

ESTABLISHING STUDENT CHARACTER THROUGH THE IMPLEMENTATION OF MULTICULTURAL VALUES

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Abstract: This study investigates the implementation of multicultural values and students' character formation at the Faculty of Law. This study used experimental research with quasi-experimental. The sampling technique used cluster sampling. Primary data sources were students. Then, researchers gave multiple-choice item tests using the Likert Scale. The data interview was gathered from the Dean and Lecturers of AIK. Secondary data was obtained from documentation and literature. The research gave a pre-test and treated multicultural values. The data collection is in tests, non-tests (Likert scale), observations, interviews, and documentation. Data analyzed by t-test Independent-Sample T-Test. The finding shows that the character of the students of the Faculty of Law, University of Muhammadiyah, Palembang, experienced a significant increase after the application of multicultural values. The researchers conducted the study in moral knowing by applying the values of tolerance, democratic values, the values of equality, and the values of justice. The implication of these values makes Law Faculty students know moral values, have awareness and understand a good point of view. Second, researchers provide two-week student day activities in mosques, sports fields, and classrooms. During student day, the value of multicultural education is instilled. The effect obtained after student day is that students of the Faculty of Law have empathy, humility, and self-esteem. The third is moral action by conducting inter-religious dialogue in developing social intelligence. Implementing multicultural values – moral knowing, feeling, and action can shape students' character in everyday life.

Abstrak: Penelitian ini bertujuan untuk mengetahui implementasi nilai-nilai multikultural dan pembentukan karakter mahasiswa Fakultas Hukum. Jenis penelitian ini menggunakan penelitian eksperimen dengan *Quasi-Experimental*. Teknik pengambilan sampel menggunakan *Cluster Sampling*. Sumber data primer adalah

mahasiswa secara langsung dengan memberikan tes berupa soal pilihan ganda, Skala Likert, dan wawancara kepada Dekan dan Dosen AIK. Data sekunder diperoleh dari dokumentasi dan kepustakaan. Langkah-langkah penelitian adalah: Memberikan pre-test, melakukan treatment dengan menerapkan nilai-nilai multikultural. Pengumpulan data berupa tes, non tes (skala likert), observasi, wawancara, dan dokumentasi. Data dianalisis dengan uji-t Independent-Sample T-Test. Hasil penelitian menunjukkan bahwa karakter mahasiswa Fakultas Hukum Universitas Muhammadiyah Palembang mengalami peningkatan yang signifikan setelah penerapan nilai-nilai multikultural. Kajian yang peneliti lakukan berupa pengetahuan moral dengan menerapkan nilai-nilai toleransi, nilai-nilai demokrasi, nilai-nilai persamaan, dan nilai-nilai keadilan. Implikasi dari nilai-nilai tersebut membuat mahasiswa Fakultas Hukum mengetahui nilai-nilai moral, memiliki kesadaran dan memahami sudut pandang yang baik. Kedua, peneliti memberikan kegiatan student day selama dua minggu di masjid, lapangan olah raga, dan ruang kelas. Selama hari siswa, nilai pendidikan multikultural ditanamkan. Efek yang diperoleh setelah student day adalah mahasiswa Fakultas Hukum memiliki empati, kerendahan hati, harga diri. Penerapan ketiga adalah tindakan moral dengan melakukan dialog antar umat beragama dalam mengembangkan kecerdasan social. Implementasi nilai-nilai multicultural baik secara moral *knowing*, moral *feeling* maupun moral action bisa membentuk karakter mahasiswa dalam kehidupan sehari-hari.

Keywords: student character; multicultural values

INTRODUCTION

The function and objectives of national education have been formulated in the Article 3 of Law Number 20 of 2003, which states that “National education functions to develop capabilities and the character and civilization of the nation and with dignity in the context of educating the nation’s life, aiming at developing the potential of students to become human beings who believe and fear of God, has a noble character, healthy, knowledgeable, capable, creative, independent, and becomes democratic and responsible.”¹ The provisions of the law can be interpreted as national education encouraging young people with a religious character, noble character, intellectual, independent, democratic, intelligent, rugged, and caring.

The Muhammadiyah University of Palembang is one of the private universities in South Sumatra, under the auspices of the unity of Muhammadiyah, and was established on June 15, 1979. With a vision, “To make a university with a national standard and produce graduates who are highly competitive in science and technology-based on Islam and In 2022 reach the International standard”.² It

¹ Presiden Republik Indonesia, “Undang-Undang No 20 Tahun 2003 Tentang Sistem Pendidikan Nasional” 2003.

² Universitas Muhammadiyah Palembang, “Visi, Misi, dan Tujuan Universitas Muhammadiyah Palembang,” 2021.

means that the University of Muhammadiyah Palembang is oriented toward strengthening faith and piety to Allah SWT, as well as developing and mastering science, technology, and art to improve the welfare of all Indonesians. So it means that the Muhammadiyah University of Palembang participates in supporting the implementation of regional autonomy.

On the other hand, to become a superior university, Muhammadiyah University of Palembang adheres to the strength of faith and piety in education, research, and community service activities. In addition, professionalism centers on the characteristics of sincerity, sincerity, and Islamic brotherhood. To carry out this vision, the Muhammadiyah University of Palembang has set the following missions, They are (1) implementing the chess of dharma of higher education to produce graduates with national-level academic competence, uphold Islamic and national values, and prepare infrastructure for international-standard universities, (2) preparing students and alumni with high integrity based on Islamic and Muhammadiyah values create a young generation with character and organizational cadres, (3) carry out the development of science, technology, and art through research and their application for the community's welfare, (4) developing learning conducive to producing scholars who think intellectually, emotionally, and spiritually, (5) develop a competency-based education system (hard skills and soft skills) that are integrated with the business world and the public sector, (6) implementing academic management, human resources, finance, and quality based on planning and information technology to create Good University Governance (GUG), (7) making a performance management system based on the Balanced Scorecard (BSC) as a quality assurance tool and a tool for evaluating the performance of the implementing unit at the University of Muhammadiyah Palembang so that they are motivated to have achievement. Based on the vision and mission, it is clear that the formation of student character is highly emphasized. It can be seen in the second mission, which is to prepare students and alumni who have high integrity based on Islamic and Muhammadiyah values to create a young generation with character and organizational cadres.

Furthermore, the term character, in the Ministry of National Education Language Center study, is defined as “innate, heart, soul, personality, character, behavior, personality, nature, and temperament.”³ In Greek, the term character means “marking and focusing on how to apply the value of goodness in the form of action or behavior. Character is the rules that become a measure of good and

³ Mujtahid, “Model Implementasi Pendidikan Karakter Melalui Pendekatan Terintegrasi dalam Perkuliahan pada Jurusan PAI FITK UIN Maulana Malik Ibrahim Malang”, *Jurnal Ulul Albab* 17, no. 2 (2016): 230-52.

bad for an attitude, speech, and action.⁴ According to Thomas Lickona, quoted by Masnur Muslich, a character is a person's innate nature in responding to situations morally, manifested in actual actions through good behavior, honesty, responsibility, respect for others, and other noble characters.⁵

Character is formed from three interrelated parts: moral knowledge, feeling, and behavior. Good character consists of knowing the good, desiring the good, and practicing mind, heart, and action habits. They are essential for living a moral life; all three are forming factors of moral maturity. When thinking about the kind of character desired for children, it is clear that teachers want them to be able to judge good and bad, care deeply about what is right, and do what they think is right even when faced with external pressures and temptation from within.⁶

Moreover, multicultural values are essential to apply in the university environment because universities are miniatures of the social life of the Indonesians who are plural in terms of race, gender, ethnicity, religion, and social class.⁷ Facts empirically show that this nation is multicultural; existing cultural entities will always attract each other based on their tendencies and interests. Suppose cultural relations between those with different cultural backgrounds are not maintained. In that case, it can lead to disharmony in relations between citizens.⁸

So, in line with these reasons, the study aims to determine the implementation of multicultural values in the experimental class and control class at the Faculty of Law, University of Muhammadiyah Palembang. It also determines students' character formation before and after implementing multicultural values in the experimental and control classes at the Faculty of Law, University of Muhammadiyah Palembang.

The purpose of the study was to determine the implementation of multicultural values in the experimental class and control class at the Faculty of Law, Muhammadiyah University of Palembang, and to determine the formation

⁴ Mujtahid.230

⁵ Masnur Muslich, *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional*, (Jakarta, Bumi Aksara, 2011): 36-39.

⁶ Rasimin, "Pengembangan Karakter Multikultural Mahasiswa dalam Pembelajaran Civic Education (Studi pada Mahasiswa Jurusan KPI Fakultas Dakwa IAIN Salatiga)", *Injeksi, International Journal of Communication* 1 No. 2 (2016): 145-64.

⁷ Erlina Mufidah, Catur R, Feny Meilina, "Pendekatan Pembelajaran Multikultural untuk Mencegah Isu Eksklusivisme Mahasiswa Universitas Islam Negeri Malang", (*Laporan Program Kreativitas Mahasiswa, Universitas Islam Negeri Malang, 2010*): 1.

⁸ Nurul Zuriah, "Model Pengembangan Pendidikan Kewarganegaraan Multikultural Berbasis Kearifan Lokal dalam Fenomena Sosial Pasca Reformasi di Perguruan Tinggi", *Jurnal Ilmu Pendidikan, JIP* 1 No. 1 (2020): 11-25.

of student character before and after the implementation of multicultural values in the experimental class and control class at the Faculty of Law, Muhammadiyah University of Palembang.

The importance of this research for Muhammadiyah is the development of a systemic character of Muhammadiyah students by strengthening militancy, competence, and the role of Muhammadiyah cadres as actors in the movement amidst the dynamics of the Association of the Ummah and the Nation. The formation of the students' character in the Faculty of Law, Muhammadiyah University of Palembang. The realization of understanding students' multicultural values at the Faculty of Law, Muhammadiyah University of Palembang. And the realization of students and alumni of the Faculty of Law who have high integrity based on the values of Al-Islam and Muhammadiyah.

According to Adibah, Multicultural Education as a Vehicle for Character Building is as follows; First, the process of religious learning related to understanding any Islamic teachings included in the curriculum is still conveyed. In contrast, outside the religion of Islam, lecturers do not convey or provide an understanding of its teachings directly. The understanding of religion conveyed to students between Islam and Non-Islam is only limited to being outside the growing religion of Islam. It is done because the Religion courses delivered to students are general in nature, not specific courses included in the curriculum of the study program at the Faculty of Islamic Religion, such as the Comparative Religion course. Second, multiculturalism at *UNDARIS* is formed because the entire academic community, lecturers, and students, in this case, can adapt to their environment in which various cultures, religious understandings, and different regions exist. The view of multiculturalism education, especially for lecturers and Muslim students, is formed because of differences, both fundamentally (related to tauheed and faith) and related to *furu'iyah* (branches of teaching) from a religious ideology in the form of schools of jurisprudence. Third, character building through multicultural education helps students understand, accept, and appreciate people from different ethnicities, cultures, values, and religions.⁹

Mujtahid, in his research on Character Education Implementation Models Through an Integrated Approach in Lectures at the PAI-FITK Department of UIN Maulana Malik Ibrahim Malang, showed that *first*, the religious character model was constructed through habituation of every lecture meeting with the habit of reading *thayyibah* sentences (*basmalah* and *hamdalah*), chanting recitations verses of the Qur'an, prayers, and dhikr as a manifestation of the actualization of the values of faith and belief in Allah SWT both before and after lectures. Second, the model of self-personality character is instilled

⁹ Ida Zahara Adibah, "Pendidikan Multikultural Sebagai Wahana Pembentukan Karakter", *Jurnal Madaniyah* 4, no. 2 (2014): 175-90.

through habituation of discipline, honesty, and responsibility in all lecture activities, including aspects of the learning process, implementation of learning, and evaluation. The planting design is poured through the lecture contract process. Third, *the* construction of social character is cultivating an attitude of tolerance, social care, and democracy. This social character seems to live in lecture activities with the emergence of actual actions in student classes with various characteristics.¹⁰

Muhammad Misbahudholam AR applies Multicultural Education through the Cultural Values Approach and Pancasila to Build Student Character in Facing the Current of Globalization. Multicultural education through the approach of the noble values of Pancasila and culture is expected to build student character in facing the currents of globalization and social conflict. Multicultural education does not have to stand alone. Still, it can be integrated into courses and educational processes in universities, including the example of lecturers and related parties at the university. The content of multicultural education must be implemented in the form of actions both in universities and in society. One of the ways to build character, awareness, and understanding of future generations is the application of multicultural education through an approach to the noble values of Pancasila and culture.¹¹

Rasimin conducts Student Multicultural Character Development in Civic Education Learning. The results of the development explain: (a) the progress of Salatiga City towards modernization which affects the shifting of community life in the student social environment, (b) the practice of the KPI Department of the Da'wah Faculty positively welcomes the multicultural character development model in civic education learning because it is considered innovative and follows the social environment of the student community, (c) an effective multicultural character development model can increase students' awareness of tolerance. It is evidenced by the awareness of student tolerance seen in the attitudes displayed during the teaching and learning process where students do not impose their will, respect and respect friends' opinions in discussions, have empathy, and can work together in role-playing (d) lecturers are generally competent to deliver civic education course material using this multicultural character development model. It is evidenced by the increase in student achievement and a conducive classroom atmosphere that is pleasant for students during the learning process,

¹⁰Mujtahid, "Model Implementasi Pendidikan Karakter Melalui Pendekatan Terintegrasi dalam Perkuliahan pada Jurusan PAI-FITK UIN Maulana Malik Ibrahim Malang", *Jurnal Ulil Albab* 17, Nomor 2 (2016), ISSN No. 2252-4738"

¹¹Muhammad Misbahudholam A.R, "Implementasi pendidikan multikultural melalui pendekatan nilai-nilai budaya dan pancasila untuk membangun karakter siswa dalam menghadapi globalisasi", *Journal of Social Studies Learning Theory and Practice Globalization* 1, no. 2 (2016): 89-101.

(e) the obstacles faced in implementing the multicultural character development model in *civic education* learning are that the lecturers do not have adequate references and lack creativity in developing teaching materials because they are not accustomed to developing learning strategies with a contextual approach, (f) the advantage of this model is the learning objectives, where the affective aspect is the main target. In contrast, the cognitive and psychomotor aspects are the supporting factors for achieving the target in the affective aspect.¹²

Atin Supriatin and Aida Rahmi Nasution researched the Implementation of Multicultural Education in Educational Practices in Indonesia. The research results are as follows: First, Indonesia, as a country that has ethnic diversity, which has the goal of creating students who have an attitude of tolerance towards the culture and ethnicity of the entire Indonesian nation, is an essential factor for developing multicultural education. Implementing multicultural education in schools is carried out by designing the learning process, preparing curriculum and evaluation designs, and preparing teachers with multicultural perceptions, attitudes, and behaviors so that they become part of making positive contributions to the development of multicultural attitudes of their students. The implementation of multicultural education in the school-level curriculum can be carried out comprehensively through civic education, religious education, or integrated with other subjects. Second, educators in multicultural education must have the knowledge and understand the cultural values of the Indonesian nation and be competent to convey these values, both in the cognitive, affective, and psychomotor areas, and be able to teach subjects and instill multicultural values professionally for the achievement of a democratic and humanist Indonesian nation.¹³

Nana Najmina researched Multicultural Education in Shaping the Character of the Indonesian Nation. Multiculturalism education must be applied in the learning process through the habituation process. Multicultural learning forms patterns of thinking, attitudes, actions, and habits so that Indonesian national awareness emerges. The Indonesian character includes awareness of pride as a nation, independence and courage as a nation, awareness against colonialism, awareness of sacrificing for the sake of the nation, awareness of nationalism of other nations, and regional awareness of nationality. The realization of this Indonesian character is tremendous energy to become Indonesia as a great nation in the arena of nations in the world. A great nation can only be realized through

¹² Rasimin, "Pengembangan Karakter Multikultural Mahasiswa dalam Pembelajaran Civic Education (Studi pada Mahasiswa Jurusan KPI Fakultas Dakwah IAIN Salatiga)", *Injeksi, Jurnal Komunikasi Internasional* 1 No. 2 (Desember 2016): 145-64.

¹³ Atin Supriatin Ida Rahmi Nasution, "Implementasi Pendidikan Multikultural dalam Praktik Pendidikan di Indonesia, *Jurnal Elementary*, Vol. 3 Edisi Januari-Juni (2017)

a strong character person. The character of Indonesia through multiculturalism education is one of the hopes for a great future in Indonesia.¹⁴

Murzal conducted research entitled *Multicultural Values in Islamic Religious Education Learning (PAI) in Schools: A Study of Efforts to Build Student Character at SMKN 1 Gerung*. Based on the results of the study, it was stated that the multicultural values found in PAI subjects at SMKN 1 Gerung were religion, tolerance, democracy, and peace-loving values. These four core values will shape a person who respects differences, respects the beliefs or beliefs of others, is kind to everyone, and can live side by side with people of different ethnicity, religion, race, and culture. Second, the process of inculcating multicultural values in SMK 1 Gerung students emphasizes the learning process by applying a responsive learning model based on variation education to create a conducive classroom environment. And third, implementing multicultural-based character education in schools requires appropriate, effective, participatory strategies and involves all education components. The accuracy of the strategy selection will provide optimal results informing students with character. Thus, efforts to develop character education models as a strategy for implementing multicultural-based character education are significant.¹⁵

Muhammad Anas Ma'arif entitled *Internalization of Values in the Developing Multicultural Tolerance Attitude (Studies in Pesantren Students of the Islamic University of Malang)*, in the Journal of the Islamic Educational, Volume 2 No. 1, 2019 ISSN 2 614-8013. The results of this study explain that, first, planting multicultural educational values is carried out using activities that include multicultural knowing and feeling. Multicultural knowing is activities that contain knowledge about the values of multicultural education. This planting is given to Universitas Islam Malang (UNISMA) students through several activities, such as new student life orientation activities, *halaqah diniyah*, and Islamic Religion course 1 to 5. Meanwhile, the multicultural feeling cultivates a multicultural sense in students or other terms. Known as the affective aspect, to foster this multicultural feeling, UNISMA also has Student Day activities apart from daily activities. Through this activity, the students' knowledge about multiculturalism is developed into a multicultural feeling. Thus, they not only know about multiculturalism but also fully believe it is a reality around them that they must accept with a positive attitude. From the cultivation of multicultural knowing and multicultural feeling, UNISMA students are expected to be able

¹⁴Nana Najmina, "Pendidikan Multikultural dalam Membentuk Karakter Bangsa Indonesia, Jurnal Pendidikan Ilmu-ilmu Sosial, Vol. 10 No. 1 (2018): 52-56.

¹⁵Murzal, *Nilai Multikultural dalam Pembelajaran Pendidikan Agama Islam (PAI) di Sekolah: Studi Terhadap Upaya Membina Karakter Siswa di SMKN 1 Gerung*, Jurnal Penelitian Keislaman, Vol. 15 No. 1, (2019).

to live in harmony. The values of multicultural education instilled in UNISMA include tolerance, democracy, equality, and justice. Second, cultivating multicultural educational values positively impacts the tolerance attitude of UNISMA students. This positive attitude is in the form of students' reluctance to interact and cooperate with anyone without any mutual suspicion. This tolerance attitude is also a part of multicultural action, where living together in a harmonious atmosphere can only be achieved if every student has an attitude of tolerance.¹⁶

The purpose of the study was to determine the implementation of multicultural values in the experimental class and control class at the Faculty of Law, Muhammadiyah University of Palembang, and to determine the character formation of students before and after the application of multicultural values in the experimental class and control class at the Faculty of Law, Muhammadiyah University of Palembang.

RESEARCH METHOD

This research used an experimental method. This research tested the cultivation of multicultural values in shaping students' character at the Faculty of Law, University of Muhammadiyah Palembang. Moreover, the study was conducted in the Faculty of Law, Muhammadiyah University of Palembang.

The experimental design used in this research is quasi-experimental, a nonequivalent control group design. The research population is all students of the Faculty of Law in the second, fourth, and sixth semesters. The sampling technique used cluster sampling, where the selection refers to groups.

The data was sourced from primary data taken directly by researchers through students by giving tests in the form of multiple-choice item tests, the Likert Scale, and interviews with the Dean and Lecturers of AIK. Secondary data is data used to support this research, such as data obtained from the documentation of the Faculty and the literature related to this research. There were some steps in gathering the data. The first is giving a pre-test. The researcher gave a pre-test with multiple-choice questions to determine moral knowing; an attitude scale test was given to students to determine moral feeling, and an observation sheet to determine moral action before treatment. The second was giving the treatment. In carrying out the treatment, the researchers approached several stages in applying multicultural values to improve student character: Moral knowledge relates to how an individual knows something about multicultural values. The moral feeling is where students can feel and believe what they have

¹⁶Muhammad Anas Ma'Arif, "Internalisasi Nilai Multikultural dalam Mengembangkan Sikap Toleransi (Studi di Pesantren Mahasiswa Universitas Islam Malang)", *Nazhmun, Jurnal Pendidikan Islam*, Vol. 2 No. 1 (2019): 164-189.

received from moral knowing. Moral action is a moral behavior that students do. In the treatment, researchers also provide several approaches to inculcating multicultural values in improving student character, namely the contribution, additive, transformation, and social action approaches.

The data collected in this study uses several techniques as follows: a) Tests are used to see the character of students after the implementation of multicultural values, b) Non-tests using a Likert scale, and c) Observations to determine the state of the object directly and the state of the area, location geography, state of facilities and infrastructure as well as conditions during the process of implementing multicultural values at the Palembang Law Faculty, d) Interviews with respondents, the Dean, Deputy Dean III, Deputy Dean IV, AIK Lecturers and students, d) Documentation is used to facilitate by lists of students, lecturers and matters related to research problems. After the data was collected, the data were analyzed inductively using parametric statistics, the t-test Independent-Sample T-test, and non-parametric statistics, namely the Mann-Whitney test. The Quantitative data analysis used SPSS, both program and interpretation.

THEORETICAL FRAMEWORK

Character education values developed through education units include 18 standards. The implementation of character education in education units has identified 18 values originating from religion, Pancasila, culture, and national education goals : (1) religious; (2) honest; (3) tolerance; (4) discipline; (5) hard work; (6) creative; (7) independent, (8) democratic; (9) curiosity; (10) national spirit; (11) love for the motherland; (12) rewarding achievements; (13) friendly/communicative; (14) peaceful ; (15) likes to read; (16) care for the environment; (17) social care; (18) responsibilities.¹⁷

Character forms from three interrelated parts: moral knowledge, moral feeling, and moral behavior. A good character consists of knowing the good, desiring the good, and practicing good things. All three are essential for living a good life; all three are forming factors of moral maturity. When thinking about the type of character desired for children, it is clear that teachers want them to know good and wrong, care about what is right, and do what they think is right even when they get under external pressures.¹⁸

Multicultural values are crucial to apply in a university environment because higher education is a miniature of the social life of Indonesian society, which is

¹⁷ Pusat Kurikulum Kementerian Pendidikan Nasional, Pengembangan dan Pendidikan Kebudayaan dan Karakter Bangsa : Pedoman Sekolah (Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan, 2019).

¹⁸ Mufidah, Rika Aguspratiwi, dan Mei Lina, "Pendekatan Pembelajaran Multikultural Untuk Mencegah Isu Eksklusivisme Pada Mahasiswa Universitas Islam Negeri Malang ".

plural in terms of race, gender, ethnicity, religion, and social class.¹⁹ Empirical facts show that this nation is a multicultural nation among existing cultural entities that will always attract each other based on their tendencies and interests. Suppose cultural relations between those with different cultural backgrounds are not maintained. In that case, it can lead to disharmony in relations between citizens.²⁰

Multicultural is a keyword for minority cultures to claim certain services, benefits, and support to negotiate with the broader community. Then it is also defined as a culture of social construction towards awareness to see the diversity of collective identities in mutual social relations and understand the incompatible elements in a group's collective identity that can trigger social conflict.²¹

Indicators of the success of multicultural education can be seen in establishing the ideology developed in the educational institution, developing a humanistic curriculum, and delivering the thinking system from the shackles of culture and tradition.²²

The internalization of values is then interpreted and interpreted as part of the character. It becomes the basis for the formation of character education management.²³

FINDINGS AND DISCUSSION

FINDINGS

Implementation of Multicultural Values

Based on interviews with *Al-Islam* and *Kemuhammadiyah* lecturers, Deputy Dean IV, and Dean of the Faculty of Law, Muhammadiyah University of Palembang, there is no curriculum on multiculturalism. The application of multicultural learning, especially multicultural values in the learning process, has not been explained more specifically. Based on the results of the interviews, it is necessary to apply multicultural values both in and outside the learning process. The application of multicultural values for students of the Faculty of Law, Muhammadiyah University of Palembang, is carried out with several steps and approaches. The steps for implementing multicultural values are:

¹⁹ "Pengembangan Karakter Multikultural Mahasiswa dalam Pembelajaran Civic Education (Studi pada Mahasiswa Jurusan KPI Fakultas Dakwah IAIN Salatiga)"

²⁰ Zuriah, "Model Pengembangan Pendidikan Kewarganegaraan Multikultural Berbasis Kearifan Lokal Dalam Fenomena Sosial Pasca Reformasi Di Perguruan Tinggi."

²¹ Faisal Rahman, Uus Ruswandi, dan Mohammad Erihadiana, "The Strategy Of Developing Multicultural Education" *Jurnal Cendekia* 19, no. 2 (2021): 378.

²² Firman Mansir dan Ben Wadham, "Paradigm of H.A.R Tilaar Thinking about Multicultural Education in Islamic Pedagogy and Its Implication in The Era Pandemic Covid-19," *Cendekia* 19, no. 2 (2021): 264.

²³ T Setyo, S Minarti, dan A Fauzi, "The Portrait of Local Wisdom Values," *Cendekia* 19, no. 2 (2021): 311.

Value Cultivation Stage (moral knowledge) relates to how an individual knows something multicultural values). The planting of multicultural values material, namely: (a) The value of tolerance is the ability to respect the essential traits, beliefs, and behaviors of other people. (b) The value of democracy/ freedom is a view of life that expresses equal rights and obligations, equal treatment in the ongoing teaching and learning process between educators and students, and the involvement of educational institutions. (c) In education, the value of equality is the existence of an educational process that does not make and treat one student more special than other students or, on the contrary, makes one student inferior to other students for any reason. (d) The value of justice is to divide equally or give equal rights to people or groups with the same status. Value cultivation stage moral feeling is where students can feel and believe in what they have received from moral knowing. Researchers gave Student Day activities held for two weeks in the first semester. Every week this activity took place in three places, namely mosques, sports fields, and classrooms/seminars. Students can interact and cooperate in Student Day activities. This Student Day activity is to develop several values of multicultural education. Value cultivation stage moral action is a moral behavior carried out by students. Interfaith education to develop social intelligence. An example is the interfaith dialogue program.

In addition to a p plying multicultural values, researchers also take a multicultural approach, namely: a contribution approach where students are given an understanding of the differences that exist in society, in terms of food, clothing, customs, ethnicity, and religion, which are very diverse. With the given approach, students accept differences with a pleasant taste and process. Furthermore, the additive approach is carried out by providing stories from various regions a bout multiculturalism. The transformational approaches researchers provide are multicultural issues and problems from several ethnic perspectives and perspectives. A social action approach where the researcher asks students to do is social criticism and makes decisions. The following table shows students' character before and after multicultural values were applied at the Faculty of Law, Muhammadiyah University of Palembang.

Table 1. Paired Sample Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Pre-Test Moral Knowing	62.00	10	7.888	2.494
Post Test Moral Knowing	85.00	10	5.270	1.667

Table 2. Paired Samples Correlations

		<i>N</i>	<i>Correlation</i>
<i>Pair 1</i>	<i>Pre-Test Moral Knowing and Post-Test Moral Knowing</i>	<i>10</i>	<i>134.</i>

Table 3. Paired Samples Correlations

		<i>Paired Differences</i>	<i>T</i>	<i>Df</i>		
		<i>Mean</i>	<i>StandarDefision</i>	<i>Lower</i>		
<i>Pair 1</i>	<i>Pre-Test Moral Knowing And Post Test Moral Knowing</i>	<i>23000</i>	<i>10.055</i>	<i>3.180</i>	<i>30.193</i>	<i>9</i>

The SPSS table above shows that students' moral knowing has increased. Students have moral awareness, knowledge of moral values, understanding of other points of view, moral reasoning, decision-making, and self-knowledge. The moral feeling of students has also increased. Students already have good feelings and beliefs in multicultural values. Students have a conscience, self-esteem, empathy, love of kindness, self-control, and humility. Student moral action also increased, indicated by students' good wishes and habits.

DISCUSSION

Implementation of Multicultural Values

This study aims to introduce multicultural values at the Faculty of Law, Muhammadiyah University of Palembang because students who study at the Faculty of Law are not only students from Islam but also non-Muslims. In addition to different religions, law school students also differ in ethnicity, customs, and habits. And the purpose of this research is to build the character of the students of the Faculty of Law, Muhammadiyah University of Palembang, after applying multicultural values. The reality faced by the Indonesians is the decline in the character of the nation's children. Religious education is considered lacking and has failed to produce young generations aware of Indonesia's multicultural reality. This failure is because the emphasis on the process of transferring religious knowledge is more dominant than the process of transforming religious and moral values to students, religious education is underestimated and considered a complementary and mere curriculum, lack of attention to studying other religions, lack of emphasis on inculcating moral values that support inter-religious harmony. From this problem, many universities are trying to improve

and improve themselves by considering the importance of planting multicultural values.²⁴

The results of the Indonesian Survey said that currently, as many as 31% of Indonesia is already intolerant of religion, and even students' understanding of cultural diversity and diversity is considered low. It proves that the inculcation of multicultural values in students is very important.²⁵ According to research by Rosa Susanti, education in Indonesia tends to be tainted by terrible events such as student fights and murders, using drugs, and rape. It is due to weak parental control, the wrong community environment, and weak religious education. With this problem, the government must change the education system by incorporating multicultural values and character education.²⁶

Religious learning in the Faculty of Law, Muhammadiyah University of Palembang, is known as the *Al Islam* and *Kemuhammadiyah* courses. They are compulsory subjects that students must follow. This course must be followed for 6 semesters. There has been no special learning about multiculturalism in *al Islam* and *Kemuhamadiyah* courses from 1 to 6. Implementing multicultural education in schools is carried out by designing learning processes, preparing curriculum and evaluation designs, and preparing teachers with multicultural perceptions, attitudes, and behaviors so that they become part of making positive contributions to the development of multicultural attitudes of their students. Implementing multicultural education in the school-level curriculum can be carried out comprehensively through civic education, religious education, or integrated with other subjects.²⁷

Multiculturalism education must be applied in the learning process through the habituation process. Multicultural learning forms patterns of thinking, attitudes, actions, and habits so that Indonesian national awareness emerges. The Indonesian character includes awareness of pride as a nation, independence and courage as a nation, awareness against colonialism, awareness of sacrificing for the sake of the nation, awareness of nationalism of other nations, and regional awareness of nationality.²⁸ The application of multicultural values at the Faculty of Law is Moral Knowing (moral knowledge), which relates to how an

²⁴ Ahmad Muzakkil Anam, "Me nanamkan Nilai-Nilai Pendidikan Islam Multikultural di Perguruan Tinggi Agama Islam (Studi Kasus di Universitas Islam Malang)," *Jurnal ISTIGHNA*: 2, no. 2 (2019): 12–27.

²⁵ Anas Ma'Arif, "Internalisasi Nilai Multikultural Dalam Membangun Sikap Tolernasi (Studi di Pesantren Mahasiswa Universitas Islam Malang)."

²⁶ Rosa Susanti, "Penerapan Pendidikan Karakter di Kalangan Siswa," *Jurnal Al-Ta'Lim* 20, no. 3 (2013): 480–487.

²⁷ Supriatin and Nasution, "Pendekatan Pembelajaran Multikultural Untuk Mencegah Isu Eksklusivisme Pada Mahasiswa Universitas Islam Negeri Malang."

²⁸ Najmina, "Pendidikan Multikultural dalam Membentuk Karakter Bangsa Indonesia."

individual knows something about multicultural values. Culturing multicultural values material, namely: 1) the value of tolerance is the ability to be able to respect essential traits, beliefs, and behavior owned by others, 2) the value of democracy/freedom is a view of life that expresses equal rights and obligations, equal treatment in the ongoing teaching and learning process between educators and students, and the involvement of educational institutions, 3) equality, in education, this similarity value is the existence of an educational process that does not make and treat one student more special than other students or, on the contrary, makes one student inferior to other students for any reason, 4) the value of justice, sharing equally, or giving equal rights to people or groups with the same status. With the application of moral knowledge, students have moral awareness, knowledge of moral values, understand other points of view, moral reasoning, make decisions, and have self-knowledge. The moral feeling is where students can feel and believe in what they have received from moral knowing. Researchers gave Student Day activities held for two weeks in the first semester. Every week this activity took place in three places, namely mosques, sports fields, and classrooms/seminars. Students can interact and cooperate in Student Day activities. This Student Day activity is to develop several values of multicultural education. With moral feelings, students have reasonable beliefs and beliefs in multicultural values. Students have a conscience, self-esteem, empathy, love of kindness, self-control, and humility. Moral action is a moral behavior carried out by students. Interfaith education to develop social intelligence Example: interfaith dialogue program. Using moral action, students have competence, desire, and good habits.

Student Character Before and After Multicultural Values Are Applied at the Faculty of Law, Muhammadiyah University of Palembang.

To become a superior university, Muhammadiyah University of Palembang adheres to the strength of faith and piety in education, research, and community service activities. In addition, professional performance is centered on the characteristics of sincerity, sincerity, and Islamic brotherhood. The Muhammadiyah University of Palembang has set some missions to carry out this vision. The first is implementing the chess of dharma of higher education to produce graduates with national-level academic competence, uphold Islamic and national values, and prepare infrastructure for international-standard universities. The second is preparing students and alumni with high integrity based on Islamic and Muhammadiyah values to create a young generation with character and organizational cadres. The third is to develop science, technology, and art through research and their application for the community's welfare. The fourth is developing a conducive learning climate to produce scholars who

have intellectual, emotional, and spiritual intelligence. The fifth is developing a competency-based education system (hard skills and soft skills) that are integrated with the business world and the public sector. The sixth is implementing academic management, human resources, finance, and quality based on planning and information technology to create Good University Governance (GUG). The seventh is making a performance management system based on the Balanced Scorecard (BSC) as a quality assurance tool and a tool for evaluating the performance of the implementing unit at the University of Muhammadiyah Palembang so that they are motivated to have achievements.

Based on the vision and mission, it is clear that the character building of students is highly emphasized. It can be seen in the second mission, which is to prepare students and alumni who have high integrity based on Islamic and Muhammadiyah values to create a young generation with character and organizational cadres. The formation of student character starts from the example of lecturers in grounding multicultural values in everyday life because the existence of lecturers must be recognized as holding a very dominant role and the successful application of multicultural values,²⁹ especially religious lecturers, *Al-Islam* and *Kemuhammadiyah* lecturers.

The characteristics to be achieved from applying these multicultural values are self-confidence, justice, leadership, kindness, humility, tolerance, love for God and the universe, responsibility, discipline, independence, hard work, and never giving up. Multicultural education is an effort to respond to the increasing number of schools and universities whose students come from different religions, races, skin colors, and social classes. To reform the campus to create a learning climate that provides equal opportunities to all kinds of students³⁰ Building student character through the application of multicultural education makes students accept, understand, and appreciate people from different cultures, ethnicities, values, and religions.³¹

Misbahudholam also reinforces that efforts to shape and build character, awareness, and understanding of future generations are through the application of multicultural education. Multicultural education cannot stand alone but is integrated with courses and educational processes in universities, including exemplary lecturers and other parties. Multicultural education is a process of

²⁹ Ida Zahara and Adibah, "Pendidikan Multikultural Sebagai Wahana Pembentukan Karakter," *Jurnal Madaniyah* 4, no. 2 (2014): 175–190.

³⁰ A. Octamaya Tenri Awaru, "Membangun Karakter Bangsa Melalui Pendidikan Berbasis Multikultural di Sekolah," *Prosiding Seminar Nasional Himpunan Sarjana Ilmu Sosial* 2 (2016): 221–230.

³¹ Adibah, "Pendidikan Multikultural Sebagai Wahana Pembentukan Karakter."

inculcating values and ways of life respecting, sincere, and tolerant of cultural diversity that lives amid a plural society.³²

CONCLUSION

Implementation of Multicultural Values Experimental classes are carried out in three stages: planting through moral knowing, planting through moral feeling, and planting through moral action. Students' moral knowing has increased. Students have moral awareness, knowledge of moral values, understanding of other points of view, moral reasoning, decision-making, and self-knowledge. With the application of multicultural values, students have moral awareness, knowledge of moral values, understanding other points of view, moral reasoning, decision-making, and self-knowledge. Students' moral feelings also increase. Students already have good feelings and beliefs about multicultural values. Students have a conscience, self-esteem, empathy, love of kindness, self-control, and humility. Students' moral actions also increased, indicated by the students' good wishes and habits.

³² A.R., *"Implementasi Pendidikan Multikultural Melalui Pendekatan Nilai Budaya dan Pancasila untuk Membangun Karakter siswa dalam menghadapi Globalisasi."*

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