

## School and Sociology of Religious Education: Practice Study of Internalizing Multicultural Values

Siti Masyitoh<sup>1\*</sup> and Sakira Muhammad<sup>2</sup>

<sup>1</sup>Al Azhar School of Bumi Serpong Damai, Tangerang Selatan, Indonesia

<sup>2</sup>International Islamic University, Malaysia

---

### Article History

Received: February 13, 2024

Revised: March 11, 2024

Accepted: June 29, 2024

---

### Keywords :

*Internalization,  
religious education,  
multicultural values,  
sociology of education.*

---

### ABSTRACT

This study aims to analyze the concepts, steps, and practices of internalizing multicultural values in Religious Education using a qualitative case study approach. Participants include school principals, vice principals, religious education teachers, guidance counselors, and students. Data collection methods encompass observation, interviews, and documentation, with analysis following reduction stages, data display, verification, and conclusion drawing. The research concludes that internalizing multicultural values in Religious Education involves embedding them into an intrinsic part of students' identities. The process is executed through value transformation, value transactions, and trans-internalization, progressing from simple to complex stages. This internalization is facilitated through the curriculum, teaching methods, extracurricular activities, and a hidden curriculum. The results indicate that success in internalizing these values depends on a gradual process encompassing cognitive, affective, and psychomotor domains, ultimately fostering a multicultural pluralist personality among students through consistent socio-religious behavior.

© Masyitoh & Muhammad (2024)



This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

---

### Correspondence Address:

[sitimasytih2014@gmail.com](mailto:sitimasytih2014@gmail.com)

---

### JURNAL INDO-ISLAMIKA

Published by Graduate School of UIN Syarif Hidayatullah Jakarta, Indonesia

### Please cite this article in APA Style as:

Masyitoh, S., & Muhammad, S. (2024). School and Sociology of Religious Education: Practice Study of Internalizing Multicultural Values. *Jurnal Indo-Islamika*, 14(1), (136-152). <https://doi.org/10.15408/jii.v14i1.40412>

---

## 1. INTRODUCTION

The essence of religion is seen from a normative perspective, containing God's teachings related to matters of faith, worship, and relationships between others. From a historical perspective, religion is a discipline. Meanwhile, from the cultural side, religion is a universal culture (Siswanto, 2015). Religious science and general science were seen as separate (dichotomous) because religion comes from beliefs with dogmatic methods and uses doctrinal theories of truth. In contrast, the assumption of general science comes from something doubtful, which uses scientific methods as the basis for seeking truth so that unifying efforts are considered to reduce the sacredness of religion and the objectivity of general science.

Religious education is an effort to educate religious teachings so that they become one's views and attitudes in life. Religious education performed in schools emphasizes the balance of knowledge, attitudes, and psychomotor. The process also emphasizes the balance between transferring knowledge, value, and transferring skills (psychomotor) as well as the internalization among these three aspects.

Religious education in practice in schools still shows weaknesses. First, it shows a dichotomy between religious values and general science (multicultural values) in the learning process inside and outside the classroom so that students have a partial or incomplete understanding and even a dichotomous space between the two. Second, it shows less meaning because it has more dominance in the process of transfer of knowledge (knowledge) and pays less attention to the process of transfer of value (attitude) and transfer of skill (psychomotor). Third, the process still focuses on conveying religious values monotonously and uses a one-way method (lecture) to trap students in dogmatic and less critical obedience.

Internalization is an effort to live and deepen values through modeling, habituation, rule enforcement, and motivation to become a belief and awareness of the truth that is embedded in oneself and manifested in one's attitude and behavior. Values are a tool that shows the basic reasons that a particular way of implementation or final state is preferred over the opposite way of the final implementation. This is to know the extent to which a program is implemented.

Multicultural is a term used to describe a person's view of life on earth or policies that emphasize accepting cultural diversity and the various cultural values (multicultural) of the society, culture, customs, and politics they hold (Halimatussa'diyah 2020). Multicultural values are an idea, way of view, disclosure, and action by a country's pluralistic society in terms of ethnicity, culture, religion, and so on. The internalization of multicultural values is an effort to appreciate, deepen, or instill how to respect differences in ethnicity, religion, language, gender, and so on to train and build the character of society to be democratic, tolerant, humanist, and pluralist.

Internalizing multicultural values in religious education in schools is done through curriculum, teaching and learning process, extracurriculars, and hidden curriculum. Its implementation requires teachers to use strategies, approaches, and methods that are active and creative. In its implementation, it uses stages of information, confirmation, and correction, which are integrated. This process is performed through modeling, habituation, rule enforcement, and motivation to instill beliefs and awareness of the truth, which are manifested in attitudes and behaviors.

The internalization of multicultural values in Religious Education carried out in an orderly and organized manner, can train the habit of showing socio-religious attitudes so that it can form the personality of students who are multicultural-pluralist

This research contributes to thinking about solving the problem of partial or incomplete understanding and even the dichotomy space between the two values. It is also a solution to the lack of meaning of religious education learning because it does not emphasize the transfer of value (attitude) and skill (psychomotor) transfer and the process that still focuses on the monotonous delivery of religious values. This research is also a solution to the problem of discrimination in religious education services in schools with a diversity of students. This study analyzes and explores the concept, implementation steps, and implications of internalizing values in religious education to train the habits of religious socio-religious attitudes among high school students.

## **2. METHODS**

This research uses a qualitative method, and the type of research is a case study. This study is intended to present a review of the concept, steps to implement the internalization of values in Religious Education, and its implications for students at the high school level. The object of his research is the State Senior High School (SMAN) 6 and the Vocational High School (SMK) Ora et labora South Tangerang, Banten, Indonesia. These two schools have a level of diversity of students in culture, ethnicity, and religion. The participants in this study are school principals, vice principals, religious education teachers, counseling and guidance teachers, and diverse students, consisting of the majority and minority adhering to their religions. Data collection activities in this study are conducted through observation, interviews, and documentation. This research procedure is performed in stages 1) data collection, 2) data reduction, 3) data presentation, and 4) conclusion drawn/verification. Each of these stages forms a cycle ( Matthew & Michael, 2002) (Tabrani ZA, 2014).

## **3. RESULTS AND DISCUSSION**

### **3.1. The concept of internalizing multicultural values in Religious Education**

Internalization is defined as appreciation, deepening, and mastery in depth that occurs through fostering, guidance, and so on (Zain 1991). Internalization is instilling values into a person's soul so that these values can be reflected in the attitudes and behaviors of every human being, especially students who are shown in daily life. Internalizing values makes them part of a person (Thoha 2006; Dahlan 1994).

Internalizing the multicultural values conducted in the Religious Education teaching program aims to explore these values in every teaching program prepared by teachers so that every teacher is aware of the importance of the values in question. Meanwhile, internalizing values into students' daily behavior through the learning process, both inside and outside the classroom, aims to make students recognize, realize/care, internalize values, and behave nobly.

Every religion has universal values that are common to all religions. In this case, universal values in religious education are the general values found in both Islamic and Christian religious education. Meanwhile, multicultural values are human values that recognize and appreciate the

existence of diversity, such as tolerance and mutual respect. This research focuses on efforts to internalize multicultural values in Religious Education.

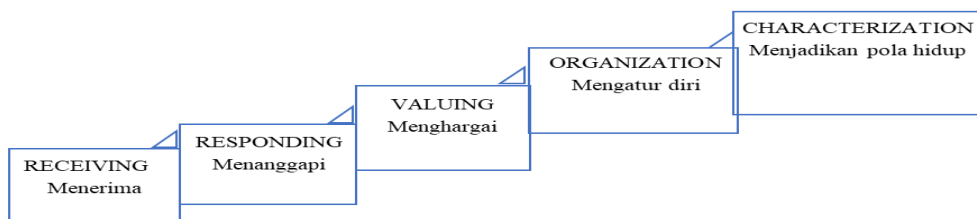
### 3.2. Steps to Internalize Multicultural Values in Religious Education

The internalization of multicultural values in religious education is performed in certain stages: a) the value transformation stage, b) the value transaction stage, and c) the trans-internalization stage (Hamid 2016). Value transformation is internalizing values through a one-way communication process where active educators transfer grades to students. Educators inform students about good and bad values or material through classroom teaching so they know the pros and cons of religious teachings and noble cultural values. This stage can also be referred to as the process of understanding or fostering students' affective level of multicultural values that are internalized through religious education learning. Value transactions are internalizing values through a reciprocal two-way communication process or interaction between students and educators. Educators and students are both active so that the interaction process occurs. The pressure from this stage still displays the physical figure of the teaching material rather than the mental figure. Educators not only present information about good and bad values but also participate in implementing and giving real examples, and students are asked to give the same response, namely accepting and practicing these values. With this value transaction it can affect this internalization process to run well. Trans-internalization is internalizing values through personality communication that plays an active role (Kama Abdul Hakam, Encep Syarif Nurdin 2016). This stage is not only carried out by verbal communication but also by mental attitudes and personality, which are displayed through example, conditioning, and the process of habituation to behave according to the expected values. There are several stages in this trans-internalization. First is listening, where the educator provides a stimulus to students, and students catch the stimulus given. Second, responding, students are instilled with understanding and love for certain values; Third, organizing, where students are trained to regulate the suitability of their personality system with the existing value system; Fourth, characterization means a personality that has been regulated, adjusted to a certain value system and carried out consecutively, will form a personality that is one heart, word and deed (Thoha 2006).

### 3.3. The practice of internalizing multicultural values in Religious Education in Schools

In the process of internalizing multicultural values in religious education until they become part of a person's personality, the author uses *Krathwohl's theory of Affective Taxonomy (affective domain)*. The affective realm is formed based on the principle of internalization. Internalization refers to how a person's influence on an object moves from a general level of consciousness to a point where that influence is 'internalized' and guides or controls the person's behavior. According to Krathwohl, the stages of the formation of value (affective) in a person are through receiving/attending, responding, valuing, organization, and characterization (Lorin W Anderson and David R Krathwohl., n.d.). *Receiving/attending* (acceptance) is the stage of being open to receiving stimuli or giving attention and being selective. Responding is the stage of being active in responding to values that develop outside and responding to them. *Valuing* is the stage of providing an assessment, which includes starting from the stage of believing and having an inner attachment (commitment) to fight for the values received. Organization means organizing various values that have been accepted in him, the way of life and behavior that are based on the values

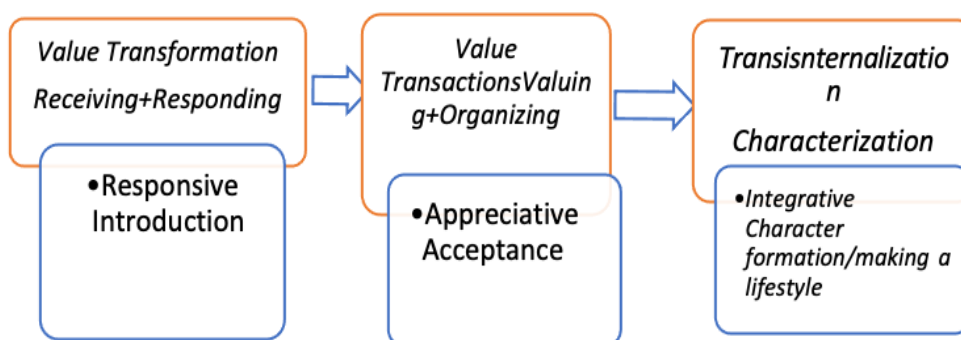
he believes in, and *characterization*, which is the stage of personalizing or unifying the body of the values so that a person has a value system that becomes a characteristic of their life pattern.



**Figure 1.** Affective taxonomy (affective domain) krathwohl  
(source: researcher document)

Soedijarto narrowed down the internalization stage into three stages: introduction and understanding, acceptance, and integration (Soedijarto, 1993). The introduction stage is when a person is interested, understands, and appreciates the importance of a value for himself. At this time, the learning process taken is still essential cognitive. The understanding stage is the stage when a student believes in the truth of a value and uses it as a reference in his actions and deeds. The integration stage is when a person enters a value in the entire value system that he adheres to. At this stage, a person has a complete personality, a consistent attitude instance, and an attitude of never leaving in defending a value. The values he received have become part of his heart and personality (Soedijarto. 1993)

According to researchers, the inter-stages of internalization mentioned by Krathwhol and Soedijarto have a close relationship with each other. The researcher also observed that this had been implemented to internalize multicultural values in religious education in the two schools. The following figure will illustrate the relationship between the stages:



**Figure 2.** The interconnectedness of the stages of internalization of multicultural values in religious education  
(source: researcher document)

The internalization of multicultural values in Religious Education is implemented in several ways: a) internalization of the purpose of Religious Education; b) Internalization in the learning process; c) Internalization in extracurricular activities; d) Internalization in the hidden curriculum and in school culture.

### 3.3.1. Internalization of Multicultural Values in the Purpose of Religious Education

Regulation of the Minister of National Education (*Permendiknas*) No. 19 of 2007 states that 1) schools can plan and set a vision and develop it; 2) the school's vision has characteristics: a) as a common aspiration of school residents and all interested parties in the future; b) able to provide inspiration, motivation, and strength to school residents and all interested parties; c) formulated based on input from various school residents and interested parties, in line with the vision of the institution above it and the vision of national education; d) decided by the Board of Educators meeting chaired by the principal by considering the input of the school committee; e) to be socialized to school residents and all interested parties; f) be reviewed and reformulated in accordance with developments and challenges in society (Kemendikbud 2007).

The mission is an operational form of the school's vision. *Permendiknas Number 19 of 2007* states that schools can plan and set missions and develop them. The school's mission serves to (a) provide direction in realizing the school's vision under national education goals, (b) is a goal that will be achieved within a certain period, (c) become the basis of the school's main program, (d) emphasizes the quality of student services and the quality of graduates expected by the school, (e) contains general and special statements related to the school program, (f) provide flexibility and space for the development of activities of the school units/madrasas involved, (g) are formulated based on input from all interested parties including the school committee and decided by the board of educators meeting led by the principal, (h) are disseminated to school residents and all interested parties, (i) are reviewed and reformulated periodically under developments and challenges in the community.

With these characteristics, the vision and mission that the school has developed will be an ideal that can provide inspiration, motivation, and strength to school residents and all interested parties to achieve common goals. Vision and mission are set as benchmarks for determining the direction or main goal and are expectations that can encourage enthusiasm and performance in achieving school goals. The school's vision will greatly influence school performance. Therefore, the school vision must be planned by all school residents, including policymakers in the school. This is important so that all school residents can perform in synergy to achieve goals. Multicultural values are currently needed in a pluralistic society like Indonesia, so their actualization can possibly be outlined in the school's vision as an educational response to the dynamics that occur in society.

Based on field observations (SDN 2022), the vision and mission set by the two schools appear to have several things related to multicultural values. For example, the mission is to develop active, creative learning by utilizing science and technology and the environment to increase the potential of students. This shows that the school has planned to provide a portion of how the vision can be implemented by determining its mission through learning activities, both formal (formal curriculum) and informal (informal curriculum) that reward the diversity of students, which is a multicultural indicator.

The achievement of a vision and mission of quality is greatly influenced by how far teachers can manage all education components through their religious education. Religious Education is a process that is full of the formation of values, including *the value of wasatiyyah*. As is known, the important values that are the goals in the concept of *wasatiyyah* include 1) Having the ability to live the principle of balance between various human potentials, both physical, spiritual and spiritual potentials must develop together; 2) Being able to realize that



human beings are individual creatures who must respect social life and the lives of others, because they need each other; 3) Willingness to accept diversity in various things, both physical diversity, skin color, ethnicity, beliefs, thoughts, views and the like; 4) Ability in social interaction, dialogue, communication and openness with all parties who have different religious, cultural and civilizational backgrounds; 5) Being able not to drift in the life of materialism by ignoring the life of spiritualism altogether, not only focusing on spiritual life by ignoring the physical life; 6) The ability to be moderate, not extreme, not feeling righteous, but being moderate, fair and selective; 7) Able to develop and become an example of tolerance (*tasamuh*), as a willingness to openly accept differences, have an attitude of mutual respect and respect for the existence of each different party; 8). To be a *martyr* is to be a witness to implementing the principles of middle and justice and to be an example or witnessed as a chosen people.

The important values that are the goals in the concept of *wasatiyyah* are very closely related to the values that are the goals of education as stated in the National Education System Law number 20 of 2003 article 3 which reads "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Kemendikbud 2003)." The internalization of multicultural values in the goal of Religious Education contains the meaning of knowledge that is practiced (practiced) and whose meaning is lived in daily life.

Internalizing multicultural values in the goals of Religious Education carried out by the two schools is performed by sharpening the values in the vision and mission through school activities, both formal (formal curriculum) in Religious Education subjects and informal (informal curriculum) by utilizing the ability of Religious Education teachers to manage all components of education. Thus, the two schools show their quality in motivating and directing their students to show their attitudes and actions that are cultured and democratic, uphold human rights, and interact harmoniously amid diversity among them.

### 3.3.2. Internalization of Multicultural Values in the Learning Process of Religious Education

Related to the internalization process conducted by the two schools in learning religious education, based on the demands of the 2013 curriculum (Kemendikbud 2003) Therefore, religious education teachers develop two models of the learning process, namely the direct learning process and the indirect learning process.

#### a. Hands-on learning process

Internalizing multicultural values in Religious Education in the direct learning process (intra-curricular) requires the ability of Religious Education teachers to make students tolerant and respectful of each other (Pajar Purnomo 2017). Therefore, its implementation requires preparation, especially so that learning is effective

The stages performed by religious education teachers in both schools include the stage of *value transformation*, the stage of value transaction, and the stage of *value trans-internalization*. The stage of value transactions is carried out in the initial activity, which is in tandem with the opening activities of learning as pretests and apperception to condition students' learning readiness. Then, we will inform about good and bad values and provide an understanding of the values to be internalized. To students, This stage is only for communication using verbal

language. Information is only given unilaterally, meaning that students only passively receive information about the value of religious education teachers. The two schools that are implementing this stage focus on one-way material delivery activities.

The value transaction stage is the stage where the religious education teacher and students conduct two-way communication or mutual interaction. At this stage, information about good and bad grades is performed, and examples are given as fundamental practices. Then, students are asked to respond. This is performed so that students feel the importance of the values that are being internalized in them. Students are required to show actions according to the values learned as real behavior, such as tolerance, fairness, and avoiding violence.

The last stage in the process of internalizing values is the trans-internalization of values, which is interpreted as communication and personality that each is involved in, namely the ability to live together in a peaceful atmosphere. This is supported by the possession of attitudes based on multicultural values. At this stage, in this case, the religious education teacher deals with the students, not only their physical but also their mental attitude and overall personality. Students also respond to what the educator wants using all aspects of their personality. In the process of trans-internalization, there is inner communication between educators and students (Pajar Purnomo 2017).

Thus, the internalization process in direct learning is conducted according to the planned stages so that it runs according to the level of student development, it is also expected that there will be significant changes in students, namely the meaning and response to the instilled values.

Based on the observations of the two schools, internalization in the learning activities in Religious Education has gone well. This can be seen from several efforts. First, the attitude of religious education teachers before teaching invites students who are not of the same religion to choose to follow or study in the library. This is because they do not impose religious education on students who are not the same in their religion. Second, they implement varied learning patterns, such as interactive, collaborative, and student-oriented learning. Third, the attitude of Religious Education teachers who eliminate discriminatory practices in students, uphold the values of mutual respect and tolerance of differences, show an attitude of appreciation and independence, and consistency in religion has been well implemented. Before learning, there seems to be an attitude shown by the teacher inviting students who have different beliefs about the scheduled subject to choose to stay in a class or leave it. The teacher's policy of inviting students of different religions to choose to determine attitudes is part of the attitude of tolerance in religion, and this is part of religious education from a multicultural perspective. This attitude is based on a commitment not to allow coercion in religion. This is justified by the following interview results.

*At the beginning of learning, I always invite students who do not share the same beliefs to choose to participate in class learning or leave so that there is no coercion and intolerance. This is contrary to the teachings of Jesus, who spread love in this world (RB 2022)*



*Fourth*, the arrangement of classroom layout and assignments in religious education learning is very varied. The layout is like a classroom arrangement that is done alternately; for example, it is made in groups, circles, facing each other, in a "U" shape, and adjusted to the classroom conditions. When group assignments, the class arrangement will be made in groups, and when discussions and lectures are held, the class arrangement is made like a "U" shape. This is a *treatment* for developing students' confidence to submit statements, opinions and, suggestions and solutions in improto improve the teaching and learning process.

b. Indirect learning (co-curricular)

The internalization of multicultural values in Religious Education subjects that is performed indirectly (co-curricular) requires the support of other parties from school residents. This means that all teachers and even all school residents must *socialize*. Here, integrated learning is needed where religious education teachers and general subject teachers have the same duties and responsibilities, so every teacher must be able to relate and combine subjects with religious values.

The internalization by the two schools in conducting co-curricular learning is more about developing, strengthening, and habituating the practice of religious values by involving all teachers in supervising their implementation. The form of co-curricular learning activities includes religious coaching activities, which are classified into two parts. *First*, a certain time is provided. This activity aims to familiarize students with religious values according to their religion. This activity is as religious coaching, which is performed every Wednesday morning where all Muslim students get used to *tadarus* al-Quran and follow Islamic religious coaching in the field, and concurrently, all non-Muslim students get used to reading their holy books and religious coaching in the Hall. This activity is performed by all students and coordinated by teachers of Religious Education subjects by involving teachers of other subjects to accompany students who have the same beliefs. *Second* is integrated learning, where all teachers, both Religious Education teachers and non-religious subject teachers, are members of learning activities in the school field. The orientation of this activity is the creation of meaningful learning with a life *skill* perspective. This activity aims to form students who behave healthily, create a healthy environment, and create a child-friendly school. All students carry out this activity without discriminating between religion, gender, and others, with all teachers' involvement in guidance, supervision, and assessment. The forms of these activities include community service, planting plants, planting fish, recycling, and creating a safe, comfortable, and fun atmosphere in the school environment so that an atmosphere of peace, mutual understanding, and mutual tolerance is created based on the truth of religious values and the value of diversity among students.

Based on the results of interviews and observations of researchers, the involvement of religious teachers as the main actors and other teachers in internalizing multicultural values in religious education, the ideas and perspectives of teachers who are inclusive, moderate, tolerant, and harmonious bring learning and students to practice religious values full of goodness and peace (*rahmatan lil'ālamīn*) (Marzuki et al., 2020).

Therefore, in this case, religious education teachers, in addition to having to teach religious values comprehensively, must also have the ability to elaborate on fulfilling the demands of the theme of religious education subjects and the demands of the needs of school program

development. Religious Education Teachers must also select themes that are in accordance with the activity. For example, for Islamic Religious Education, the theme of responsibility and hard work is internalized with water conservation issues, and the theme of *Asmā' al-Ḥusnā* is internalized with environmental problems. This is as explained in the following interview:

*The meaningful learning program based on life skills held at this school requires more ability for me as an Islamic religious education teacher. Namely, in addition to teaching religious values, you must also be proficient in mapping discussion themes to integrate them with the school program(AS 2022).*

Third, free time alone for other *minority* students (less than ten people), co-curricular learning is performed by providing free time for independent deepening, which is then consulted at another time with a supervisor at their respective religious institutions. Based on the observations of the two schools, internalizing multicultural values in Religious Education, which is carried out in a co-curricular manner, has gone quite well. This can be seen from several efforts made, including First, the involvement of all teachers is very conducive to instilling the importance of maintaining religious values and multicultural values in learning that is carried out co-curricularly. Second, all teachers, including religious education teachers, make efforts to reconcile or integrate the theme with the theme in the activities that are being carried out.

### 3.3.3. Internalization of multicultural values in extracurricular activities

The internalization of multicultural values in extracurricular activities applied to the two schools is carried out in several activities, including (1) commemorating the school anniversary and the birthday of the city of South Tangerang, as well as commemorating the national education day (c) scouting activities, (d) participating in camps, (e) sports week, (f) art and culture week.

Internalizing multicultural values in religious education conducted in the extracurricular activities of the two schools seems to be more effective in their success. This can be seen from several things: First, the involvement of all students of extracurricular participants in filling in various activities conducted without discrimination (non-discriminatory); Second, there are efforts by all teachers, including Religious Education teachers, to treat students according to their talents and interests in participating in various extracurricular activities; Third, students' involvement is more based on their freedom of choice.

### 3.3.4. Internalization of multicultural values in the hidden curriculum

Hidden curriculum *is an activity that occurs in schools and affects the development of students but is not programmed in the formal curriculum or written curriculum* (Sukiman 2015). Hidden curriculum (*hidden curriculum*) forms a strong character and a foundation for humanity to live together in peace and security, free from immoral acts (Dede Rosyada 2007). The *hidden curriculum* is also a strong part of the school culture that communicates to students about the school's attitude towards various issues, including how the school views them as human beings, whether as boys or girls, students with needs, and students of various religions, cultures, racial groups, and ethnicities (James A. Banks 2010).

The internalization of multicultural values in Religious Education in the hidden curriculum in both schools uses methods including exemplary, habituation, association (Social interaction), and rule enforcement, which is complete as follows.

a. Modeling

Modeling in education is one of the most convincing and influential methods in preparing and shaping students' morals, spiritual, and social. The exemplary aspect related to the process of internalizing multicultural values is carried out by providing examples of how to be tolerant, democratic, caring, and helping each other, involving all teachers and employees in the environment of both schools. This is the result of the following interview.

*Teachers are directed to be role models, especially religious teachers, in instilling spiritual values and multicultural values; teachers do not provide instruction about what multiculturalism is but provide directions to respect each other's differences, and teachers give more examples of how to respect different religions and cultures (RB 2022)*

b. Habitual

Habitual is an act that is repeated so that it becomes easy to do. Habituation is also a very effective strategy for teaching students. In relation to religious education, habituation is a way that can be used to familiarize students with thinking, behaving, and acting under the guidance of religious teachings (Arief, 2002). The habituation aspect carried out by religious education teachers, which is related to the process of internalizing multicultural values, is performed by forming habits, attitudes, and behaviors under religious values and multicultural values during classroom and non-classroom learning. Among these attitudes include the habit of respecting each other's opinions, respecting others, not discriminating and creating a democratic classroom atmosphere, smiling, greeting, and shaking hands when meeting each other, both between students, teachers, employees, and school leaders.

*As a teacher, my duty is to establish familiarity with all participants without discriminating against each other. Differences are not a reason to underestimate each other and even strive for learning to achieve perfection (AS 2022)*

Similarly, the results of the researcher's interviews with other informants about creating a democratic atmosphere are as follows.

*When I communicate with students, I always instill mutual respect for differences. Because wherever we are, we will only be appreciated by others because of this good attitude (SDN 2022)*

c. Social Interaction

Students at school conduct social interaction with two possibilities: 1) social interaction with *the associative process*, the occurrence of cooperation, and accommodation in the social process (H.M. Burhan Bungin 2009). Accommodation is a social process that shows an *equilibrium* in social interactions between individuals and between groups, especially those related to the social norms and values that apply in the group. This process of assimilation is important in the life of people whose individuals are different because assimilation will give birth to cultures that can be accepted by all members of the group in society; 2) Social interaction with *dissociative* is a process of resistance (*opposition*) performed by individuals and groups in the social process among them in society. *Opposition* is defined as a way of fighting against a certain person or group or norms and values that are considered not supportive of change to achieve the desired goals of competition, controversy, and conflict (Bungin, 2009).

The researchers found that both *associative social interaction and disassociative interaction play a role in providing an adequate understanding of self-awareness of multicultural values*, building emotional and social development on cultural awareness, and internalizing responsive awareness of social engagement in global learning (Huda, 2024)

*I am lucky to have many friends who do not discriminate in getting along, and my friendships are very well established so that when I get information about the exam, I immediately borrow the notes of my friends, and they do without any objection to lending them (Kyl, 2022)*

d. Regulatory enforcement

To realize *religious culture* in schools, the two schools use a structural or "top-down" approach, whose implementation uses school leadership policies. Here, it is related to the determination of religious activities that are made or programmed on the initiative or instruction of the leadership. Related to this policy is an effort to develop Religious Education in schools through the internalization of multicultural values in Religious Education, including religious activities, in order to realize *religious culture* in schools. The determination of this policy has given birth to various regulations that support the birth of various religious activities in schools that are oriented to efforts to internalize multicultural values to students. The goal is to prepare students to face the challenges of the times that need a foundation that is loaded with religious values and multicultural values

Regarding internalizing multicultural values in Religious Education, there seems to be a commitment to the enforcement of regulations made by the entire school community, starting from leaders, teachers, employees, and also students seeking to internalize multicultural values in Religious Education through regulations that are raised in several ways, including discipline, rewards and punishments, school symbols.

1. Discipline

School rules are a set of rules that all students must obey for a smooth teaching and learning process. School rules were formed to regulate school activities and create an atmosphere of school life that is friendly, polite, and healthy, which will later ensure the smooth teaching and learning activities process. The provision of discipline and supervision of its implementation is expected to foster a sense of self-discipline among students and can create a conducive school situation.

2. Reward and punishment

A reward is giving something to another person as appreciation for souvenirs or memories. Meanwhile, punishment is a procedure or action given to individuals or groups for mistakes, violations, or crimes committed as negative reinforcement or suffering in coaching and improving behavior so that it does not recur in the future. Reward and punishment are tools that can be used in achieving educational goals and to increase students' efforts to improve or enhance the results that have been or will be achieved. Second, schools prioritize rewards rather than *punishment* because this shows more treatment that emphasizes students as individuals who can be optimized to be better.

### 3. School symbols

An organization is meaningless without symbols. The symbol is a representation of the deepest values and beliefs, describing core values and building strong affiliations in the school and as a sacred commitment. If school architecture can convey the values held by the school, then the symbol binds people together and strengthens the purpose. Symbols represent cultural values and beliefs that are not embodied and are outward manifestations of things that cannot be understood at the level of consciousness.

SMAN 6 has a school symbol that reflects the deepest values and beliefs that describe these values and build a strong spirit of the school to fight for them. The sentence accompanies the symbol '*YES SUKSES GO DUPPAM*', which stands for 'Enterprising, Optimistic, Disciplined, Effort Definitely You Win' Likewise, the symbol for SMK Ora et labora is accompanied by the tagline 'Be a specialist', which shows the tagline that is in line with the school's goal to create skilled and quality personnel in the electricity sector, especially power generation engineering. Here are the symbols of the two schools.

*YES, SUKSES GO DUPAM*



*TAGLINE 'BECOME A SPECIALIST'*



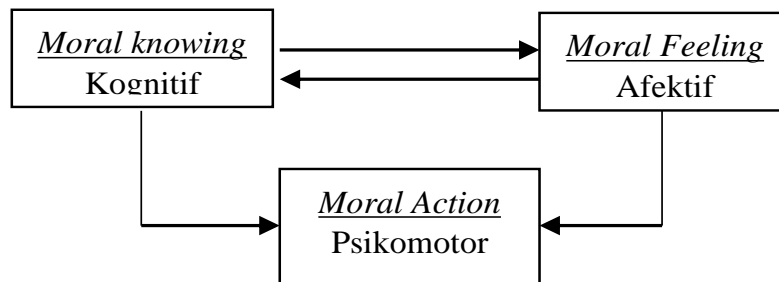
**Figure 3.** Symbol of SMAN 6 and SMK ora et labora south tangerang  
(source: dokumen sekolah)

Internalization of the hidden curriculum in religious education subjects, which is developed based on multicultural values through example, habituation, association (social interaction), and rule enforcement, is very effective in improving students' ability to think critically, the attitude of tolerance and mutual respect behavior among students even though they are in diversity (Aslan and Aybek 2020)

### 3.4. Components of Personality Formation

Cognitive, affective, and psychomotor components determine students' personality. This component appears in *moral knowing* related to cognitive aspects; *moral feelings* that are related to the affective aspect and *moral action*, which are manifestations of the psychomotor aspect, all support each other. (Thomas Lickona 1983) The cognitive component represents what the individual believes and contains *stereotypical* beliefs that individuals have about something or can be equated with handling (opinions), especially for controversial issues or problems. The affective component emphasizes the emotional aspect more. The emotional element is usually the most deeply rooted component of attitude and is the aspect that most persists against influences that may change a person's attitude. The affective component is equated with the feelings a person

has towards something. The psychomotor component tends to behave or react in a certain direction according to its attitude. The figure below explains the interrelationship between these components.



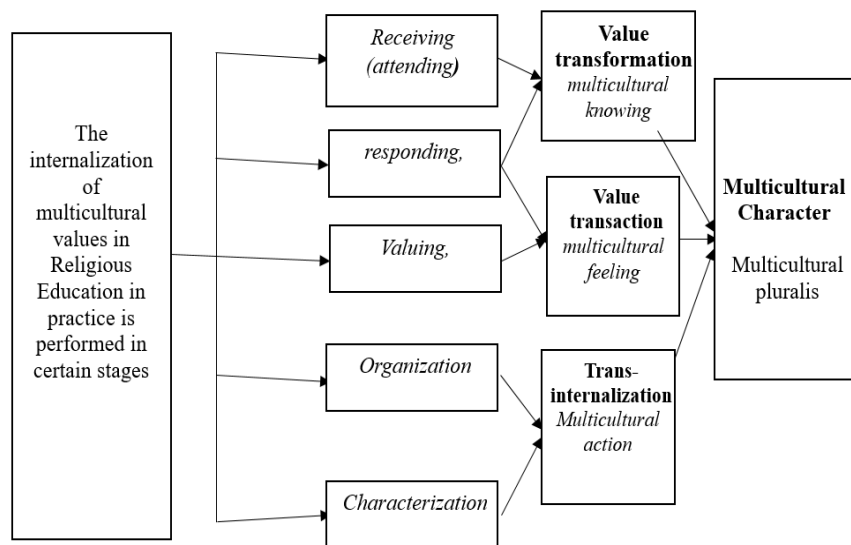
**Figure 4.** *Components of personality formation*  
(source: researcher document)

The image above explains that the three components are interrelated with each other. First, *multicultural knowing* is interpreted as the cultivation of knowledge about multicultural values or, in other words, cognitive aspects. Second, *multicultural feeling*, which is the cultivation of a multicultural sense or attitude in students or, in other terms, is known as the affective aspect. Third, *multicultural action* is the stage of moral formation as behavior or, in other words, the psychomotor aspect. This stage is also called the value trans-internalization stage, which is the stage of forming a person's mental attitude and personality or the stage where communication and personality are actively involved. At this stage, students have made multicultural values something that must be implemented in behavior. Students feel firsthand the importance of values that are being internalized in them so that they can live together in a peaceful atmosphere supported by the possession of attitudes based on multicultural values. The achievement of these three components depends on how the cultivation of multicultural values is carried out. This internalization process continues from simple things to the formation of a multicultural attitude.

The researchers also found that both schools do it through stages, as Krathwohl's theory is *receiving (attending)* and *responding, which develops outside and responds to it valuing* (award) is the starting stage of *Valuing, organization, and characterization* (Lorin W Anderson and David R Krathwohl., n.d.). *Receiving/attending* (acceptance) is the stage of opening up to receive stimuli or giving attention and being selective. *Responding* is the stage of being active in responding to values. *Valuing* is providing an assessment that starts at the stage of believing and having an inner attachment (commitment) to fight for the values received. *The organization* is organizing various values that have been accepted in him, including his way of life and behavior based on the values he believes in. *Characterization* is the stage of personalizing or unifying these values so that a person has a value system that is characteristic of his or her lifestyle. The unity of values with a person's personality is a value system that is characteristic of his or her life pattern. This means that a person has reached the highest attitude.



Based on this process, two things are at the core of internalization, namely, planting or inserting something new from the outside into a person. Second, strengthen something that already exists in a person to build awareness in him that something is valuable. Therefore, cultural awareness needs to be built in the midst of a multicultural society so that it is reactionary and can become more reflective in the midst of a multicultural society. In fact, according to Geert Hofstede, psychological and cultural factors will foster resilience or form a multicultural character (Furlong and Finnie 2020). The following stages of internalization of multicultural values in religious education conducted in two schools are more clear through the following Figure 5.



**Figure 5.** *The process of forming a multicultural-pluralist attitude (source: researcher document)*

Based on the above pictures and presentations, it can be explained that the efforts of the two schools in internalizing multicultural values and religious education values from simple stages make internalized values into their lifestyle. This means that internalization is conducted in an ordered manner and stops not only at the stage of growing knowledge (cognitive) but even at the stage of attitudes and skills (affective and psychomotor) so that it has significant and positive implications, that is, the formation of multicultural pluralist personalities of students.

## CONCLUSION

Multicultural values are internalized in religious education through the stages of value transformation, value transactions, and trans-internalization. The internalization process is carried out to grow knowledge (cognitive) and reach the stage of forming attitudes and skills (affective and psychomotor). Implementing internalization of multicultural values is conducted from simplicity to the ability to make values a lifestyle. The level of general awareness of the stage of forming value (affective) in a person is through *receiving/attending, responding, valuing, organization, and characterization*. Implementing this internalization has also succeeded in

training students' habits to show socio-religious attitudes in their environment so that a multicultural pluralist personality is formed.

This research contributes to improving the quality of religious education in schools, such as more meaningful and quality learning, and the efforts of the two schools in internalizing multicultural values and religious education values from simple to becoming a lifestyle. This means that internalization is conducted in an ordered manner and stops not only at the stage of growing knowledge (cognitive) but even at the stage of attitudes and skills (affective and psychomotor) so that it has significant and positive implications such as the formation of multicultural pluralist personalities of students.

This research has limitations, especially in its application, accommodating minority students with certain limitations while the minority of students (less than ten people) is not reachable.

## REFERENCES

- Miles Matthew B. & Huberman A. Michael, (2002) Analisis Data Kualitatif: Buku Sumber tentang Metode-Metode Baru, Trans. Tjejep Rohendi Rohidi. Jakarta: UI Press.
- Tabrani ZA. (2014). Dasar-Dasar Metodologi Penelitian Kualitatif. Yogyakarta: Darussalam Publishing.
- Armai Arief. 2002. *Pengantar Ilmu Dan Metodologi Pendidikan Islam*,. (Jakarta: : Ciputra Pers. AS. 2022. Catatan lapangan nomor 07/Interview-PAPM/2/2022.
- Aslan, Serkan, and Birsal Aybek. 2020. "Testing the Effectiveness of Interdisciplinary Curriculum-Based Multicultural Education on Tolerance and Critical Thinking Skill." *International Journal of Educational Methodology* 6 (1): 43–55. <https://doi.org/10.12973/ijem.6.1.43>.
- Dahlan, et. al. 1994. *Kamus Ilmiah Populer*. Yogyakarta: Arkola.
- Dede Rosyada. 2007. *Paradigma Pendidikan Demokratis*. (akarta: (Jakarta: Kencana Prenada Media Group, 2007), h. 31.
- Furlong, Y., and T. Finnie. 2020. "Culture Counts: The Diverse Effects of Culture and Society on Mental Health amidst COVID-19 Outbreak in Australia." *Irish Journal of Psychological Medicine* 37 (3): 237–42. <https://doi.org/10.1017/ipm.2020.37>.
- H.M. Burhan Bungin. 2009. *Sosiologi Komunikasi, Teori, Paradigma Dan Diskursus Teknologi Komunikasi Di Masyarakat*,. (Jakarta: : Kencana,.
- Halimatussa'diyah. 2020. *Nilai-Nilai Pendidikan Agama Islam Multikultural*. (Surabaya: CV. Jakad Media Pubishing,.
- Hamid, Abdul. 2016. "Metode Internalisasi Nilai-Nilai Akhlak Dalam Pembelajaran Pendidikan Agama Islam Di SMP Negeri 17 Kota Palu",." *Jurnal Pendidikan Agama Islam*, N o. 2: 197.
- Huda, Miftachul. 2024. "Culturally Responsive and Communicative Teaching for Multicultural Integration: Qualitative Analysis from Public Secondary School." *Journal of Education and Learning*,. <https://doi.org/10.1108/QRJ-07-2023-0123>.
- James A. Banks. 2010. *Issues and Concepts*, " *Dalam Multicultural Education Issues and Perspectives 7th Ed. Ed. James A. Banks Dan Cherry A. McGee Banks*,. (United State Amerika: (United State Amerika: John Wiley dan Sons, Inc., 2010).

- Kama Abdul Hakam, Encep Syarif Nurdin. 2016. *Metode Internalisasi Nilai-Nilai Untuk Modifikasi Prilaku Berkarakter*. (Bandung: : Maulana Media Grafika,.
- Kemendikbud. 2003. “Undang-Undang Republik Indonesia Tentang Sistem Pendidikan Nasional Nomor 20 Tahun 2003 Bab II Pasal 3.”
- . 2007. *Peraturan Menteri Pendidikan Nasional (Permendiknas) No. 19 Tahun 2007 Tentang Standar Pengelolaan Pendidikan Oleh Satuan Pendidikan Dasar Dan Menengah*. Kyl. 2022. “Catatan Lapangan Nomor 03/Interview-PAPM/2/2022.”
- Lorin W Anderson and David R Krathwohl. n.d. *Taxonomi for Learning, Teaching and Assessing*. (United States,: United States, Addisin Inc.
- Mar zuki, Miftahuddin, and Mukhamad Murdiono. 2020. “Multicultural Education in Salaf Pesantren and Prevention of Religious Radicalism in Indonesia.” *Cakrawala Pendidikan* 39 (1): 12–25. <https://doi.org/10.21831/cp.v39i1.22900>.
- Miles Matthew B. & Huberman A. Michael. 2002. *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru*. Jakarta: Tjejep Rohendi Rohidi. UI Press.
- Pajar Purnomo. 2017. *Pengembangan Buletin Kampus Bermuatan Nilai Kebhinekaan Pancasila Untuk Menangkal Radikalisme Pada Mahasiswa STKIP Darussalam Cilacap*,. *Lingua* 13, no. 2.
- RB. 2022. Catatan lapangan nomor 15/Observation-PAPM/2/2022.
- SDN. 2022. “Catatan Lapangan Nomor 01/Observation-PAPM/4/.”
- Siswanto, Siswanto. 2015. “Perspektif Amin Abdullah Tentang Integrasi-Interkoneksi Dalam Kajian Islam.” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 3 (2): 376. <https://doi.org/10.15642/teosofi.2013.3.2.376-409>.
- Soedijarto. 1993. *Menuju Pendidikan Nasional Yang Relevan Dan Bermutu*. Jakarta: Balai Pustaka.
- Sukiman. 2015. *Pengembangan Kurikulum Perguruan Tinggi*. Bandung: PT Remaja Rosdakarya,.
- Tabrani ZA. 2014. *Dasar-Dasar Metodologi Penelitian Kualitatif*. Yogyakarta: Darussalam Publishing.
- Thoha, Chabib. 2006. *Kapita Selekta Pendidikan Islam*,. (Yogyakarta: Pustaka Pelajar,.
- Thomas Lickona. 1983. *Raising Good Children: Helping Your Child through the Stages of Moral Development*. (New York: Bantam Books.
- Zain, JS Badududu dan Sultan Muhammad. 1991. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.