, or national; citizen; legal; Krisdinanto, 2016).However, the subject would support reinforcing and eventually reproducing the habits by following and spreading its dominant ideas and modes of socio-cultural existence. Although the subjects of a particular *habitus* appeared to have their own "individual" history, these subjects ensued within identical habits and evolved in the same way. Habits generated dominant relations through their institutions by default because institutions distribute cultural capital differently among individuals. Habits instilled a world view on their subject by assigning a value (culture) to material and immaterial things (Ignatow & Robinson, 2017).

YPSIM has applied the Pierre Bourdieu concept in forming behavior by habituation patterns in schools and classrooms during the learning process. The role of the stimulus in shaping behavior was the beginning of the acculturation process among students. This formation process began during students' orientation days at the beginning of the introduction of the school and became part of the school. The constructions of categories in student behavior proposed by James Bank were race/ethnicity, gender, social class, and religion, among other variables.

The indicators raised (Banks, 2020) in multicultural education could not be fully adopted with multicultural education in YPSIM because of the different environmental processes. The application of multicultural education at the YPSIM focuses on four indicators: living diversity, building mutual trust, upholding mutual respect, and fostering a sense of mutual understanding. Multicultural education must be experienced by all pupils, regardless of their origins in terms of gender, ethnicity, race, culture, language, socioeconomic class, religion, and sexual orientation. It must allow equal distribution of education access at schools (Winaja et al., 2019). The goal of the multicultural education reform movement was to promote school changes so that children of both genders and from a variety of cultures, languages, and ethnic groups would have access to educational opportunities (Shaleh & Awad, 2022).

Multicultural education was perceived as an ongoing process because of its ideal goals (Wasino, Putro, et al., 2019). There can never be complete educational equality or the absolute eradication of all types of prejudices in human society (Choi & Mao, 2021). The primary purpose of multicultural education was to assist students in developing knowledge, attitudes, and skills. The concept of multicultural education saw the classroom as a social system with many intricately interconnected components and influences. The idea of multicultural education was broad and had multiple facets. Additionally, it was essential to study (Shaleh & Awad, 2022).

Conclusion

The application of multicultural education in social studies subjects at YPSIM aims to strengthen the values of tolerance. The indicators of the multicultural education process implemented at YPSIM are accepting ethnic, religious, linguistic, and cultural differences and respecting each other. Educational learning provided by teachers is not only in the classroom but also outside it. The habit of witnessing differences around students fosters a spirit of tolerance in students. YPSIM is responsible for implementation of multicultural learning in practice. Schools must think about implementing strategies for the multicultural concept that will pay attention to all aspects of education, which will become important school variables,

school policies, school culture, characteristics of learning a language and dialect. Schools should offer counseling programs on assessment procedures, teaching materials, formal curriculum related to attitudes, perceptions, and beliefs that are built in the school. Once these needs are fulfilled, there will be more schools in building character education, and multicultural education can be implemented in many schools.

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