

## **Preventing Disruptive Behavior in Elementary School Students: An Academic Investigation from a Multicultural Islamic Education Lens**

**Ulfun Khoirotun<sup>1)</sup>, Muhammad Yusron Maulana El Yunusi<sup>2)</sup>**

<sup>1)</sup>Pascasarjana Universitas Sunan Giri Surabaya  
ulfiee@gmail.com

<sup>2)</sup>Pascasarjana Universitas Sunan Giri Surabaya  
yusronmaulana@unsuri.ac.id

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### **ABSTRACT**

The objective of this study is to identify strategies for enhancing the social development of children within inclusive educational settings. The present study employs a qualitative research design and adopts a phenomenological framework. The study was conducted in SD Muhammadiyah 3, Ikrom Wage Sidoarjo, with a sample size of five individuals who were chosen as participants. The data collection process involved the utilisation of in-depth interviews and observation techniques, which were subsequently followed by data reduction and data display procedures. Subsequently, the data underwent analysis by the method of triangulation. The present study yielded the subsequent findings: The term "character" refers to the attributes, traits, and qualities that define an individual's personality and behaviour. It encompasses a The social attributes of pupils at SD Muhammadiyah 3 Ikrom were enhanced, encompassing virtues such as honesty, civility, social responsibility, tolerance, democracy, and justice. The process of enhancing character development is implemented for all students, especially those who possess exceptional requirements. The implementation of multicultural education is accomplished through two primary methods: firstly, by incorporating it into the curriculum across many disciplines taught in the classroom, and secondly, by fostering a school environment that embraces and upholds the principles and values of multicultural education. The process of integrating subjects is facilitated with the active participation of educators who have received specialised training. In the context of educational institutions, the process of school acculturation is often implemented during the initial orientation phase for incoming students. During student orientation, it is crucial to prioritise the instruction of habits and fostering a sense of acceptance towards individuals with diverse backgrounds.

### Abstrak

Penelitian ini berawal dari sebuah fenomena pendidikan Inklusif yang kian marak di masyarakat. Penelitian ini bertujuan untuk menemukan bentuk peningkatan karakter sosial siswa pada sekolah Inklusi. Jenis penelitian ini kualitatif dengan menggunakan pendekatan fenomenologis. Tempat penelitian di SD Muhammadiyah 3 Ikrom Wage Sidoarjo dan sebanyak lima orang dipilih sebagai responden. Data dikumpulkan menggunakan metode wawancara mendalam dan observasi, dan dilanjutkan dengan reduksi data, display data. Selanjutnya data dianalisis menggunakan triangulasi. Penelitian ini menemukan hasil sebagai berikut: 1) karakter Karakter sosial siswa yang ditingkatkan di SD Muhammadiyah 3 Ikrom sebagai meliputi kejujuran, sopan santun, peduli sosial, toleransi, demokrasi, dan keadilan. Penguatan karakter dilakukan pada seluruh siswa, termasuk pada siswa berkebutuhan khusus. 2) Implementasi pendidikan multikultural dilaksanakan dengan dua cara: pertama, mengintegrasikan kedalam mata pelajaran yang diajarkan di kelas, dan kedua, menciptakan budaya sekolah yang berbasis nilai-nilai Pendidikan Multikultural. Integrasi pada mata pelajaran dilaksanakan dengan melibatkan para guru yang terlatih. Guru diberikan pelatihan secara berkala tentang teknik dan metode mengajar anak berkebutuhan khusus. Sedangkan pembudayaan sekolah dilaksanakan sejak masa orientasi siswa baru. Pada masa orientasi siswa hal yang paling penting dilakukan adalah mengajarkan kebiasaan dan pemahaman untuk menerima orang lain yang berbeda.

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## INTRODUCTION

The provision of education is considered a fundamental entitlement for all individuals residing in Indonesia, irrespective of their unique circumstances or disabilities. According to Article 5, Paragraph 1 of Law Number 20 of 2003, all individuals possess an equal entitlement to access education of high quality. Up to this point, children who possess special needs have been afforded specialized educational facilities that are customized to accommodate their specific level and area of specialization. These facilities are commonly referred to as Special Schools (SLB). Nevertheless, the current practice of SLB continues to segregate children with special needs from their

typically developing peers, so impeding the potential for meaningful connection between these two groups. Consequently, children with special needs experience marginalization within social relationships in society.

According to Law No. 20 of 2003, it is mandated that children of school age are entitled to receive education that is both sufficient and of high quality, with the aim of ensuring universal access to education. The level of development achieved by a nation can be discerned by examining the manner in which the educational process is manifested through the government's policies pertaining to the execution of educational initiatives. One individual in question is a minor with exceptional requirements, necessitating equitable treatment to ensure access to a satisfactory and high-caliber education<sup>1</sup>. In response to the increasing advocacy efforts of marginalized groups to assert their rights, the notion of inclusive education has arisen. This educational approach entails the adaptation of institutional systems to accommodate the diverse needs of students, prioritizing student-centeredness and fostering communicative and dialogical interactions within the school setting. This inclusive idea prioritizes the endeavors to meet the educational requirements of children with exceptional needs.

The imperative to enact inclusive education is predicated upon three fundamental pillars. Firstly, it is important to establish the juridical basis for the subject matter at hand. a) According to Article 31, paragraph 1 of the 1945 Constitution, it is stipulated that each citizen is entitled to get a sufficient education. b) Law Number 4 of 1997 addresses the rights and provisions for individuals with disabilities. Law Number 39 of 1999, which pertains to the subject of Human Rights d) The legislation known as Law Number 23 of 2002 pertains to the protection of children. e) Law Number 30 of 2003 focuses on the establishment and regulation of the national education system. f) Government Regulation Number 19 of 2005 specifically addresses the national standards for education. Circular Letter No. 380/C.C6/MN/2003 issued by the Director General of Basic Education On January 20, 2003, In relation to the concept of inclusive education, it is proposed to establish and enhance the educational infrastructure in each regency or city by establishing a minimum of four schools, encompassing elementary, middle, high, and vocational levels.

Secondly, the empirical foundation is established. a) The Declaration of Human Rights in 1948, also known as the Declaration of Human Rights; b) The Convention on the Rights of the Child in 1989, often referred to as the Convention on the Rights of Children; c) The World Conference on

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<sup>1</sup> Primandha Sukma Nur Wardhani. Implementasi Pendidikan Multikultural Dalam Menyikapi Keberagaman Di Sekolah Inklusif, *Jurnal Pendidikan Kewarganegaraan*, Vol 8 No 1 (Desember 2018), 56.

Education for All in 1990, also known as the World Conference on Education for All. UN Resolution No. 48/96 of 1993, titled "Equalization of Opportunities for People with Disabilities: The Standard Rules on the Equalization of Opportunities for Persons with Disabilities," addresses the issue of promoting equal opportunities for individuals with disabilities. e) The Salamanca Statement on Inclusive Education of 1994, also known as the Salamanca Statement on Inclusive Education, is a significant document that addresses the topic of inclusive education. f) The Dakar Commitment on Education for All of 2000, commonly referred to as The Dakar pledge on Education for All, is an important declaration that emphasizes the global commitment to providing education for all individuals. g) The Bandung Declaration of 2004 includes a pledge titled "Indonesia Towards Inclusive Education," which highlights Indonesia's dedication to promoting inclusive education within its educational system.

Third; One of the normative foundations of the Al-Qur'an and Hadith is Surah Al-Hujarat verse 11:

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers<sup>2</sup>.

In addition to the aforementioned epistle of Al Hujarat, an authoritative Hadith recorded by Imam Muslim expounds upon the concept of inclusive education. The narration, attributed to Abu Hurairah, relays the words of the Prophet Muhammad, peace be upon him, stating: "Verily, Allah does not assess individuals based on their outward appearance or material possessions, but rather, He evaluates their innermost intentions and deeds."<sup>3</sup>

SD Muhammadiyah 3 Ikrom Wage Sidoarjo is an educational institution that embraces inclusive education. The educational institution in question is a publicly funded Islamic school that offers a comprehensive full-day curriculum. The school day commences at 7:00 AM and concludes at 2:00 PM, accommodating study groups consisting of four pupils each class. The student body comprises approximately 600 individuals. On average, the students who enroll in courses are typically individuals from the upper middle class. Since 2017, SD Muhammadiyah 3 Ikrom has responded to the societal expectations placed on disabled parents who aspire to pursue an education on par with that of non-disabled individuals. Consequently, the school has begun

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<sup>2</sup> Kemenag RI. *Al-Qur'an Terjemah dan Tajwid Warna* (Jakarta: Beras, 1999)

<sup>3</sup> Yahya bin Syarf An Nawawi, *Al Minhaj Syarh Shahih Muslim* (Terbitan Dar Ihya' At Turots, cetakan kedua, 1392 H)

admitting children with special needs and has been granted an official inclusive school decree by Sidoarjo Regency. The registration procedure for children with special requirements necessitates the submission of a letter of recommendation from the nearby regional hospital. Subsequently, the guidance and counseling instructor evaluates the student's eligibility for classification as having special needs. It is imperative for educators to recognize that within the school setting, they possess the capacity to implement educational accommodations for students with special needs, provided they adopt a comprehensive and child-centric perspective on education. Inclusive education is predominantly offered by public schools that have successfully fulfilled a set of predetermined criteria. Several requirements encompass aspects such as the inclusion of kids with special needs, dedication, school administration, facilities, and personnel<sup>4</sup>.

### **Methods**

The present study employs a qualitative descriptive research design with a phenomenological approach, focusing on field research. Qualitative research aims to comprehensively comprehend the experiences of research participants, such as their behavior, perceptions, motivations, actions, and so on. This is achieved by the use of descriptive words and language within a specific natural setting, employing a variety of natural approaches. The researchers employed purposive sampling approaches to gather primary data from informants. Specifically, they purposely picked a sample of five individuals to gain research information. The five individuals providing information were identified as research subjects, comprising the principal, class teacher, ABK accompanying teacher, students, and parents. Secondary data encompasses a wide range of study-related materials, such as textual documents, manuscripts, pictures, and recordings, which serve as supportive evidence for research endeavors. This study employs data analysis methodologies involving data reduction, data presentation, and drawing of findings. In the context of data validity, source triangulation techniques are employed to assess the reliability of the data. This involves cross-referencing data acquired from many sources, including interviews, observations, and documentation.

### **Result and Discussion**

#### *The fostering of intercultural attitudes*

The provision of inclusive program services at SD Muhammadiyah 3 Ikrom is a significant challenge for the institution and its instructors. It is noteworthy that a majority of the teachers at SD Ikrom lack a Bachelor's

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<sup>4</sup> Dwi Kartikawati, "Penanaman Nilai-Nilai Multikultural Melalui Komunikasi Pendidikan di Sekolah Dasar di Yogyakarta dan Surakarta", *Widya Komunika*, Vol. 8, No. 1 (Desember 2018), 59.

degree in Special Education and may not possess the necessary expertise in this domain. Nevertheless, as a result of professional obligations, it has become imperative for educators to enhance their proficiency across several domains, with particular emphasis on effectively managing students with disabilities, commonly referred to as students with additional behavioral needs (ABK). The teaching profession need continuous updates, encompassing both technological advancements and inclusive education practices. This ensures that educators possess a comprehensive understanding of student variety and are capable of tailoring the curriculum to accommodate individual talents.

The incorporation of multicultural Islamic education holds significant importance in the early education of children, particularly within the context of SD Muhammadiyah 3 Ikrom, an elementary school catering to students aged 6 to 12 years. This age group is particularly susceptible to the influence of their immediate surroundings. During this phase, students undergo physical and motor development, as well as exhibit notable advancements in personality, emotional intelligence, intellectual capacity, language acquisition, character formation, and moral growth. During the implementation phase, educational encounters and instructional methods are devised, resulting in the cultivation of students' character with respect to multicultural ideals. In this particular instance, the researcher conducted firsthand observations and discovered that SD Muhammadiyah 3 Ikrom imparted numerous character characteristics, including discipline, independence, responsibility, honesty, politeness, and caring. The cultivation and enhancement of students' social character is a collective responsibility that falls upon all stakeholders within the educational institution. SD Muhammadiyah 3 Ikrom strives to uphold the principles of equal rights and responsibilities among its students. The school's vision and goal demonstrate an egalitarian perspective, since they do not make distinctions based on pupils' psychological or physical circumstances. Based on the given information, it can be inferred that SD Muhammadiyah 3 Ikrom has effectively incorporated multicultural principles by disregarding pupils' physical distinctions in order to attain the established educational objectives. Multicultural Islamic education has been implicitly included into various activities and educational programs within schools.

In contrast, SD Muhammadiyah 3 Ikrom is characterized as an inclusive educational institution, as described by Budiarto, O'neil, and David J. Smith. This school fosters an environment where children with special needs and typically developing children are not segregated, but rather encouraged to collaborate and engage with one another during all instructional activities within the school setting. They engage in social activities and academic pursuits collectively, disregarding any distinctions based on physical or non-physical attributes. Inclusive school administration faces a greater

responsibility compared to conventional schools due to the presence of kids with diverse needs and abilities.

However, in the instance of SD Muhammadiyah 3 Ikrom, these variations are systematically arranged to foster an environment that is conducive to learning. This elucidation bolsters the research proposition that SD Muhammadiyah 3 Ikrom has successfully integrated multicultural Islamic education. SD Muhammadiyah 3 Ikrom has implemented the integration of multicultural Islamic education ideals through various activities. These activities may be categorized into three main elements, namely activities focused on moral knowledge, moral emotions, and moral behavior.

Referring to Lickona's opinion, there are at least three steps in implementing Multicultural Islamic Education in improving the Social Character of Students at the Inclusive School of SD Muhammadiyah 3 Ikrom, namely moral knowing, moral feeling, and moral action. The explanation of the implementation is as follows:

a. Moral Knowing

This stage is the first step taken by the school as the foundation for implementing Multicultural Islamic Education. This is intended to provide insight or knowledge regarding Multicultural Education in inclusive schools, considering that Ikrom Elementary School students are prospective students who have just graduated from Kindergarten and must be given adequate basic provisions regarding Multicultural Education. Because this lack of knowledge can become an obstacle in efforts to implement multicultural-based Islamic education.

To foster this knowledge, SD Muhammadiyah 3 Ikrom strives for this through activities that place more emphasis on cognitive aspects, namely MARWA activities (School Community Orientation Period), containing introductions to the environment, school activities and programs, and introductions to school residents which include children with special needs. The school introduces all students that at the school there are 'great' children with various characteristics. This opinion was expressed by Mrs. Sonah in an interview:

"At the beginning of the new school year, SD Muhammadiyah 3 Ikrom held a school orientation activity called marwa (Student Orientation Period), to introduce the environment, activities and introduction to class members. There the teacher will say that in this class there are great children (ABK), the name great children means they are not the same as us. You can't be jealous, you have to be able to love because he needs a lot of help from us. From the start, his

heart was touched to love so he would sacrifice himself to help his friend. To foster a spirit of empathy for other students"<sup>5</sup>.

MARWA activities, according to researchers' observations, are an important step in instilling awareness about the existence of differences between students, and so that students do not feel awkward, embarrassed, or introverted in interacting when in class or in the school environment. Marwa activities are attended by all old and new students, where the principal will introduce the environment around the school and all the residents at the school<sup>6</sup>.

The moral knowledge applied at SD Muhammadiyah 3 Ikrom is in line with James A. Bank's theory about the 5 dimensions of Multicultural Education, one of which is Knowledge Construction, namely the construction of knowledge which is realized by comprehensively knowing and understanding existing diversity. That with the correct construction of knowledge about differences it will be possible to prevent disruptive behavior between students.

In line with the opinion of James A. Bank, Moral knowing According to Thomas Lickona regarding the introduction of "different" school members at SD Muhammadiyah 3 Ikrom, followed by moral learning about how to respond to these differences<sup>7</sup>. The teachers' council not only introduces "different" school members, but also teaches them how to behave and interact with them. Teachers teach an attitude of appreciation and respect, helping and helping each other, caring for each other, loving each other, fostering empathy, being willing to make sacrifices, giving in and what is no less important is an attitude of accepting differences. Knowledge about these attitudes is taught during MARWA followed by school culture and classroom learning.

Aspects of Moral Knowledge at SD Muhammadiyah 3 Ikrom are also implemented in other activities such as classroom learning activities such as role playing. There are many positive values contained in it, such as students being able to position themselves as other people who have shortcomings, so that a spirit of empathy and gratitude will arise when they are given advantages.

Elementary school students are children who still have a strong imitation attitude, especially first grade students. Elementary school age children are not yet able to analyze their attitudes and character, or develop

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<sup>5</sup> Sonah, Kepala Sekolah SD Muhammadiyah 3 Ikrom, Wawancara, SD Muhammadiyah 3 Ikrom Wage Sidoarjo, 6 Januari 2023.

<sup>6</sup> Hasil Observasi di SD Muhammadiyah 3 Ikrom Wage Sidoarjo.

<sup>7</sup> Thomas Lickona, *Educating for Character How Our School Can Teach Respect and Responsibility*, (New York: Bantam Bookss, 1992),53-62.



social character from within themselves. Elementary school children usually imitate their surroundings in what they say, act and behave. The steps taken by the principal and teacher council to conduct orientation of school residents as well as introduce people with special needs, are strategic first steps to support the success of multicultural learning in inclusive schools.

From the description above, socialization through student orientation programs and role-playing activities is in line with the theory of James A. Bank and Thomas Lickona regarding the stages of instilling character values in students, namely regarding the construction of knowledge and moral knowledge. With orientation and role-playing activities that focus more on cognitive knowledge, students are more concerned and tolerant of friends who are different. The goal is that students do not feel awkward, embarrassed, or introverted in subsequent interactions in class or in the school environment. By providing correct knowledge about differences, it will be possible to minimize deviant behavior.

#### b. Moral Feelings

The second stage in the implementation of multicultural Islamic education, SD Muhammadiyah 3 Ikrom, places more emphasis on internalizing multicultural values or knowledge in everyday life. Therefore, the process is also different. If in multicultural knowing activities, students tend to be passive, that is, they only receive material about multiculturalism, then in this multicultural feeling process, students are more active in applying what they already know about how they should behave towards their fellow students.

This moral feeling places more emphasis on the affective aspect of Muhammadiyah 3 Ikrom Elementary School students, namely how students' attitudes can be more sensitive to their surrounding environment. Teachers try to foster a moral attitude in students regarding a sense of empathy for others, and accepting and respecting other people. This stage is a continuation of the moral knowledge stage. The moral values that have been taught to students are continued to be implemented within themselves so as to produce commendable social attitudes and character. Mrs Sonah when asked about the stages in her students' moral knowledge, she said:

"That knowledge about multicultural education is important because it can be a mediator; we can train children to have a good social spirit; children here are not only given theory but can directly practice with children with needs, so through knowledge, we can then foster a spirit of empathy in children."<sup>8</sup>

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<sup>8</sup> Sonah, Kepala Sekolah SD Muhammadiyah 3 Ikrom, Wawancara, SD Muhammadiyah 3 Ikrom Wage Sidoarjo, 6 Januari 2023.

In line with what Mrs. Sonah said, Mrs. Dyta Pratikna also added that multicultural material is always included in every lesson, such as not being able to hate each other, having to be honest, and helping each other and friends.

“My lesson material usually contains information about how to get along with good friends. We instill in students that all people are different; we cannot make them the same because God created humans differently. Usually I also play inspirational, motivational videos, etc. Oh, it turns out it's different, it's fun to be able to fill each other in and share, when they understand, then we instill how to be kind to children with needs. That's when we usually develop a sense of empathy for regular children”<sup>9</sup>.

This aspect of moral feelings is in accordance with the activities carried out by all students at SD Muhammadiyah 3 Ikrom through school cultural activities such as eating together, praying together, sharing food on Friday blessings, or handling needy children who are having tantrums<sup>10</sup>. The application of this attitude is in accordance with Lickona's theory of moral feeling, which tries to explain how someone can feel the feelings that other people have, try to feel what other people feel, and be sensitive to their environment<sup>11</sup>.

The moral feelings that exist at SD Muhammadiyah 3 Ikrom are depicted in an epic way by the Shadow Teacher (the teacher accompanying students with special needs). At the start of school, children with special needs usually experience tantrums. A tantrum is an outburst of uncontrolled emotion or anger, which is usually characterized by a child's stubbornness, crying, screaming, shouting, defiance, or anger. Tantrums in children are normal, especially when they are in a new environment and meet new people who previously had not encountered them in their daily lives<sup>12</sup>.

Children with special needs who experience tantrums immediately get help from teachers. Teachers patiently handle them, although it is not uncommon for teachers to be shouted at, scratched, kicked, pulled by their hair and clothes, hit, and the like. The handling of tantrum children at SD Muhammadiyah 3 Ikrom is carried out in the classroom and not in a special room<sup>13</sup>. The author assumes that the teacher's treatment in class is not without purpose. The teacher intends to provide moral and character learning to other

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<sup>9</sup> Dyta Pratikna, Guru BK SD Muhammadiyah 3 Ikrom, Wawancara, SD Muhammadiyah 3 Ikrom Wage Sidoarjo, 16 Februari 2023.

<sup>10</sup> Hasil Observasi di SD Muhammadiyah 3 Ikrom Wage Sidoarjo 25 Maret 2023.

<sup>11</sup> Thomas Lickona, *Educating for Character How Our School Can Teach Respect and Responsibility*, (New York: Bantam Bookss, 1992), 53-62

<sup>12</sup> Ribka Itha Idhayanti, dkk. Cegah Tantrum Pada Anak Melalui Pendampingan Ibu Dan Balita, *Jurnal Link* (18, 1, 2022), 38-42.

<sup>13</sup> Hasil Observasi di SD Muhammadiyah 3 Ikrom Wage Sidoarjo.

students in the class through exemplary actions when dealing with tantrum children.

The teacher models how to behave well toward children with special needs. This direct learning is also useful for instilling an attitude of accepting differences in other students. Not only that, but learning is also useful for responding to differences. A goal that is the same as multicultural education. So it can be said that learning attitudes directly by giving examples or imitating teachers in the classroom is one form of implementing multicultural education in the classroom. This is in accordance with Albert Bandura's theory, which provides examples or imitations that are often carried out so that students can imitate good behavior carried out by teachers, including obeying things said by teachers in obeying and carrying out school rules, as well as imitating good behavior and sayings. exemplified by the teacher<sup>14</sup>.

This research then found something unique in the learning process in the classroom. The teacher holds discussion sessions on each subject. At a higher education level, it can be understood that discussions are not something new, but at the basic education level, discussions are interesting and unique, especially when done with children aged 7-9 years. Discussions are held to foster character and commendable attitudes in students. Apart from that, the discussion also aims to foster self-confidence and courage in expressing opinions.

In some cases, discussions are also useful for cultivating patience in students, especially when listening to opinions from children with special needs. Usually, children with special needs take longer to express their opinions. Discussions in class ultimately become an opportunity for students to get to know each other more deeply and develop social character. The above character strengthening is carried out continuously so that it becomes an ongoing habit.

Character conditioning is actually classroom conditioning carried out by the school. According to Skinner's behavioristic theory, habituation is one of the factors in developing attitudes in a person. The author then concludes that the process of instilling commendable social behavior and attitudes in Muhammadiyah 3 Ikrom Elementary School students is in line with behavioristic theory. In conclusion, several social characters have been taught through the moral knowing stage, so moral feeling is more about the affective aspect, or knowledge about feelings. Teachers try to foster students' empathy

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<sup>14</sup> M. Muchlis Solichin, *Psikologi Belajar dengan Pendekatan Baru Telaah Komprehensif*

*Paradigma, Prinsip, Model belajar dan Pembelajaran* (Surabaya: Pena Salsabila, 2017), 49-50.

for children with needs so that they can live in harmony, side by side, and love each other.

### c. Moral Action

The concept of moral action refers to the ethical decisions and behaviors that individuals engage in, guided by their moral principles and values. Once children go to the second component, their moral sentiments are channeled towards engaging in the third component, which is moral action (or moral behavior), with a particular focus on psychomotor elements. For the successful implementation of value instillation, it is imperative that the three aforementioned components exhibit interrelation with one another.

The emergence of moral action is contingent upon an individual possessing prior knowledge of moral principles and actively cultivating a moral disposition within themselves. In the subsequent phase, once moral principles have become deeply ingrained within an individual's mindset, their behavior will align with these ethical beliefs. The act of engaging in an action repeatedly can lead to the development of a habit, which subsequently shapes an individual's character.

The implementation of moral action at SD Muhammadiyah 3 Ikrom, as narrated by Mrs. Dyta Pratikna, involves the utilization of minidramas.

“These minidramas serve as a medium for storytelling, which is then combined with the active participation of the children. This approach emphasizes the importance of appreciating the moral lessons conveyed through the minidramas, hence reinforcing their impact. In fact, it is possible to cover all disciplines. The main objective is to impart moral information and assign character-related tasks that encourage students to engage in benevolent actions with their peers. These actions may include sharing food, providing shoes to those in need, and lending stationery, among other examples”<sup>15</sup>.

According to Ms. Dyta Pratikna, the moral activities typically exhibited by her students were similarly described by Ms. Santi, the Shadow Teacher.

“Typically, these youngsters tend to have feelings of jealousy when they observe my proximity to children that require assistance. However, as time progresses, individuals may come to realize that their friend requires additional attention. In certain instances, when children with specific requirements exhibit tantrums, their peers may engage in observational behavior. Subsequently, these typically developing children may offer assistance, employing various strategies such as verbal communication to soothe the distressed kid, engaging

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<sup>15</sup> Dyta Pratikna, Guru BK SD Muhammadiyah 3 Ikrom, *personal interview*, SD Muhammadiyah 3 Ikrom Wage Sidoarjo, 16 Februari 2023.

in physical movement such as dancing, ultimately culminating in a positive emotional response from the child with specific needs. Children often exhibit humorous behavior, which may be both positive and negative. At SD Muhammadiyah 3 Ikrom, the implementation of Lickona's three stages is integrated, with each stage being interconnected. This is evident from the researcher's observations and documented evidence<sup>16</sup>.

The social behavior of pupils at school is indicative of their social character and desirable views. It is seen that there is an absence of disruptive behaviors, such as bullying, displaying peculiar looks towards peers, exhibiting condescension, and demonstrating intolerance. SD Muhammadiyah 3 Ikrom has a highly favorable and pleasurable learning environment, resulting in a consistent annual rise in the enrollment of new potential students.

The three stages of Lickona have been implemented at SD Muhammadiyah 3 Ikrom in a system that cannot be separated from one stage to another, as can be seen from the results of the researcher's observations and documentation<sup>17</sup>.

Students' social behavior reflects social character and commendable attitudes in interactions at school; there are no disruptive attitudes such as bullying, looking at other students strangely or looking down on them, being intolerant, and the like<sup>18</sup>. The learning atmosphere at SD Muhammadiyah 3 Ikrom is very conducive and enjoyable, making this school increase the number of students who register as new prospective students every year.

The attitude that has been successfully instilled at SD Muhammadiyah 3 Ikrom is in accordance with James A. Bank's theory regarding the dimensions of multicultural education, such as prejudice reduction, namely reducing prejudice that arises from interactions between diversity in educational culture<sup>19</sup>. This is in line with Fakhrruzrozi's research which states that school culture has an important influence on children's social development<sup>20</sup>. Students at SD Muhammadiyah 3 Ikrom no longer view

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<sup>16</sup> Santi, shadow teacher, *personal interview*, SD Muhammadiyah 3 Ikrom Wage Sidoarjo, 6 Januari i 2023.

<sup>17</sup> Lampiran 5 (dokumentasi penelitian) gambar IX : foto suasana belajar di kelas.

<sup>18</sup> Observation Results of SD Muhammadiyah 3 Ikrom Wage Sidoarjo 25 March 2023.

<sup>19</sup> James A. Banks, *An Introduction to Multicultural Education* (Boston-London: Allyn and Bacon Press, 2002), 54.

<sup>20</sup> Hatta Fakhrruzrozi et al., "Integration of Islamic Education Curriculum to Enhance the Social Character of Vocational High School Students," *Ta'dib* 26, no. 1 (2023): 171–182, <https://doi.org/10.31958/jt.v26i1.7237>; Hatta Fakhrruzrozi et al., "Enhancing the Social and Religious Character of Students at Qurratu A'yun High School through Extracurricular Activities," *Paedagogia: Jurnal Pendidikan* 12, no. 1 (2022): 101–118, <https://doi.org/10.24239/pdg.vol12.iss1.391>.

children with needs as strange students who like tantrums, get angry, are often hit, and have physical limitations. Reducing prejudice in the school environment is very important to implement in order to create a conducive, harmonious and comfortable learning atmosphere.

The implementation of the attitudes of students at SD Muhamadiyah 3 Ikrom, according to Banks' theory, is still practicing the Equity Pedagogy Theory, namely a pedagogy of human equality that gives equal space and opportunities to each diverse element. This can be seen in a learning atmosphere that is safe, comfortable and harmonious side by side between students without considering the students' social status, physical form, deficiencies or weaknesses. All students are seen as equal without seeing differences.

Fair treatment in educational services is exemplified by teachers for students and imitated by students for other students. This is in accordance with Albert Bandura's theory, which provides examples or imitations that are often done so that students can imitate teacher behavior to become a habit both at school and in other environments<sup>21</sup>.

From the explanation above, the implementation of multicultural Islamic education in the moral action stage is a combined attitude of knowing and feeling. Students' social actions are reflected in their concern by sharing food, lending school equipment, and providing joy by comforting tantrum students.

## CONCLUSION

The present study has identified that the implementation of multicultural Islamic education inside educational institutions has the potential to mitigate and diminish instances of disruptive conduct among elementary school pupils at Muhammadiyah 3 Ikrom, Wage, and Sidoarjo. School culture has a pivotal role in inculcating social values, including but not limited to honesty, civility, social care, and tolerance, among pupils. The effectiveness of this technique is noteworthy, particularly in light of the inclusive nature of SD Muhammadiyah 3 Ikrom, which encompasses both typical students and those with special needs. Regular students and children with special needs have the potential to coexist in a harmonious environment, characterized by mutual respect, love, and acceptance of one another's differences. This commendable attitude is rooted in Islamic teachings derived from the Qur'an and the Sunnah of the Prophet.

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<sup>21</sup> M. Muchlis Solichin, *Psikologi Belajar dengan Pendekatan Baru Telaah Komprehensif*

*Paradigma, Prinsip, Model belajar dan Pembelajaran* (Surabaya: Pena Salsabila, 2017), 49-50.

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