Integration of Multicultural Principles in Elementary Madrasahs: A Systematic literature review

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ABSTRACT

The discussion related to the application of multicultural values through Madrasah Ibtidaiyyah educational institutions aims to describe what valuescan be applied and how. The research method used is the library research method using descriptive analysis techniques. Democracy, tolerance and harmony are some of the values summarized in the concept of multicultural values. These three are essential values for society to understand in the process of becoming a nation and state. All three will be able to be understood and actualized when implemented well. One of the factors for implementing multicultural values is through an educational process that has a multicultural perspective. The educational process to apply these values should be carried out through all lines of education, both regular educational institutions and community educational institutions. One institution that deserves attention is the Ibtidaiyyah madrasah. This institution is a flexible institution and is also an institution that is in the community environment. In this way, this institution develops into an institution that is ready to transform multicultural values. Some things that must be done are (a) reorganizing the curriculum and learning; (b) preparing superior teaching staff, (c) creating an agenda for cross-religious and cultural harmony, and (d) making the public aware of the importance of madrasah ibtidaiyah.

Abstrak

Pembahasan terkait dengan Penerapan nilai- nilai multikultural melalui lembaga pendidikan madrasah Ibtidaiyyah bertujuan untuk mendeskripsikan nilai- nilai apa saja yang dapat diterapkan dan bagaimana caranya. Metode penelitian yang digunakan yaitu metode penelitian pustaka dengan menggunakan teknik analisis deskriptif. Demokrasi, toleransi dan kerukunan merupakan beberapa nilai yang terangkum dalam konsep nilai multikultural. Ketiganya menjadi nilai- nilai yang essential untuk dipahami masyarakat dalam proses berbangsa dan bernegara. Ketiganya akan mampu dipahami dan

diaktualisasikan ketika diterapkan dengan baik. Salah satu load untuk menerapkan nilai- nilai multikultural tersebut adalah melalui proses pendidikan yang berwawasan multikultural. Proses pendidikan untuk menerapkan nilai- nilai tersebut seyogyanya dilakukan melalui segala lini pendidikan, baik lembaga pendidikan regular maupun lembaga pendidikan masyarakat. Salah satu lembaga yang patut diberikan perhatian adalah madrasah Ibtidaiyyah. Lembaga ini merupakan lembaga yang fleksibel dan juga lembaga yang berada pada lingkungan masyarakat. Dengan demikian lembaga ini mengembangkan menjadi lembaga yang siap mentransformasikan nilai- nilai multikultural. Beberapa hal yang harus dilakukan adalah(a) menata ulang kurikulum dan pembelajaran; (b) menyiapkan tenaga pendidik unggul,(c) membuat agenda kerukunan lintas agama dan budaya, dan(d) menyadarkan masyarakat akan pentingnya madrasah ibtidaiyah.

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INTRODUCTION

Since its founding, the Indonesian nation has been faced with the reality of multicultural differences; this has made the nation's founding figures strip off the clothes of differences between citizens. This happened in the process of formulating the ideology of this nation, namely Pancasila, which became the philosophy of this country. In addition to Pancasila, the chosen national motto, namely "Bhinneka Tunggal Ika," has provided a picture of how strong the desire to unite is from all the diverse children of this nation (Tilaar, 2014: 220). The real diversity in this nation indicates that this nation is a very multicultural nation. The multicultural discourse that has re-emerged in the world of global politics lately has again become a beautiful phenomenon to discuss. This discourse is not merely an antithesis to the ongoing process of colonization and imperialization but exists as a representation of the process of strengthening the identity of a particular nation. The disintegration that often occurs in several countries is a logical consequence of the emergence of multicultural issues lately. Multiculturalism in a country should be able to distort the narrow attitude of "ego," which considers its own group or group as the most superior (Dewantara, 2019: 398).The multicultural entity owned by Indonesia is a definite thing; therefore, every child of the nation has the same task to fight for the unity and integrity of the nation, not the other way around. This means that every Indonesian citizen must be willing to admit that this country is not only inhabited by one religion, ethnicity,

or race. Such awareness is a multicultural awareness that needs to be instilled. One effort that needs to be made is to instill it from childhood in the nation's successors, because they are the ones who will continue life in this country. The progress or destruction of this country is on their shoulders and feet.In order to realize the above, it is necessary to apply multicultural values to the next generation of the nation. One of them is implementing these multicultural values through educational institutions in society (Ibrahim, 2008: 180). Multicultural values are important things that must be understood by all citizens of the nation for the sake of harmony in life now and in the future. The embedded values will become a belief that underlies a person's choice of actions so that their life is useful for those around them; in this context, it is socializing (Rifa'I, 2016: 19). Related to the above, this article will review conceptually the implementation of multicultural values for the next generation of the nation through educational institutions that are often forgotten, namely the Madrasah Ibtidaiyyah educational institution. Although this institution is sometimes considered trivial, in reality it is able to provide a frame of reference for our children to be used as a savings of thought that can be used in the future. Of course, by making a few changes in the learning process.

METHOD

The research method used is library research, which is research conducted in a library where the object of research is usually explored through several library information (books, encyclopedias, scientific journals, newspapers, magazines and documents). In this study, the method used by the author to collect data is the documentation method. Documents are records of past events. Documents can be in the form of writing, pictures, or monumental works from someone (Sugiyono, 2012: 329).
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RESULTS AND DISCUSSION

Multiculturalism has now become a term that is accepted as an ideal concept by society in terms of statehood. This concept is a counterconcept to the old world, which has a conservative nature and tends to be racist and fascist. Historical literature provides an understanding of how this kind of concept emerged. This understanding emerged along with the immigration process from people in the Eastern world to various Western countries, especially after World War II, and increased sharply around the 1960s. The immigration process due to industrialization then gave rise to consequences in the form of changes in demographic composition, both socially, culturally, and ethnically (Nurdin, 2019: 140).

The changes that occurred were also accompanied by the emergence of various problems due to the clash of different cultures between the native community and the immigrant community seeking a living. This historical reality gave rise to a new paradigm in order to be able to manage various conflicts that arise due to the diversity of multicultural communities as a result of globalization

and industrial progress (Brata, 2016: 12). One strategy to overcome this is through education that carries the principle of multiculturalism. Before discussing further about education on a multicultural basis, the first discussion that is very important to discuss is about the main keyword of the sentence, namely "multicultural." Literally, the term multicultural is a word formed from the word culture. Lexically, the word culture has the meaning of "culture." Individual differences caused by differences in culture are what is meant by multicultural as a form of multicultural nature. The term multicultural is then used as a popular term in scientific studies (Ainul Yaqin, 2005: 5). The word multicultural is then often paired with the suffix "isme," which means understanding, namely becoming "multiculturalize.". The addition of this suffix also emphasizes a different meaning, namely that when the word multicultural gets this suffix, its lexical meaning changes to understanding cultural diversity (Mahfud, 2014: 75).

Multicultural is a concept that emphasizes cultural diversity and refers to the existence of a distinctive attitude towards the reality of cultural diversity. Lawrence Blum, as in Ujan's book, offers the following definition: "Multiculturalism includes an understanding of appreciation and assessment of one's culture as well as an appreciation and curiosity about other ethnic cultures." This means that multiculturalism includes an assessment of the various cultures that exist or are owned by other people. Assessing other people's cultures does not mean agreeing with every aspect of it, but rather trying to see how other people express the values in their original culture (Ujan, 2009: 14).

Essentially, multiculturalism contains recognition of the dignity of humans who live and are formed in their communities with their respective cultures, which of course have uniqueness. The existence of such an attitude will make individuals feel that their existence is appreciated, and at the same time they will feel a sense of responsibility to realize harmony in living together with their community. However, if this understanding of diversity is absent in everyone, then what will arise is chaos in society. This is because the denial carried out by a person or society of the need to be recognized (politics of recognition) will be the seed of all inequalities in various lines of life. Therefore, multiculturalism becomes an understanding as well as a tool to improve the dignity of humans and society. So that in cultural diversity the concept of culture must be viewed through the perspective of its function for human life in order to create harmony (Mahfud, 2014: 75-76).

Understanding multiculturalism certainly cannot happen easily so quickly, but to understand it requires a knowledge base in the form of a building of appropriate concepts and strengthening its existence and function for life. The building block of these concepts is the idea of experts who are in harmony with each other so that this concept can be understood more easily. Some concepts that are in line with this multicultural concept include democracy, law and justice, cultural values, togetherness in egalitarian differences, ethnicity, beliefs, religion or belief, cultural expressions, personal and public matters, human rights,

community cultural rights, and various other concepts that support and are relevant (Maksum, 2011: 143-144).

Cultural equality is the main point of emphasis in the multicultural concept. Therefore, a multicultural understanding will respect the existence of equality in each local culture without reducing the rights of the cultures that exist in the current community (Mahfud, 2014: 90). Such an understanding will form the inclusive attitude of each individual towards the reality of differences due to diversity. Humans who hold a multicultural understanding will have the belief that managing differences well will keep away from conflict; conversely, managing differences unwisely will foster the growth of seeds of conflict. So, the attitude that should underlie society regarding the concept of multiculturalism is a humble attitude (willing to accept reality); in fact, no one is able to have absolute truth because absolute truth passes through space and time, but humans are creatures bound by space and time. We are creatures who walk together towards the absolute truth. For that, we must develop an attitude of respect for the uniqueness of each individual or group without discriminating on the basis of tribe, religion, or ethnicity. In addition, it is also necessary to develop an attitude of respect for each individual or group in their own different ways. And the elements of culture here are language, beliefs, norms and sanctions, art, knowledge and technology, values, and symbols (Ujan, 2009: 16–17).

DISCUSSION
Multicultural Education Madrasah Ibtidaiyah

Multiculturalism in the treasures of religious teachings is not something new, let alone taboo, even in Islamic teachings. The concept of multiculturalism has actually long existed within the framework of Islamic teachings; this term has been around for a long time and has been used as a guide for its followers in understanding multicultural reality. As stated in Surah Al-Hujurat in the 13th verse as follows: "O humans, indeed, we created you from a man and a woman and made you into nations and tribes so that you may know each other. . Indeed, the noblest among you in the sight of Allah is the most pious among you. "Indeed, Allah is all-knowing and all-careful (Department of Religion of the Republic of Indonesia, 2009: 516)."

This verse clearly gives a message to Muslims about the reality of the existence of diversity, both gender, individual, ethnic, and national diversity, which must be managed in order to get to know each other. The existence of diversity raises a commitment for every Muslim to live the attitude of getting to know each other as stated in the letter. This is a positive, constructive action and provides an affirmation of an active attitude. The existence of an attitude of getting to know each other embedded in each individual will establish an attitude of understanding each other—both behavior, will, advantages and disadvantages that exist in each individual in the scope of multiculturalism (Abdul Basid, 2019: 68-69). In the scope of education, multiculturalism is a learning interaction process that substantially aims to provide care and guidance to learners about the

existing multicultural reality. This process contains at least two main objectives, namely first, finding the "awareness" of learners about the problems of life now and in the future. Second, fostering abilities in the form of skills and abilities to be able to overcome every problem that exists and the ability to respond appropriately and correctly (Suhartono, 2007: 84).

According to Andrsen and Cusher, as quoted by Rofiq & Fatimatuzhuro, multicultural education is education about cultural diversity (Rofiq and Evi, 2019: 46). Meanwhile, James A. Banks defines multicultural education as education for people of color (Banks, 2006: 129), namely on the reality of skin color differences that present cultural differences. This means that multicultural education is basically an education to mature humans about the reality of cultural differences that have been constructed by human behavior or humans themselves. Multicultural education is an understanding that emphasizes the equality of various local cultures without affirming the rights and existence of other cultures, so that the existence of students can be empowered according to the potential of their respective local cultures. Multicultural education aims to direct and guide students to have a tolerant and open view of a heterogeneous society. , whether in terms of culture, ethnicity, skin color, or religion and beliefs (Zaini, 2011: 60).

Multicultural education must be interpreted openly and broadly. So that it does not seem narrow at the level of classroom learning. Of course, the meaning of multicultural education must be aligned with the broad meaning of education. This broad meaning of education is a form of understanding of the reality of education, which is a process without end until human death (Rofiq and Fatimatuzzahro, 2019: 47). Therefore, in a broad sense, education is interpreted as a learning activity that occurs all the time in various situations and conditions of activities in life that increase the growth of all potential within the individual. humans towards the process of maturity and self-maturity (Suhartono, 2019: 85). This multicultural education is carried out in every scope of education, starting from formal, namely schools, non-formal, namely out-of-school education, to informal education, namely education in the family (Junaidi, 2018: 68). From the explanation that the author has presented, we can draw a conclusion. The multicultural-based educational process seeks to develop all the potential possessed by humans as a gift from the Creator so that they can get to know each other and then respect each other's differences and heterogeneity. Therefore, multicultural education must be implemented widely, both in classrooms that are rigid or in society at large. The orientation is so that the reality of existing differences can be responded to by every human being with full tolerance and a spirit of equality.

Multicultural Values

Values are the core of every part of human culture. In the social life of society, values that crystallize in morals become rules of life that are shared by every member of society (Haditono, 2002: 168). Morals themselves always develop and become internalized in every individual in society. Therefore, the

process of forming a personal self accompanied by the application of established morality will form a wise person, in terms of multicultural education, a person who is wise in understanding and managing diversity. According to Tilaar, multicultural education has four core values, namely: (1) appreciation for the reality of cultural diversity in human life; (2) recognition of the dignity and human rights inherent in humans; (3) development of individual and community responsibility attitudes as part of the world community; and (4) development of universal human responsibility attitudes towards nature (Tilaar, 2004: 205-206). All of these core values are the embodiment of the philosophical framework of diversity management. The four core values can be grouped into three more applicable values, namely democratic values, tolerance values, and harmony values.

Democratic values

Multicultural reality is a means to create a life that upholds democracy. This is in line with what exists in Indonesia; the existing democracy is a democracy that is cultured and rooted in the reality of a multicultural society (Prasisko, 2018: 8). Fundamentally, the existence of democracy shows the recognition of a diverse life. The crucial role of the presence of this democratic attitude is in forming a tolerant mental attitude. Therefore, in order for democratic values to be more applicable in society, they must first be dialogued with the various traditions and cultures that apply in society (Syamsudin, 2020: 106).

Democracy, if we discuss it from an educational perspective, can be interpreted as a process of liberating education in humans from structures and systems of rules that place humans as static components. Furthermore, democratization is freeing humans from dependence on objective reality that often slows down their development. Democratization in education not only preserves past value systems but also allows for questioning and improving these value systems. This can be done if the existing value system is considered to be no longer relevant to its context (Naim and Sauqi, 2016: 60).

The democratic attitude developed in the world of Islamic education can increase the rate of formation of a civil society, thus placing individuals as beings who have self-esteem, have an identity as Muslims, and are citizens of the Indonesian nation. Cultivating a democratic attitude in the learning system in the form of improving behavior as a culture is a path that can be taken. Islamic educational institutions must design a curriculum and learning process that fosters this democratic attitude by emphasizing the learning process to form creative, free, and able to express opinions and are able to accept and appreciate differences of opinion (Sanaky, 2015: 165).

Thus, multicultural education with its democratic values is an education that can understand humans as souls who have freedom, equality, and justice (Aly, 2017: 12). The process of organizing education must be able to explain human existence for the benefit of education, which adheres to 5 principles, namely: 1) Humans are creatures who have history. This means that humans are creatures

who are able to reflect on themselves, or self-reflection, able to get out of themselves and look at the past, then conduct studies and contemplation to reconstruct the future. 2) Humans are creatures with all their individuality. This means that every human has their own characteristics that are formed based on the potential they have, so that humans are subjects, not just objects. 3) Humans are social creatures. This means that humans are God's creations who always carry out the process of social interaction with other humans. 4) Humans always try to fulfill their needs through the process of relationships with nature. This means that humans always have relationships with the surrounding natural environment. Human awareness states that nature and all its potential are not all suitable to fulfill their needs. Therefore, humans must work and cultivate nature. This is a creative act while still containing the dimension of humanity. Humans are a combination of reason and feeling that are able to interpret the world, and 5) Humans have the freedom to manage the realm of thought and feeling so that they can find the transcendental. The relationship between humans and their Creator that is institutionalized in a belief system (faith) is a way for them to escape from their limited empirical existence to the initial source of their existence and the world around them (Waidi, 2000: 22-23).

Tolerance Value

One of the important things as a consequence of a pluralistic life in terms of ethnicity, culture, and religion is the awakening and revitalization of the spirit of tolerance in every line of society. Tolerance is an attitude toward respecting differences and an attitude of willingness to work together to achieve noble ideals within the framework of diversity. The fertility of the attitude of tolerance will be seen in a community of nations when the learning process is carried out in every line of society and is carried out comprehensively (Firdaus, 2019: 216). Tolerance is often interpreted as two groups with different cultures that interact fully, tolerate, or behave tolerantly (fanatical and open nature). So tolerating something means keeping quiet or letting it be. If so, then "tolerance" is more interpreted as an attitude of tolerance, appreciating and allowing others who are different from him to have something different. These differences exist in aspects of religion, belief, faith, culture, ethnicity, opinion, principles, and so on that are different from him. Addressing this in the context of multicultural education must be fostered in the process of each phase of education and learning (Sanaky, 2015: 167).

Therefore, in the process of education based on multiculturalism, it is expected to accommodate these various attitudes. When all have been accommodated in an education and teaching system, then a culture of tolerance, mutual respect, mutual tolerance, allowing others to have something different from them, whether in terms of views, religion, beliefs, and so on, can be formed. If we draw it from the concept of Islamic education, such a process is a manifestation of the values of Islamic teachings (divine values) that are applicable in everyday life, so that human and natural values that are rahmatan lil 'alamin are

realized. In Islamic religious literature, the concept of tolerance is known as the concept of tasamuh, which is understood as the concept of tolerance in general. In principle and methodology, tolerance is the acceptance of something that is apparent until its falsity is clearly revealed. Tolerance is in line with the epistemological structure; it is also in line with ethics, namely as a principle of accepting what is desired until its inappropriateness is revealed. In principle, tolerance is the belief that diversity occurs because of a long history with all the factors that shape it, both the conditions of space, time, prejudice, will, and different orientations between each religion.

The attitude of tolerance that emerges in a pluralistic society is the fruit of acceptance of the existing diversity. Tolerance is not just allowing or permitting others who are different from us to practice their own beliefs or convictions, but also understanding that there is a possibility of cooperation that benefits the community from various unbridgeable paths. Therefore, tolerance needs to be carried out with an attitude of overlapping consensus or agreement that spans far.

The Value of Harmony

Harmony comes from the word rukun. The word is taken from the Arabic word "ruknun," the plural of which is "arkan," which means principle or basis. Linguistically, it can be expanded into pillar, basis, and principle. Then in Indonesian, the word rukun is developed into an adjective or adjective that means suitable, harmonious, of one heart, or not at odds. Harmony for Indonesian society can be interpreted as a state of life and living that describes an atmosphere of harmony, peace, order, tranquility, prosperity, mutual respect, mutual appreciation, mutual tolerance, and mutual assistance in accordance with the foundations of religious teachings and beliefs and the personality of Pancasila (Nugroho and Khoiriyatun, 2018: 358).

In building harmony, efforts must be made, including dialogue between religious communities, cooperation between religious communities, forming a forum for deliberation or a forum for dialogue or deliberation between religious communities, and besides that, it is also necessary to foster a tolerant attitude and deepen religion and live one's own religion or try to learn other religions (Oktavia, 2019).

Harmony for the Indonesian nation is an ideal that must be realized. Therefore, harmony is a big agenda that must continue to be fostered and fought for. The harmonious state that is present in the life of the nation's society that continues to exist will be a gift for the nation as a whole. Because a state that is not harmonious will bring about prolonged conflict and violence. Suspicion and tension will continue to be maintained, and in the end, division within the nation will be at stake. This means that a state that is not harmonious will bring disaster and loss to all parties in this country (Naim, 2016: 203). Thus, that multicultural education with the value of harmony will be a driving force for the nation to continue moving towards a better civilization.

Implementation of Multicultural Values through Islamic Educational Institutions of Madrasah Ibtidaiyyah

Symptoms of social conflict that occur in society, whether religious, ethnic, or racial, not only harm the integrity and unity of the nation but also destroy the nature of a nation. Transcendental conflicts that occur, whether ethnic, religious, or racial, often give rise to tendencies to carry out disintegration actions, even giving rise to the desire to separate from this country. In reality, the existing diversity is often used by a handful of interest groups to fulfill their goals (Dewantara, 2015: 398).

All of these things can be extinguished or tamed through the process of implementing multicultural values carried out through educational institutions (Aly, 2018: 9). The implementation process is carried out both through formal school education and grassroots education in society, especially educational institutions that attach certain religious identities, including Islam. For Islamic education, designing education that has a multicultural basis or insight is not just "celebrating diversity.".

Islamic education based on multiculturalism must be able to be designed as an advocacy institution in order to create individuals or religious communities that have multicultural awareness. Awareness of the reality of multiculture will be able to bring humans to be adept at managing this diversity by working on the values of democracy, tolerance, and harmony that are integrated in the minds and thoughts of each individual in society. The redesign process seems necessary in order to achieve the success of the process of implementing multicultural values. Especially in education that independently exists in society, such as madrasah dininyyah.

Madrasah Ibtidaiyyah is an Islamic educational institution that existed before the formal madrasah system existed, like today. This institution is a supplement to formal education, and in terms of content, madrasah Ibtidaiyyah has more complete religious education content. This means that madrasah Ibtidaiyyah education is an additional institution for every child who studies at school (Rifa'i, 2017: 122).

The types are also diverse; there are at least four types, namely: Madrasah Ibtidaiyyah takmiliyah, which is in the midst of the general public; Madrasah Ibtidaiyyah, which is managed by Islamic boarding schools; Madrasah Ibtidaiyyah, afternoon complements formal education; and finally Madrasah Ibtidaiyyah, formal, which is outside the authority of Islamic boarding schools like formal schools. While the jenang is divided into awaliyah (4 years), wustha (2 years), and 'ulya (2 years) (Sya'roni, 2015:29).

Looking at the types of Madrasah Ibtidaiyyah education as mentioned earlier, it is not wrong to place it as one of the important milestones of community education. Madrasah Ibtidaiyyah is present in the midst of grassroots society with a flexible face. Therefore, the vital existence of Madrasah Ibtidaiyyah in society should receive special attention. Because the presence of religious education

based on society will be able to become a dominant factor in the formation of values in a new society.

The formation of a new society is the result of the process of forming individuals through the education process. Therefore, in order for the society created to be a society that upholds harmony in life, the education that is organized should prioritize aspects of multicultural values, namely democracy, tolerance, and harmony. This is considering the diversity of our society, which is so real. Moreover, every individual who has reached adulthood will play a role in their own society or immigrate to meet their needs. In order for such noble multicultural values to be embedded properly, integrating them into elementary madrasah education is a necessary effort. As previously mentioned, redesigning elementary madrasah education is something that must be done. Here are some important points that need to be made so that elementary madrasahs develop into agents of instilling multicultural values:

First, Reorganizing the curriculum of elementary madrasah education. The curriculum of elementary madrasah is focused on the Qur'an, Hadith, Fiqh, Morals, Arabic, and History (Hidayah and Benny, 2019: 175). The process of reorganizing the curriculum does not mean replacing it, but integrating these multicultural values into the content of educational materials and in the learning process. The three multicultural values that the author explains can be integrated into existing religious learning materials. In addition, routinely training these values in the learning process is also an important matter.

Second, Preparing superior educational resources who understand multiculturalism. Educational resources are indeed important in the learning process. Therefore, various groups that have the power to carry out coaching need to take a real role. These groups can be from community organizations or community leaders who have the ability, awareness, and willingness. Superior educational resources who understand multicultural values can be trained through training processes, capacity building, and so on. Of course, their rights must be fulfilled humanely.

Third, Creating a cross-cultural and religious harmony program. The cross-cultural and religious harmony program that the author means is programs or activities carried out through the synergy of various cultural and religious elements. Activities carried out as a form of cooperation in order to understand each other, or at least get to know each other. This program can be in the form of visits, cultural and religious camps, or others (Holifah et al., 2019: 146-151). Of course, this cannot be implemented without the support of various elements that may be involved.

Fourth, 4. Inviting the community to be aware of the importance of madrasah diniyyah. The basicity of the community regarding the importance of madrasah Ibtidaiyyah is the main point of the implementation of madrasah Ibtidaiyyah education with a multicultural perspective. Therefore, every element of figures in society needs to build awareness in every community. When public

awareness is awakened, then the support, both moral and material, to the Madrasah Ibtidaiyyah from the community will be stronger. Thus, various needs in developing the Madrasah Ibtidaiyyah will be easily fulfilled.

Indicators of success in the implementation of multicultural values in education in Madrasah Ibtidaiyyah certainly cannot be separated from the academic dimension and the social dimension that surrounds it. The academic dimension can be interpreted as a dimension that encourages students to utilize their academic abilities to be able to understand and actualize multicultural values. Understanding this dimension is the fruit of the learning process. While the social dimension is the dimension of the student's living environment, which influences the meaning of students' multiculturalism. When these two dimensions support the instillation of multicultural values in students, then the harmony of community life can be achieved by forming a society that understands diversity.

CONCLUSION

Multicultural education brings a breath of harmony to the life of the nation and state through the values contained therein. These values are actually many, but there are three essential values to be applied to the minds of the nation's children, namely democracy, tolerance, and harmony. The value of democracy is a concept of understanding responsible freedom, while the value of tolerance is a concept of allowing and permitting differences, while the value of harmony is a concept of mutual care and avoiding conflict. These multicultural values can be circulated or applied through various things, for example, through education. There are so many types and forms of education in this country, but the institution that often escapes our attention is the Madrasah Ibtidaiyyah. Madrasah Ibtidaiyyah holds great power, but we rarely realize it, namely its location at the grassroots of society and its flexible nature. So instilling multicultural values through Madrasah Ibtidaiyyah education can be a wise way. In order for the orientation of the implementation of multicultural values to be realized, there needs to be a process of redasining it, namely at the level of its curriculum, development of its educational resources, development of programs based on harmony, and making the community aware of the importance of elementary madrasah education. Thus, the process of implementing multicultural values in this institution will run better.

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