



## Multicultural-based Education for Madrasah Ibtidaiyah Students During Covid-19 Pandemic

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### Abstract

The purpose of the study was to investigate the strategy of internalizing multicultural-based character education for Islamic elementary school students (Madrasah Ibtidaiyah/MI) in the city of Salatiga during the pandemic. The research method used is qualitative with data collection techniques of observation, interviews, and documentation. The focus of the research is on the strategy of internalizing the values of character education based on multiculturalism starting from the conception and stages in the internalization process consisting of exemplary strategies, habituation strategies, and MIS discipline strategies in Salatiga City. The findings reveal that the internalization strategy carried out by schools is through an integration strategy and the Implementation Strategy of Multicultural-based Moral Education at Home. The conclusion is that the strategy of internalizing multicultural-based character education during the pandemic focuses on the role of parents, the ability of teachers to design learning strategies, and digital technology-based learning models.

**Keywords:** character education, madrasah Ibtidaiyah, multicultural

### A. Introduction

The world community has a religious and cultural spectrum. This is a challenge for the nation and state to keep the world in a peaceful and peaceful life. According to Dikici (2019), the phenomenon of multicultural society requires a broader perspective and a more sophisticated framework in the world of education to support government policies in creating community welfare. Multicultural education that is tolerant of diversity has an important role and global responsibility to create peace and democracy among human

beings (Sulaiman, 2021). While character education or better known as moral education is able to support mental health and the cultivation of moral virtues in children throughout the world. To achieve this goal, educators must act as knowledge intermediaries capable of repackaging information in an effective way to legitimize changes in policy and training (Walker, et. al., 2015). Without both, globalization in the context of multiculturalism and ethnicity can trigger conflict and disharmony may even occur (Have & Neves, 2021) Throughout history, it has been noted that culture, religion, ethnic pluralism, and multiculturalism such as conflict and instability have sparked disputes and differences in clashes. from generation to generation for centuries (Akova & Kantar, 2021). The literature reveals that cultural differences have various implications for mental health practices so it is very important to have cross-cultural engagement in a more equitable and sustainable manner (Gopalkrishnan, 2018). This is the main reason religious studies support the importance of both educations to be applied in learning for the next generation of the nation.

In Indonesia, character education and multicultural education have long been a central issue in preventing ethnic and religious conflicts, especially starting from an early age (Yeni, et;. al., 2014; Nakaya, 2018; Mahfud et al., 2019; Yuhanis, et. al., 2020). Literature studies explain that empowering character education for early childhood and elementary school children has excellent potential to form noble behavior and good morals (Izfanna & Hisyam, 2012). Multicultural education and the theory of humanism can increase students' social sensitivity. This is a kind of nationalist character building that intends to develop students' character to be more appreciative of diversity (Muizzuddin, 2021). This is also supported by the preamble of the 1945 Constitution, namely that education aims to educate the nation's life and participate in maintaining world order. Various cultures and religions make education very important to create children's personalities who understand positive behaviors such as tolerance, mutual help, and respect for others. What is clear, studies show that educational practices in Indonesia can help create citizens who have a tolerant and multicultural spirit (Raihani, 2018).

Madrasah Ibtidaiyah (Islamic Elementary School, MI) as an educational institution for children equivalent to elementary school has the noble goal of being able to support the potential development of Muslim children who in fact have a religious basis with the support of a curriculum based on character education and multicultural education. Learning activities at MI are a meta-narrative of character building and multiculturalism. The contents of character education based on multiculturalism are applied as teaching materials that must involve students in learning activities, evaluating and revising learning programs (Kurdi et al., 2020). Thus it is clear that the teacher has a central role in implementing these educational values. Successful implementation in children certainly requires a strategy that is not easy, especially during a pandemic like today. Several online learning applications such as the teacher's room, e-learning, and google classroom which were used during the Covid 19 pandemic have distorted character education and multicultural education.

Therefore, the study recommends a blended learning model to reduce the distortion problem (Mithhar et al., 2021).

In contrast to elementary schools which are under the guidance of the Ministry of Education and Culture, Madrasahs are managed under the guidance of the Ministry of Religion. At least until the even semester of the 2020/2021 MI Academic Year in Indonesia as many as 25,840. The following is the ranking of the top 10 most MI in Indonesia (See table 1)

Table 1. Number of MI in 2021

| No | Region             | Total         |
|----|--------------------|---------------|
| 1  | East Java          | 7.426         |
| 2  | Central Java       | 4.170         |
| 3  | West Java          | 4.104         |
| 4  | North Sumatra      | 993           |
| 5  | West Nusa Tenggara | 862           |
| 6  | Lampung            | 769           |
| 7  | South Sulawesi     | 716           |
| 8  | Aceh               | 603           |
| 9  | South Sumatra      | 548           |
| 10 | South Kalimantan   | 541           |
|    |                    | <b>20.732</b> |

Source: (Kementerian Agama RI, 2021)

Based on the data in table 1, Central Java has the second highest number of MI. By referring to these data, this study investigates MI strategies in supporting the internalization of multicultural-based character education. The study states that MI in Central Java often experiences financial and facility constraints (Sopandi & Khasanah, 2020), curriculum implementation problems (Muzayah, 2016), and technology implementation constraints (Ainin et al., 2021), making it very important to investigate internalization strategies that can be carried out for all existing MI in support of educational goals. It is hoped that students will be more confident and motivated to learn so that they have good morals and become quality successors of the nation and make their families and communities proud. The study states that MI has advantages compared to SD in general in terms of religion and facilities that are comparable to affordable school fees (Dakir et al., 2021). In addition, the quality of children's education, especially in private MI, is nothing to worry about anymore. Many private MI are well known for their academic achievements and qualified religious practices and are recognized for their potential by the Indonesian government. For example, several MIS such as MIS Al Wathoniyah, MIS Nurul Falah, and MIS Jauharotul Huda which have received an A rating from the National Accreditation Board for Schools/Ministry of Education and Culture (Kementerian Agama RI, 2021)

It is undeniable, during the Covid 19 pandemic, social interaction is limited. Whereas theoretically, multicultural-based character education is carried out through dialogue. Meanwhile, online learning has limitations in carrying out two-way interactions between teachers and students, especially in the case of early childhood and Elementary Schools (SD) equivalent to MI where in general teachers are more dominant in providing learning. Ironically, there have not been many recent studies investigating the strategy of internalizing character education based on multiculturalism. Previous research related to Islamic educational institutions equivalent to elementary schools focused on implementing clean and healthy Madrasah Ibtidaiyah program planning (Artha, et.al., 2021). Empowerment of teachers as an educational learning strategy in improving Islamic character (Niswah, 2021).

In addition, the issue that private MI has a much lower advantage over public MI makes private MI less attractive. Financial problems, lack of government support, and low parental commitment further exacerbate the situation of private MI (Brahma & Brahma, 2014). One of them is a private MI in the city of Salatiga. Initial observations made by researchers found that there were private MIs who hoped for assistance for school facilities from the Government because the existing facilities were considered less representative. Private MI in the city of Salatiga, precisely in the Argomulyo district, only has 4 private MIs registered with the Ministry of Education and Culture's Dapodik system, namely MIS Al-Mahmud Kumpulrejo 01, MIS Ma'arif Kumpulrejo 02, MIS Perwanida, and MIS Tarbiyatul Islamiyah. Based on the existing literature study, the novelty of the research is shown from the research object which focuses on one private MI area, precisely in the Salatiga area, Central Java Province, which has implemented a strategy of internalizing multicultural-based character education during the pandemic. This location was chosen by the researchers considering that not all regions in Indonesia implement such education in learning on relevant subjects. The small number of private MI is another reason for saving research time due to the pandemic situation which makes it impossible to make observations in all existing areas, especially in the red zone and orange zone. By investigating deeply this area, it is hoped that the strengths and weaknesses of the strategies that have been carried out can be identified so that in the future they can be used as sustainable suggestions to improve the quality of Islamic school education, especially for private MI in Indonesia.

Based on the background of the research problem that has been explained that this study investigates how the strategy of internalizing multicultural-based character education for MI students in Salatiga during the pandemic.

## **B. Literature Review**

### **1. Educational Theory**

Education is an applied science from four dimensions of disciplines, namely philosophy, psychology, sociology, and humanities which are related to the process of interaction between learning and human development. According to John Dewey, the educational theory is an attempt to explain how something happens and/or is used in the

teaching and learning process. The theory of education basically comes from the observation stage through a systematic method of the actual conditions of the individual learning and the learning environment presented in a concept system. Dewey further explained that the fundamental principle of education is the principle of freedom which is directed at students in conducting experiments and determining the truth. This is the reason why education through experience is a very important value because learning comes from experience which is the basis of the means and goals of education. This is a process of extracting information and processing continuous effort in rearranging and rearranging life experiences so that students can continue to grow by the experiences gained in their lives (Tomlinson, 1997). Dewey's educational theory about experiential learning has many advantages, especially because the learning concept and educational methods offered can encourage students to carry out learning activities according to their interests, are useful in instilling discipline and authority, and control children through external forces. In addition, students can learn together to gain new skills, attitudes and ways of thinking. Learners must process actively and be directly involved in doing assignments, socializing with the environment and implementing principles that motivate people to acquire knowledge (Giles & Eyles, 1994).

The study revealed that educational theory is related to how an educational process is carried out, who is the target, in what way the educational process takes place, and how it is developed. Because the education process pays attention to the existence and development of society and institutions both directly and indirectly. Educational theory then developed in the context of culture and the psychology of social education as proposed by Vygotskian (Esteban-Guitart, 2018). The educational theory proposed by Vygotskian is the basis of the practice of inclusive education in the classroom in achieving academic development (Stojkovic & Jelic, 2016). There are four types of educational theory consisting of classical education, personal education, educational technology, and interactional education. Each type can produce a distinctive curriculum design that creates a society in accordance with educational goals (Kaufman, 2003). According to Moore (1975), educational theory consists of two kinds. First, a general theory of education that pays attention to the surrounding problems and forms an ideal human being whose discussion does not only rely on what might be the best way but also must be studied and have clear goals. Second, a special theory of education that discusses in depth the pedagogical aspects. Rozycki (1999) reveals five important factors in educational theory, namely; 1) what value is appropriate in an educational process related to knowledge and skills; 2) the concept and type of knowledge about how the knowledge is found, what are the differences and the assumptions it brings; 3) the nature, role, and potential of students in education; 4) the concept and nature of learning regarding the objectives, methods, content, and learning process; and 5) educational targets and targets, as well as learning opportunities and opportunities for students. The findings reveal that the teacher's role is very much needed in generating interest in learning and to provide adequate instructions for students.

## 2. The Concept of Educational Internalization

Internalization is an effort to appreciate and explore human values which are manifested in attitudes and behavior (Mulyasa, 2011). The techniques used are imitation, habituation, rule enforcement, and motivation. The internalization of character means a process to fully incorporate character values into the heart and soul based on noble character. The internalization of character values occurs through understanding the norms that apply in society as a whole to be realized in life. The coaching technique through internalization is carried out by fostering in depth and living the educational values as a whole so that it blends with the personality so as to form the behavioral character of students (Sultoni, et; al., 2020). There are three stages in internalizing education, namely; 1) the stage of transforming the value of verbal communication where the teacher informs the students of good and bad values; 2) the stage of reciprocal value transactions by conducting two-way communication between teachers and students; 3) the transinternalization stage by educating the attitudes and mental or personality of students who are actively involved. The study states that the process of internalizing or instilling positive values in children so that they have good character in accordance with the values of society in terms of religion, culture, and philosophy of the nation. The internalization process can help a person understand who he is through the values in himself and in his community that have been created in the form of norms and practices. The process of internalizing educational values includes policies and practices carried out by the academic system which is carried out through five stages, namely the acceptance process, the response process, the selection process, the appreciation process, and the process of determining or self-actualizing in accordance with educational values (Altbach & Knight, 2007).

The process of internalizing education can be combined with the principles of religious, social and cultural norms. Self-innovative path by changing traditional educational ideas and integrating cultural spirit. The aspects assessed are student attendance, routine worship, morals, material, organization, personality, final achievement, and internalization evaluation (Sopian, 2018). On the other hand, the strategy of internalizing education is also carried out by changing the integrated education system and increasing teacher levels, fostering excellent students and increasing creative research (Qiang, 2003). The literature shows that there is a relationship between the concept of internalization of education and the theory of character education in Islamic educational institutions where in practice the internalization of character education emphasizes efforts to cultivate human values by upholding human rights, being democratic, pluralist, and tolerant of religion (Anam et al., 2019).

## 3. Character Education

Character education is an effort to shape student behavior which is reflected in words, actions, attitudes, thoughts, work feelings, and work based on noble values or norms and morals. The study states that character education is very important for students, namely as

a foundation for the development of tolerance and democracy. This is because basically education is not only focused on the cognitive dimensions but also affective and psychomotor (Berkowitz & Bier, 2004). The literature states that there are three components of character education, namely; 1) diversity consists of values of obedience to Religion, relationship with God, and good intentions; 2) independence consists of the values of self-esteem, discipline, work ethic, responsibility, courage, openness, and self-control; and 3) morality consists of the values of love and compassion, togetherness, solidarity, help, tolerance, respect, worthiness, shame, honesty, and self-awareness (Lickona, 2006).

Character education consists of three dimensions, as follows: 1) the cognitive dimension that originates from the human mind into intelligence; 2) the affective dimension that comes from emotional intelligence regarding feelings, emotions, and attitude formation; 3) the psychomotor dimension relating to individual actions and actions. The process of character education is carried out by focusing on the formation of good characters, namely individuals who have positive morals and actions based on these three dimensions (Lickona, 2006). The findings reveal that the main target of character education is the student's personality. The goals are included to encourage the habit of commendable behavior, instill leadership and a sense of responsibility, and foster toughness and mental sensitivity to the social environment (Pala, 2011). The findings reveal that character education can support the development of superior human resources, instill mental toughness and fortitude, which is an important step in shaping the identity of a nation (Bates, 2019).

#### **4. Multicultural Education**

The term "multicultural education" is used by educators and researchers in an equally broad variety of ways. Christine Sleeter and Carl Grant review the literature describing "multicultural education" as the subject; they argue that much of the existing literature addresses only limited aspects of multicultural education. This framework is especially helpful for educators concerned with articulating multicultural education issues, whether their attention is focused on advocating for, or implementing, truly multicultural education (Sleeter, 1987). Multicultural education is a process of developing all human potential in respecting plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious diversity. The main goal is to instill sympathy, respect, appreciation and empathy for different religions and cultures. Multicultural education is a form of awareness about cultural diversity, human rights and the elimination of prejudice to build self-development and love for the nation (Banks, 2008). The dimensions of multicultural education consist of four kinds, as follows; 1) content integration to illustrate basic concepts, generalizations and theories in culturally based subjects or disciplines; 2) knowledge construction processes to understand the cultural implications of a subject; 3) an equity pedagogy to adapt teaching methods to student learning methods aimed at facilitating the academic achievement of students of various cultures; 4) prejudice reduction to identify the racial characteristics of students and determine the appropriate teaching method (Banks, 1993).

The findings reveal that five decades of rhetoric and reforms in education underscore the importance of multicultural education in preparing teachers to meet the needs of all students. State policy initiatives targeting multicultural education are built on two assumptions: first, that pre-service teachers do not have the multicultural awareness to function as culturally responsive educators, and second, that higher levels of multicultural awareness correspond to increased pedagogical prowess. More deeply, this study finds that there is a multicultural awareness related to the candidate's competence in creating a more optimal classroom environment (Cherng & Davis, 2017). Previous findings suggest that when teachers seek to provide multicultural learning to encourage inclusive and equitable classrooms, students from marginalized communities show higher levels of academic achievement, motivation, self-confidence, and self-efficacy. However, it turns out that many teachers who complete preparatory programs feel unprepared to work in culturally diverse classrooms, making high-quality professional development (PD) in this area very important. Specific knowledge of student culture and keeping from promoting stereotypes or broad generalizations can be an effective strategy that can be used by teachers for the development of a good learning model by demanding readiness from the teacher himself (Parkhouse, et. al., 2019).

### **C. Research Methodology**

#### **1. Research design**

This study uses a qualitative research design to investigate the strategy of internalizing character education based on multiculturalism in MI students in Salatiga city during the pandemic. The focus of the strategy for internalizing character education based on multiculturalism is on exemplary strategies, habituation strategies, and discipline strategies. Qualitative research aims to describe facts and research objects systematically and naturally based on facts in the field. The research location is at MIS Al-Mahmud Kumpulrejo 01 Salatiga, Argomulyo sub-district, Salatiga City, Central Java.

#### **2. Sample**

The population in this study is the generalization area of the research object that the researcher investigates. The population is all MIS teachers in Salatiga City, Central Java. The research sample consisted of a population of 10 teachers from MIS Al-Mahmud Kumpulrejo 01 Salatiga. The research sample consisted of 6 female teachers and 4 male teachers with an average age of 25-50 years. The research sample consisted of 5 Islamic religious education teachers, 3 Indonesian language education teachers, and 2 civic education teachers. The sample of this teacher is a teacher from grades 1-6 who meets the requirements as a research sample for MIS teachers in the city of Salatiga and is one of the leading MIS in the city of Salatiga.

#### **3. Data collection technique**

Data was collected through observation, interviews, and documentation. Researchers conducted direct observations to observe school conditions, some limited face-to-face



learning activities, and school profiles. Researchers conducted interviews with school principals, staff, especially teachers of religious education, Indonesian language education, and civic education. The interviews focused on identifying the perceptions of teachers and education stakeholders on the multicultural-based character education learning process and investigating the extent to which it was implemented. Documentation studies focus on documents about the education curriculum, lesson plans, and supporting documents in the form of literature studies that are relevant to the research theme. To increase the level of trust and test the validity of the data, an in-depth discussion technique was carried out by several teachers, education and cultural experts, school principals, and the relevant Education Office.

#### **4. Data analysis**

To investigate the strategy of internalizing multicultural-based character education for MI students in the city of Salatiga during the pandemic, researchers used an interactive model analysis from Miles and Huberman, including data collection, data reduction, data presentation, and drawing conclusions. The initial data collection was based on previous literature and then in the form of a number of information and data obtained from observations, interviews, and documentation that focused on teacher perceptions in learning internalization strategies about character education and multicultural education for their students. Data reduction involves selecting the most important data that fits the research theme. The data is presented using a descriptive pattern which is supported by the relevant previous literature. Drawing conclusions by answering the problem formulation and verifying the required data.

#### **D. Findings and Discussion**

##### **Strategy for Internalization of Multicultural-Based Moral Education for MI Students in Salatiga City During the Pandemic**

The results of the study found that in the context of strengthening the implementation of multicultural-based character education in the pandemic era, the internalization strategy refers to the values of Pancasila, the Law, and Bhineka Tunggal Ika. Technically its application must include the implementation of technology. This is because the pandemic era requires students and teachers to take online learning, which means learning activities are designed in a virtual learning environment. The MIS Al-Mahmud Kumpulrejo 01 Salatiga has carried out three multicultural-based character education strategies.

##### **1. Multicultural-Based Moral Education Integration Strategy**

Based on the results of data collection obtained, it is explained that the integration strategy refers to an exemplary strategy by incorporating a multicultural-based character education curriculum into relevant subjects, namely Islamic religious education, Indonesian language education, and Civics. In practice, integration into daily activities cannot be carried out during a pandemic, reminding the government of social distancing policies. As a result,

teachers cannot provide direct multicultural-based learning practice of character education. The teacher works around this by providing a YouTube link and a short dialogue about the education online. Although teachers complain that online learning cannot fully support character education because basically these early childhood students need learning that can be seen and practiced directly so that they are able to interact socially. So even though this integration strategy has been programmed and planned as well as possible, in fact students are not maximally able to practice it.

The results of the interview stated that it was difficult for teachers to assess exemplary, spontaneous activities, and reprimand the behavior of their students online. They cannot be seen in real terms, so an assessment of behavior is quite difficult to do. The reality is, what teachers teach about character education cannot run optimally and effectively during a pandemic because practical activities such as social service, environmental love activities, social visits that could not be done before the pandemic can now be done. In the future, the integration strategy can be carried out under normal conditions by considering the possibility of a pandemic like today, namely by using a multicultural-based character education learning program that requires students to interact with other students through dialogue. The hope is that students can practice ethical and multicultural behavior even though they are not face to face. The integration strategy also has weaknesses during the pandemic, because teachers have a lower role than parents. This is because the learning hours are shorter. Therefore, it is not only students but integration by involving the role of parents in multicultural-based character education. They can be given a tutorial or something from the teacher on how to give these educational values learning practices at home.

The local government of the city of Salatiga supports MI which refers to the regional regulation on the administration of the city of Salatiga No. 4 of 2009 which states that in order to realize the vision, mission, and goals of national education effectively, it is necessary to actively involve various parties in the implementation of education. Because education is one of the government affairs that must be implemented. This suggests that the benefits of integration in MI are closely related to student well-being and satisfaction. MI has an obligation to ensure that all students, regardless of their background or personal characteristics (e.g., ethnicity, gender, socioeconomic status, nationality), experience educational experiences during a pandemic that are not always effective in achieving maximum and equitable learning outcomes. In other words, integration is very important because it affects students' experiences and perceptions of the quality of their education. Another important part is the values of Pancasila as the basis for multicultural-based character education. create citizens who can think globally, act locally and are committed to strengthening the character and identity of the nation in accordance with the spirit of Bhineka Tunggal Ika and Pancasila (Brata et al., 2020)

From a purely institutional point of view, it can also directly affect their attractiveness to future students. Private MIs in the city of Salatiga are now increasingly being judged not

only on research and teaching quality, but also on the student experience. The integration of all students is an important factor in the expansion of the concept of internationalization not only because of the students' immediate results from comprehensive learning and cultural awareness, but also because of the long-term benefits. Given the interconnections it has with integration, the stakes are thus raised even higher. Then what can be done? Spencer-Oatey & Dauber (2019) proposes a framework with reference to to help institutions plan how to frame their own strategies to address the need for better integration. One way is to integrate multiple perspectives is to analyze integration at different levels: individual, community, and institutional. That all university members, both students and staff at all levels, including management and academic/teaching staff, begin to develop strategies for integration, at levels relevant to them. Internalization strategies can be carried out by providing multicultural learning to encourage inclusive and fair classrooms (Parkhouse et al., 2019). Expected readiness of teachers in completing culturally diverse programs and making high quality professional development, Specific knowledge of student cultures and keeping from promoting broad stereotypes or generalizations can be a better integration strategy.

## **2. Strategy for Implementation of Multicultural-Based Character Education at Home**

Students during the pandemic spend more time at home. These limitations make teachers and guardians of students work together to provide the education they need. As the basic principles of Javanese life, namely the principle of harmony, the principle of respect, mutual cooperation, and deliberation. The teacher invites a dialogue between parents and students to implement multicultural-based character education at home so that their children continue to get good examples of such educational practices. The principle of harmony in the family aims to make students know a harmonious life. The principle of respect for parents so that students know how to be respectful of others. The principle of mutual cooperation is carried out by teaching students how to work together to help parents complete light homework. The principle of deliberation by inviting students to consult about something they like. The teacher will invite students to dialogue about the activities carried out while at home. They are also given the task of composing to find out the extent to which students understand these educational values. Bhamani (2020) revealed that during the pandemic parents have adapted quickly to address the learning gaps that arise in their children's learning at home. Steps are taken to impart essential learning skills to children at home. Use of Centralized data dashboards and educational technology can be used to keep students, parents, and schools up to date. Another study conducted by Halim et al. (2021) revealed different findings that parents faced parental difficulties in accompanying their children to study, limited network quotas, tended to be difficult with conditions when studying at home, the content of material taught online or online may not have to be understood by all students. Thus, basically, not all parents at home are able to accompany their children in obtaining an optimal multicultural-based character education compared to what is taught by teachers at school.

Interviews conducted revealed that the teacher's consideration in carrying out this strategy was to refer to the habituation strategy in order to carry out a three-way learning method between teachers, students and guardians of students. So far, teachers have played a major role in teaching education, but during the pandemic, parents have demanded a more active role in learning because students are doing more activities at home. Referring to the dimensions of character education and multicultural education, teachers try to develop learning models by making learning activities at home under the supervision of parents and their progress being monitored by the teacher. The difficulty is that the guardians of students have multicultural diversity both in religion and culture, so the ways that may be practiced will differ from one another. Therefore, teachers need to carry out social observation strategies, interesting concepts, and analysis of the value of diversity inherent in students' lives. The role of discussion and reflection on the implementation of actions is very important to achieve learning objectives. This is the reason that previous literature explains the importance of empowering character education because it has superior potential to form noble behavior and good morals (Izfanna & Hisyam, 2012). And also develop students' character to be more appreciative of diversity (Muizzuddin, 2021). It is clear that MI in the city of Salatiga as an Islamic educational institution has a noble goal in supporting the development of morals and a culture of tolerance through internalization strategies.

### **3. Learning Model Strategy**

Referring to the discipline strategy, the teacher implements an online learning model strategy by making a learning schedule as effective as possible. Time constraints and an unsupportive internet network have not discouraged teachers from teaching good time discipline to their students. The teacher ensures that learning activities continue even when students are at home. The results of the interview revealed that the teacher tried to be consistent with the targets and lesson plans made. They prepare teaching materials and innovate learning by utilizing media, making interesting videos and watching films that match the learning materials so that learning is not always monotonous. Teaching elementary school-aged children online is certainly a challenge for teachers in primary schools or MI.

Several previous research studies offer various other learning models that can be used during the Covid 19 pandemic. First, project-based learning or independent activity-based learning methods that can be done with the help of parents at home and some classmates. Project based learning is centered on students and teachers only as facilitators (Al-Busaidi & Al-Seyabi, 2021). This learning method aims for students to interact with each other even though in a limited manner and to build a team work spirit in completing the assigned tasks. This learning method is recommended for students who are in the green and yellow zones. Lickona (2006) recommends eleven principles of effective character education, namely; 1) Promoting Core Ethical Values as the Foundation of Good Character; 2) Defined Comprehensively to Include Thoughts, Feelings and Behaviors; 3) Requires an Intentional,

Proactive and Comprehensive Approach that Promotes Core Values in All Phases of School Life ; 4) Schools Must Become Caring Communities; 5) To Develop Character, Students Need Moral Action Opportunities; 6) Include a Meaningful and Challenging Academic Curriculum that Respects All Learners and Helps Them Succeed; 7) Develop Students' Intrinsic Motivation; 8) School Staff Should Be a Learning and Moral Community Where All Share Responsibility for Character Education and Strive to Adhere to the Common Core Values That Guide Student Education; 9) Requires Moral Leadership from Both Staff and Students; 10) Schools Should Recruit Parents and Community Members as Full Partners in Character Building Efforts; 11) Evaluation must assess the character of the school, the function of school staff as character educators and the extent to which students manifest good character.

The second learning method is a studysaster or known as a learning model during a disaster (Puspitarini, 2021). This method is a form of direct contribution to the world of education in preventing and dealing with Covid 19, and synergizing character education about health disasters in learning. Through this method, each student is expected to be able to educate themselves and others to care about health in fighting the pandemic through the work of the learning process. This method can also be directed at multicultural-based character education by focusing on the following dimensions; 1) diversity consists of values of obedience to Religion, relationship with God, and good intentions; 2) independence consists of the values of self-esteem, discipline, work ethic, responsibility, courage, openness, and self-control; and 3) morality consists of the values of love and compassion, togetherness, solidarity, help, tolerance, respect, worthiness, shame, honesty, and self-awareness. The work produced can be in the form of educational videos on the prevention of Covid 19 and the practice of tolerance which is of course under the supervision and guidance of parents and teachers. The third learning method is the blend-end learning method, namely by combining or combining conventional education systems with digital education systems (Latorre-Coscolluela et al., 2021). This learning model is considered to be very effective because students not only learn from a variety of media and books, but also through video conferences involving parents, students, experts, teachers and also related agencies. In the end, this study has revealed three internalization strategies that have been carried out by private MI in Salatiga City and recommended various previous literatures as solutions that might be effective in the future. This explains the relationship between the concept of internalization of education and the theory of character education in Islamic educational institutions where the literature explains that in practice the internalization of character education emphasizes efforts to cultivate human values by upholding human rights, being democratic, pluralist, and tolerant of religion (Anam et al., 2019). It is very important not only to focus on developing the learning model but also to implement the concept of internalization in accordance with the values of Pancasila, the Law, and Bhineka Tunggal Ika. This is because these three are the main elements and characteristics of multicultural-based character education in Indonesia.

## E. Conclusion

Based on the results of the analysis of the strategy for internalizing character education based on multiculturalism for students of Madrasah Ibtidaiyah in the city of Salatiga during the pandemic, it was revealed that the internalization strategy carried out by schools was through an integration strategy and the Strategy for Implementation of Multicultural-based Moral Education at Home. This internalization strategy requires collaboration from the role of parents, the ability of teachers to design learning strategies, and digital technology-based learning models. Stakeholders need to support the internalization strategy carried out by Islamic educational institutions, especially MI in order to create human resources who have commendable character. Without support from the government as the main facilitator and policy supporter, of course, the strategy that has been carried out cannot run optimally. Private MI in Salatiga City requires serious attention from the central and local governments. Future studies need to investigate the empirical factors involved in the weaknesses of the internalization strategy investigated by researchers and support a wider area of research to find a truly effective learning model.

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