

DEVELOPMENT OF AN INTEGRATIVE MODEL OF MULTICULTURAL EDUCATION VALUES IN LEARNING FOR STUDENTS STKIP MUHAMMADIYAH MANOKWARI

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Abstract

This research aims to: 1) obtain an overview of the needs of multicultural education-based learning models; 2) obtain comprehensive information in designing multicultural education-based learning models for students; 3) produce valid multicultural education-based learning models based on the assessment of validators; 4) produce practical multicultural education-based models; and 5) produce effective multicultural education-based learning models. This *research* is a *research and development* by adopting Borg and Gall design. The research subjects involved consisted of: (1) 30 STKIP Muhammadiyah Manokwari students, (2) two experts from Makassar State University, and (3) two Indonesian lecturers. Data collection was carried out with several instruments in the form of needs analysis questionnaires, interviews, validation questionnaires, observation sheets, lecturer response questionnaires, student response questionnaires, and observations. The data were then analyzed using qualitative and quantitative methods. The results showed that there was a need for the development of an integrative model of multicultural education value. The validation test results showed that the model book and learning tools were declared valid based on the experts' assessment. Furthermore, the results of the practicality test also stated that this model proved to be practical based on the results of observations of learning implementation, lecturer response questionnaires, and student response questionnaires. Finally, the results of the effectiveness test through the measurement of the N-Gain test from the performance test data and student observation results show that this multicultural education value integrative model is declared effective for increasing students' multicultural understanding.

Keywords: integrative multicultural education values

INTRODUCTION

The common goal of the Indonesian people to realize democracy requires a high appreciation of cultural diversity, considering that diversity is an inseparable part of the nation's identity. The cultural diversity that exists in Indonesia, whether in terms of ethnicity, religion, language, or tradition, is a very valuable asset and must be managed in harmony and mutual support in order to create a peaceful and prosperous life. One of the ways to achieve this is by instilling multicultural values in society, especially among the younger generation, such as university students, who are the agents of change in the future.

Multiculturalism as a concept teaches how to live together in diversity, on the basis of mutual respect and acceptance of existing differences. The main principle of multiculturalism is the readiness to recognize and accept other groups as equal parts of society, regardless of differences in culture, ethnicity, gender, language, or religion. This is in line with Parekh's (2001, p. 23) view, which emphasizes the importance of inclusiveness and mutual respect in a plural society. In the context of Indonesia, this concept is very relevant, considering that the diversity of this nation is both a challenge and a potential that must be managed wisely.

Multicultural education offers an alternative through the application of educational strategies and concepts based on the utilization of diversity in society, especially those of students, such as ethnic diversity, gender, religion, language, social status, ability, age, and culture. And most importantly, this educational strategy not only aims to make students easily understand the material being studied, but also to increase their awareness to always be democratic, humanist, and also pluralist. (Yaqin, 2016)

Multicultural-based learning can encourage imaginative, metaphoric, creative thinking, and culturally aware processes. However, the use of local culture (ethnicity) in multicultural-based learning is inseparable from various problems contained in each learning component. Some of the initial problems of multicultural-based learning in the initial preparation stage, including (Utami & Cahyono, 2018) (1) Educators are less familiar with their own culture, local culture and the culture of the learners. (2) Educators lack mastery of the outline of the structure and ethnic culture of their learners, especially in the context of the subjects they will teach. (3) The low ability of educators to prepare equipment that can stimulate students' interest, memory, and re-recognition of their own cultural treasures in their respective cultural contexts and in the dimensions of the learning experience gained.

Multicultural education is one of the means to instill national character, because multicultural education means a process of developing all human potential that respects plurality and heterogeneity as a consequence of cultural diversity, ethnicity, tribe and sect (religion), including various national characters. (Zainiyati, 2007).

Education should play a role in resolving conflicts that occur in society. At a minimum, education is able to provide awareness to the community that conflict is not a good thing to cultivate. And education should also be able to provide educating offers that are able to make people aware of the importance of mutual tolerance, respect for differences in religion, culture, language and customs of multicultural Indonesian society. It is appropriate for education to act as a medium for social transformation, culture and multiculturalism. (Mahfud, 2013).

The diversity of cultures, religions, and social backgrounds of students at STKIP Muhammadiyah Manokwari offers great opportunities to enrich learning, but also brings significant challenges in educational practice. One of the main issues is the tendency of students to group themselves based on certain identities, such as ethnicity, religion, or regional origin. This phenomenon is evident in the division of working groups in class, where Indigenous Papuan (OAP) students prefer to collaborate with fellow OAPs, while migrant students form homogeneous groups according to their regional origin. As a result, cross-cultural interaction is limited, hindering the creation of an inclusive and collaborative learning environment.

This problem is exacerbated by the inequality of student participation in class. Students with language barriers or who come from inadequate educational backgrounds often feel insecure about contributing actively. As a result, class discussions tend to be dominated by certain groups, while other groups become more passive. This condition not only affects the dynamics of the class, but also reduces the opportunity for students to learn from different cultural perspectives.

In addition, regional sentiments and stereotypes between student groups pose a serious challenge. Small conflicts arising from differences in perception often develop into tensions between groups, both inside and outside the classroom. This phenomenon creates a less conducive learning atmosphere, even triggering a sense of alienation in some students.

The gap in academic understanding is also a significant issue. Differences in the quality of previous education, especially between students from remote and urban areas, often lead to imbalances in the ability to follow lecture material. This requires attention and more inclusive learning strategies so that all students can achieve optimal learning outcomes.

Meanwhile, the integration of multicultural values in the curriculum still faces obstacles. Most learning materials do not explicitly reflect values such as tolerance, respect for diversity, and social justice. As a result, students lack a deep understanding of the importance of living harmoniously in diversity.

The lack of multicultural competence in some lecturers is also an obstacle that needs to be overcome. Not all lecturers have specialized training to manage classes with diverse cultural backgrounds. This makes learning less inclusive and often fails to meet the unique needs of students from different cultural groups.

Based on these problems, a strategic approach is needed to create a more harmonious and inclusive learning environment. The development of a multicultural values-based learning model is one of the main solutions. This model must be supported by lecturer training to improve multicultural competence and integration of these values in the curriculum. With these steps, STKIP Muhammadiyah Manokwari can be a pioneer in creating education that not only respects diversity but also utilizes diversity as a strength in learning.

The value integration model of multicultural education is a learning approach that aims to instill values of respect for diversity in every aspect of life, such as economic, social, cultural, ethnic, language, belief, and religion. This approach is designed to create an inclusive learning environment, where learners are invited to understand and appreciate the dignity of each individual regardless of the differences that exist.

(Dawam & Alafsana, 2003). . In this context, multicultural education is not only a discourse, but also a strategic tool to build a harmonious society amidst diversity.

The model of integrating the value of multicultural education in student learning provides various benefits that are very important in developing their character, social skills, and academic insights. This model not only aims to provide knowledge about diversity, but also to build attitudes and behaviors that respect and understand differences. Through this model, students are expected to recognize and respect existing diversity, be it in the aspects of culture, religion, ethnicity, language, or tradition.

The value integration model of multicultural education also creates an inclusive learning environment. When students feel accepted, they are more eager to actively participate in learning. This inclusive environment not only provides opportunities for each individual to develop, but also strengthens the sense of solidarity among students. All students, without exception, feel valued and given space to share their views and experiences.

The presence of multicultural education that respects and upholds the realization of cultural equality is a necessity for the world of national education today. (Wahyuddin & Hanafi, 2017) Multicultural education also instills important human and national values. Students are taught to respect human rights, as well as the principles of justice and equality, which are the basis for creating a more harmonious society. This education also teaches the importance of maintaining unity in diversity, in accordance with the spirit of nationality that exists in Indonesia.

In addition to the academic benefits, this model also equips students to face an increasingly connected global world. In the era of globalization, the ability to adapt and work with individuals from different cultural backgrounds is an invaluable skill. Students who are exposed to multicultural education will be better prepared to face global challenges and have broader insights into social issues in the world.

Furthermore, the application of the multicultural education value integration model can help reduce conflicts that arise due to cultural or social differences. By teaching students to respect and understand each other, the potential for conflict between groups can be minimized. A deep understanding of the importance of inclusion and diversity allows them to better maintain harmony, both within the campus environment and outside the campus." (Dawam & Alafsana, 2003)

As explained by. Choirul Mahfud (2009), the value integration model of multicultural education has a clear goal, which is to form a cultured society. The meaning of "cultured society" is a community that is able to understand, accept, and respect the cultural diversity that exists around it. This model does not only focus on knowledge transfer, but also on shaping the character of students to have an inclusive and tolerant attitude towards differences. This becomes very relevant in the midst of an increasingly plural and complex global reality.

In this model, learning materials are specifically designed to integrate human, national and cultural values. These values act as a foundation to create a deep understanding of the importance of diversity in society. The learning materials cover topics such as tolerance, social justice, respect for other cultures and the importance of inclusion in various areas of life. The value integration model of multicultural education

not only provides learners with theoretical knowledge, but also develops their practical ability to apply these values in everyday life, so that students can internalize these values in a broader social context" (Mahfud, 2009).

By adopting this model, it is expected to create a young generation that has a deep understanding of diversity, and is able to live harmoniously in a plural society. The value integration model of multicultural education is not only relevant to face local challenges, but also to prepare learners to become responsible global citizens and contribute positively in a global society. Through the implementation of this model, education can play a strategic role in building a more inclusive, just and peaceful world.

RESEARCH METHODS

This type of research is Research and Development (R & D). Research and development methods are used to produce certain products and test the effectiveness of these products. (Nusa Putra, 2012) The description of R & D research is a research method that is deliberately, systematically, aimed or directed at finding, formulating, improving, developing, producing, testing the effectiveness of certain products, models, methods or strategies or ways, services, procedures that are superior, new, effective, efficient, productive, and meaningful.

This research and development was conducted at STKIP Muhammadiyah Manokwari, with the main focus on early semester students of the PGSD Study Program. The data sources used in this study consisted of documents, lecturers, students and validators.

In this research and development, there are several instruments used in collecting data. Some of these instruments include (1) documentation, (2) questionnaires, (3) work performance, (4) assessment rubrics, (5) observation sheets, and (6) interviews .

Data analysis is carried out as an effort to give meaning and understanding to the data that has been collected, while still referring to the research questions that form the basis of the study. This process includes two main stages, namely analysis and interpretation. At the analysis stage, this research focuses on an in-depth evaluation of the problem situation discussed, which involves a review of various aspects and relevant points of view to provide a comprehensive picture. As for the interpretation stage, the activities carried out include interpretation, assessment, identification, and further introduction to the object of research. It is intended that the data obtained can be processed and presented into meaningful information and make a significant contribution to the understanding of the problem under study.

RESULTS AND DISCUSSION

This discussion section contains interpretations of the data from the research findings in the field obtained through the research and development process, as described in the research and development results section. This discussion is organized into five main aspects, namely: (1) analysis of lecturers' needs for the development of Integrative Model of Multicultural Education Value, (2) prototype of Integrative Model of Multicultural Education Value, (3) validity level of Integrative Model of Multicultural Education Value, (4) practicality level of Integrative Model of Multicultural Education Value, and (5) effectiveness of Integrative Model of Multicultural Education Value. Details of the discussion for each main aspect will be presented as follows:

1. Needs Analysis Results

The needs analysis in developing an integrative model of multicultural education values in learning for students includes four main aspects, namely understanding the value of multicultural education, needs in multicultural learning, obstacles in integrating multicultural education, and expectations of multicultural learning models, each of which is detailed through a total of 12 questions to explore data comprehensively.

The Understanding of Multicultural Education Values aspect highlights the fundamental need for a more comprehensive understanding of multicultural education values in the context of higher education. Both students and lecturers feel it is important to explore the concept of multicultural education, including the definition, objectives, and application of values such as tolerance, respect for diversity, and social justice in the learning process. This shows that there is a high awareness among academics about the significant role of multicultural education in creating an inclusive learning environment. The analysis shows that the majority of respondents recognize the importance of multicultural education in supporting meaningful learning in higher education. They believe that implementing multicultural education can help build an environment that respects diversity and encourages more harmonious interactions. This awareness is the impetus to strengthen the understanding of the concept of multicultural education, both through expanded learning materials and through actual practices in the academic environment. Most respondents also emphasized the importance of enriching materials related to multicultural education.

More in-depth and comprehensive materials are considered to be able to broaden students' insights into the values of tolerance, diversity, and social justice. Through this strengthening, students are expected to not only understand the importance of multicultural values but also be able to apply them in their daily lives, both in the campus environment and in the wider community. Thus, the aspect of understanding the value of multicultural education is a crucial element that requires further attention. Higher education is expected to be a forum for the formation of awareness of the importance of diversity, so that it can produce individuals who are more inclusive, tolerant, and have broad insights into multicultural social dynamics.

The need for multicultural learning illustrates that the majority of respondents have a high awareness of the importance of integrating multicultural education values in learning materials. Values such as tolerance, social justice, respect for cultural diversity, and the ability to interact with individuals from different backgrounds are considered essential for building a deep understanding of diversity in social life. In addition, respondents also showed an understanding of the importance of using learning methods that support the creation of an understanding of cultural, social and ethnic diversity. Methods such as interactive discussions, case studies, collaborative projects, and other approaches that involve different cultural perspectives are considered effective in helping students explore the concept of multiculturalism in a more in-depth and practical way. This awareness is also reflected in the importance of using learning media that support the strengthening of multicultural values. Media such as videos, digital materials, simulations or other visual resources are considered capable of creating a more engaging, interactive and relevant learning experience. Such media can help students understand the complexity of cultural and social diversity in a more

real and contextualized way. Overall, it is understood that the integration of multicultural education values in learning requires not only relevant materials, but also effective methods and media approaches. This indicates an urgent need to design learning that is able to accommodate diversity and strengthen awareness of the importance of living in harmony amid differences. Universities as educational institutions are expected to be able to pioneer the implementation of this approach in order to produce a more inclusive and tolerant generation.

Aspects of Barriers to Integrating Multicultural Education One of the main barriers is the lack of adequate learning resources. The existence of relevant and quality learning resources is very important to support a deep understanding and implementation of multicultural values, such as tolerance, diversity, and social justice. Without sufficient learning resources, the learning process tends to be suboptimal in equipping students with a comprehensive multicultural understanding. In addition, understanding multicultural values requires more time allocation, especially considering the complexity of concepts covering various social, cultural and ethnic aspects. This is a challenge for lecturers and students who must harmonize this understanding with the limited time in the learning curriculum. This process requires dedication and patience to explore various relevant dimensions so that multicultural understanding can be internalized properly. Training is also an important element that often becomes an obstacle in the implementation of multicultural education. Training provides practical guidance for lecturers and students on how to apply multicultural values in real-life contexts. However, the absence or lack of specialized training in this area can hinder the effective integration of multicultural education.

These barriers indicate the need for greater attention to the provision of supportive resources, adequate time allocation and relevant training to strengthen the integration of multicultural values in education. By overcoming these barriers, it is hoped that multicultural education can run optimally, have a positive impact and create an inclusive learning environment.

An integrative model of multicultural education values is needed in higher education learning. Both students and lecturers agree that this model is very relevant to creating a learning environment that accommodates the social, cultural and ethnic diversity that exists in society. The importance of this model can be understood in line with the progressive education theory proposed by Paulo Freire, in the concept of *critical pedagogy*, which considers education as a tool for liberation. Freire argues that "education should be a tool of liberation that enables individuals to understand and appreciate the social reality around them" (Freire, 1970). In the context of multicultural education, this means that education not only teaches academic skills but also introduces students to the importance of appreciating differences and understanding complex social dynamics.

Multicultural education, through its integrative model, aims to incorporate values such as tolerance, respect for diversity, and social justice into the learning process. This model allows students not only to understand these concepts theoretically, but also to apply them in their daily lives, both on campus and in the wider community. Education that emphasizes these values will teach students to overcome prejudice and build more

harmonious relationships with individuals who come from different cultural backgrounds.

In addition, the concept of multicultural education is very relevant to the theory of constructivism proposed by *Lev Vygotsky*, which emphasizes the importance of social interaction in the formation of knowledge. *Vygotsky* stated that "meaningful learning occurs through active social interaction, where individuals construct understanding through shared experiences" (*Vygotsky, 1978*). In multicultural education, interaction between students who come from various cultural backgrounds is very important. Through dialog and collaboration, students can gain a deeper understanding of multicultural values and develop the social skills needed to interact effectively in a pluralistic society.

James Banks, one of the main figures in the field of multicultural education, also emphasizes the importance of multicultural education in creating an inclusive society. He argues that multicultural education aims to "help students develop positive attitudes toward cultural diversity and the skills to live harmoniously in a multicultural society" (*Banks, 2004*). Thus, multicultural education not only aims to teach tolerance, but also to promote a deeper understanding of cultural differences, so that students can overcome the challenges that these differences pose in their social interactions.

Integrating multicultural education values through an integrative model in learning can have a significant impact in shaping students' attitudes towards diversity. Students who learn in an environment that emphasizes multicultural values will be better prepared to face an increasingly connected and diverse global reality. They will have the skills to adapt, collaborate and solve problems with individuals who have different backgrounds, both in academic contexts and in professional life after graduation.

In practice, the integrative model of multicultural education does not only rely on learning materials that include theories of multiculturalism, but also involves in-depth and applicable learning methods. Learning approaches based on hands-on experiences such as group discussions, case studies, collaborative projects and simulations will provide space for students to hone their skills in understanding and overcoming challenges arising from cultural differences. This kind of learning, which combines theory and practice, will be more effective in shaping students' critical awareness of the importance of multicultural values and enriching their learning experience.

Thus, the need for an integrative model of multicultural education values is very important to answer the challenges faced by the world of education today. Universities need to design and implement this model seriously to create a learning environment that is more inclusive, tolerant, and able to prepare students to live in an increasingly diverse global society. This will also contribute significantly to the creation of a more harmonious and respectful society.

2. Description of Learning Model Prototype

In the previous section of the research results, a description of the products resulting from this research and development activity, namely the learning model book and the textbook, has been presented. However, what is more essential to highlight are the main components of the developed learning model. As is known, every learning model has main elements that must be fulfilled, including the multicultural education

value integrative learning model, whose components refer to the model structure described by Joyce (2010), which includes: 1) Model syntax, 2) Social system of the model, 3) Support system of the model, 4) The reaction principle of the model, and 5) The instructional impact and the accompanying impact of the model. Therefore, the prototype of the multicultural education value integrative learning model developed based on the needs of lecturers is as follows:

a. Model syntax

The integrative learning model of multicultural education values is designed to introduce, internalize, and strengthen the application of multicultural values to students through various systematic stages. Through these structured stages, the integrative model of multicultural education values provides a comprehensive approach to forming students who are tolerant, fair, and committed to the values of diversity in academic and social life:

1) Orientation Stage (*Exploration of Multicultural Values*)

This initial stage aims to introduce the basic concepts of multicultural education and emphasize its relevance in students' lives. Through initial discussions, students are invited to understand the importance of cultural diversity. Activities include exposure to values such as tolerance, justice, equality, and respect for differences. Students are also given assignments to identify multicultural practices in the surrounding environment as an enrichment of insight.

2) Elaboration Stage (*Value Integration in Learning Materials*)

At this stage, multicultural values are integrated into the learning materials of certain courses. Students analyze case studies that reflect cultural conflict or harmony, carry out simulations or role plays to understand multicultural value-based decision-making, and relate learning materials to real examples from various cultures. The main objective is to connect multicultural values with the academic context in an applicable manner.

3) Internalization Stage (*Application of Values in Student Life*)

The internalization stage aims to practice multicultural values in everyday life. Students are invited to engage in cross-cultural group projects to solve a problem. Other activities include individual reflection through journals or essays related to multicultural experiences as well as self-assessment to evaluate the extent to which the values have been applied.

4) Evaluation and Follow-up Stage

Evaluation is conducted to measure the effectiveness of multicultural learning. Through class discussions, students evaluate their learning outcomes and develop action plans to maintain the application of multicultural values in a sustainable manner. Feedback from lecturers and fellow students is an important part of this stage to strengthen learning.

5) Mentoring and Value Reinforcement (*Ongoing*)

The final stage aims to ensure the sustainability of the application of multicultural values. Activities involve establishing multicultural learning communities, organizing cross-cultural activities such as seminars or workshops, and involving students in community-based projects. This mentoring helps

students to continue to develop and strengthen multicultural values in their lives.

After the explanation of the learning syntax, student activities are systematically designed to align with the syntax. This design aims to facilitate students in understanding, internalizing, and applying multicultural values. With a holistic approach, this learning model includes various stages designed to develop students' cognitive, affective, and behavioral aspects of cultural diversity. The following is an explanation of the stages for students

1. *Orientation Stage (Introduction)*

At this stage, the lecturer introduces the learning objectives that focus on the importance of multicultural values. Students are invited to share personal experiences related to diversity, thus creating an initial awareness of multicultural issues in everyday life. Activities such as initial discussions become a means for students to understand the context of diversity.

2. *Exploration Stage*

Students explore multicultural issues through learning resources such as articles, videos, or real case studies. They are encouraged to explore different perspectives through individual and group study. Activities such as article analysis or field observations help students broaden their horizons on diversity.

3. *Understanding and Discussion Stage*

The results of student exploration are discussed in a discussion facilitated by the lecturer. This process aims to develop critical thinking and empathy for differences. Activities such as group presentations or debates are designed to deepen students' understanding of multicultural values.

4. *Reflection Stage*

Students reflect on their learning experiences, evaluate their understanding of multicultural values and the relevance of these values in their lives. Activities such as reflective journal writing help students explore the relationship between theory and practice.

5. *Action Stage*

This stage directs students to apply multicultural values in real-life activities. Social projects or cross-cultural activities become a means for students to realize the principles of multiculturalism in real life, strengthen collaborative skills, and social awareness.

6. *Evaluation Stage*

Evaluation is conducted by lecturers and students to assess the learning process and outcomes. The assessment covers students' cognitive, affective, and behavioral aspects, with methods such as exams, project evaluations, or feedback. This evaluation ensures that learning objectives are optimally achieved

b. Social System

The social system in the integrative model of multicultural education values for student learning can be explained based on three patterns of relationships: action, interaction, and transaction. The following is the implementation of these three patterns in the context of learning:

1. *Action*

At this stage, students individually or in groups carry out activities directed at understanding multicultural values. The social system implemented includes:

- a) Lecturer's Role As a facilitator, lecturers provide materials, case studies, or directions related to multicultural values.
- b) Student roles are responsible for independent or group exploration, such as reading articles, watching videos related to diversity, or analyzing social phenomena that reflect multiculturalism.
- c) Expected Outcome Initial understanding of the concept and importance of multicultural values.

2. Interaction

Focus on two-way relationships between students and other students or between students and lecturers to deepen understanding. The social system at this stage involves:

- a) Active Collaboration
Students discuss in small groups or plenary sessions to develop ideas, exchange views, and build empathy for different perspectives.
- b) Lecturer Facilitation
Lecturers direct discussions, provide feedback, and stimulate critical thinking through reflective questions.
- c) Expected Results
Students are able to understand multicultural values through the perspective of others and strengthen critical thinking.

3. Transactions

4. In this pattern, there is an integration of multicultural values in activities that require real decision-making and application. The social system includes:

- a) Students as Key Actors
Students work together on cross-cultural projects or simulations that involve the application of multicultural values, such as tolerance, solidarity and equality.
- b) Lecturer as Observer and Evaluator
Lecturers monitor the social transaction process and assess the group dynamics and solutions proposed by students.
- c) Expected Results
Students not only understand multicultural values but are also able to apply them in real situations, both in academic and social environments.

These three patterns of relationships are designed to create learning that is dynamic, reflective, and relevant to students' lives, thus strengthening the internalization of multicultural values as part of holistic education.

c. Reaction principle

The reaction principle in the Integrative Model of Multicultural Education Value includes the role of lecturers in supporting student learning through a flexible, adaptive, and student-centered approach. The following is an explanation of the five reaction principles:

1. Manager

As managers, lecturers are responsible for managing the learning process, including planning time, materials, and activities in accordance with the learning outcomes.

Lecturers ensure that the learning process runs smoothly and structured, creating a classroom atmosphere conducive to the development of multicultural values.

2. Designer

In their role as designers, lecturers design learning activities that are relevant to the multicultural context. This includes the preparation of materials, learning media, and teaching strategies that can bridge students to understand and internalize the values of cultural diversity.

3. Facilitator

As facilitators, lecturers provide direction and support the students' learning process without taking over their role as active learners. In this role, lecturers help students to explore and understand multiple perspectives, build inclusive discussions, and encourage cross-cultural collaboration.

4. Motivator

As a motivator, lecturers encourage students to remain enthusiastic and actively involved in the learning process. Motivation is given through appreciation of students' efforts, encouragement when facing difficulties, and reinforcement of the importance of multicultural values in everyday life.

5. Evaluator

Lecturers also act as evaluators who assess student achievement based on predetermined success indicators. Evaluation includes cognitive (concept understanding), affective (attitude towards diversity), and behavioral (application of multicultural values) aspects. Through evaluation, lecturers provide feedback to improve and strengthen learning.

This reaction principle ensures that lecturers play a dynamic role in supporting students not only as recipients of knowledge, but also as active learning agents who are able to integrate multicultural values into academic and social life.

c. Support System

As an integral part of implementing a learning model that integrates multicultural education values, learning tools become one of the most important components. These learning tools are designed to assist lecturers in planning, implementing, and evaluating the learning process effectively. Semester Learning Plan (RPS), Learning Event Unit (SAP), and Student Performance Sheet (LUKM) are three main tools that are interrelated and function to ensure that students not only understand the theory, but also can apply multicultural values in their daily lives. The following is a detailed explanation of these tools.

3. Model Validity Level

Every learning model development process, as well as other product development, requires validity testing by experts to ensure the validity of the products that have been produced. This validity test is carried out by involving experts who are tasked with correcting, evaluating, and providing input on products developed by researchers or developers.

The results of the validity test in this research and development indicate that all products produced, namely the learning model book and textbook of the multicultural education value integrative learning model, which also includes the Learning Event Unit

(SAP), are declared valid based on the calculation of the average score given by two independent validators.

The assessment aspects in this validity test, as stated by experts, usually include various elements depending on the needs of the instrument being used, such as product adequacy, content coherence, fitness for purpose, and usefulness in practice (Rogayan Jr. & Dollete, 2019).

The results of the validation of the integrative model of multicultural education values show that this model has very good quality and is feasible to be applied in learning. The introduction aspect was rated as highly valid, indicating that the background, urgency and relevance of the model were well received by the validators. The model successfully provides a strong explanation of the importance of implementing multicultural values in education.

In the aspect of supporting theory, this model is also considered very valid, indicating that the theoretical basis used in the development of this model is in accordance with relevant educational concepts and supports the implementation of multicultural education. The theory promoted by this model provides a clear justification for the approach used.

The model description received a valid rating, which means that although the description provided is quite clear and good, there are still opportunities for improvement to make it more complete and easy for educators to understand when implementing it in the field. The addition of completeness and clarity in the model description will facilitate implementation in the classroom.

In terms of learning outcomes, the model was rated as highly valid, indicating that it is effective in helping learners achieve multicultural values-focused learning objectives. Overall, this value-integrative model of multicultural education is highly valid and reliable for improving learners' understanding, attitudes and skills in applying multicultural values in their lives.

Validation of the multicultural education value integrative model textbook shows that this book has very good quality and is suitable for use in the learning process. In the aspect of content feasibility, this textbook is considered very valid, indicating that the content presented is relevant and in accordance with the objectives of multicultural education to be achieved. Each material contained in this book has a strong and in-depth substance, thus providing a comprehensive understanding for readers.

In the aspect of presentation feasibility, this book also received a very valid assessment, which shows that the way the material is presented, both in terms of layout, order of delivery, and completeness of information, is well organized and easily understood by users. This good presentation makes it easier for readers to follow the material and apply it.

In the aspect of language feasibility, this book is considered very valid, which indicates that the use of language used in this textbook is appropriate, clear, and in accordance with the level of understanding of the reader. The language used also supports the delivery of material effectively, so that readers can easily understand and apply the contents of the book.

The student assignment aspect was also rated highly valid, which means that the tasks given in this coursebook are in accordance with the learning objectives and are

able to measure the understanding and application of multicultural values by students. Overall, this textbook is considered highly valid, so it can be relied upon to support an effective learning process in the context of multicultural education.

The validation of the Semester Learning Plan (SAP) shows that it is of very good quality and suitable for implementation in the learning process. The SAP identity aspect was rated as highly valid, indicating that the basic components in the SAP, such as course identity and other important details, have been compiled completely and clearly, thus facilitating understanding and implementation.

In the aspects of SK, KD, and learning objectives, this RPS is also considered very valid, which indicates that the learning objectives set are in accordance with the expected competency standards, and support the achievement of competencies that are relevant to the learning context based on multicultural values.

The teaching material aspect received a very valid assessment, which means that the material compiled in the RPS is very appropriate, relevant, and in-depth, and is able to support the achievement of learning objectives. The teaching materials have been designed by considering the needs and context of the learners.

On the aspect of learning methods, this RPS is also rated as highly valid, indicating that the chosen methods are appropriate and effective to achieve the learning objectives. It also facilitates productive interactions between teachers and learners, and supports the development of necessary skills.

The steps of teaching and learning activities (KBM) also received a very valid rating, which shows that the sequence of activities in the learning process has been well organized and systematic, making it easier to manage the class and monitor the development of students.

Lastly, the tools, materials and learning resources aspect is also considered very valid, which means that the tools and learning resources used are appropriate, adequate and support effective learning. Overall, this RPS is very valid and ready to be implemented to support effective learning, especially in the context of multicultural education.

The results of the validation of student responses to the Integrative Model of Multicultural Education Values show that this model is well received and has excellent quality in several aspects. In the aspect of objectives, this model is considered valid, which indicates that the learning objectives set are clear and can be understood by students, although there is still room for further strengthening to be more measurable and specific.

In terms of content, the model was rated as highly valid, indicating that the content presented is very relevant and in-depth, and is able to provide a clear and comprehensive understanding of multicultural values. The content is considered to be very suitable for the objectives to be achieved in multicultural learning.

On the language aspect, the model was also rated as highly valid, indicating that the language used in delivering the material was appropriate, clear, and easily understood by students. The use of good language supports an effective learning process and facilitates students' understanding.

Overall, the validation results show that this Integrative Model of Multicultural Education Values has very good quality, with positive responses from students on the

aspects of purpose, content, and language, making it feasible to be applied in the learning context.

The results of the validation of lecturers' responses to the application of the Integrative Model of Multicultural Education Values show that this model is well received and has very good quality in several aspects. In the aspect of objectives, this model is considered valid, which means that the objectives set in the model are clear and can be well understood by lecturers, although there are opportunities to clarify or strengthen these objectives further.

On the content aspect, the model was rated as highly valid, indicating that the material presented in this educational model is very relevant and in-depth, and in accordance with the needs and context of multicultural education. The content of the material is considered very helpful in achieving the learning objectives that have been set.

In terms of language, the model was also rated as highly valid, indicating that the language used in the delivery of the material was appropriate and easy to understand. This is important to ensure that the message to be conveyed through the Integrative Model of Multicultural Education Values can be clearly received by lecturers and students.

Overall, the validation results show that the Integrative Model of Multicultural Education Values is very valid and well received by lecturers, with positive assessments of the objectives, content, and language aspects. This model is considered effective to be applied in learning and has the potential to improve the quality of multicultural education.

The results of the validation of the assessment rubric for the Multicultural Education Value Integrative Model show that this rubric has very good quality and is suitable for use in learning. In the aspect of the completeness of the assessment rubric, this rubric is rated as very valid, which indicates that all elements needed for assessment have been covered completely, making it easier for lecturers and students to understand and carry out the assessment.

In the aspect of choosing the types and stages of assessment, this rubric is considered valid, which indicates that the types and stages of assessment chosen are appropriate, although there is still room to strengthen the basis or explanation related to its selection to make it more convincing.

In the aspect of the acceptability of the type of assessment, this rubric was rated as very valid, which means that the type of assessment chosen can be well accepted by lecturers and students, and is in accordance with the context of learning based on multicultural values. The logicality aspect of the assessment type also received a very valid rating, indicating that the type of assessment used is logical and consistent with the learning objectives.

On the aspect of the linkage between the type of assessment with learning objectives and strategies, this rubric is rated valid, which indicates that the assessment used has a connection with learning objectives and strategies, although it can still be clarified to make it more integrated and harmonious. Finally, on the aspect of the types of assessment with learning objectives and strategies that do not contradict each other,

this rubric is also rated as highly valid, which indicates that the types of assessment used do not contradict the learning objectives and strategies that have been set.

Overall, the rubric was rated as highly valid, with the average rating indicating excellent quality. This rubric can be relied upon to assess learning processes and outcomes in the context of multicultural education.

The results of the validation of student assessment of the application of the integrative model of multicultural education value show that this model is well received by students and has excellent quality in several aspects. In the aspect of objectives, this model is considered valid, which indicates that the objectives set in the learning model are clear enough and can be understood by students, although there is still room for strengthening to be more focused and measurable.

In the content aspect, the model is also considered valid, which means that the content presented is in accordance with the educational objectives and relevant to the material to be delivered. Nevertheless, further development on this aspect will further enrich students' understanding of the values applied in the learning model.

On the language aspect, the model was rated highly valid, indicating that the language used in the delivery of the material was appropriate, clear, and easily understood by students. This effective use of language makes it easier for students to understand the concepts taught and enhances their learning experience.

Overall, the validation results show that the Integrative Model of Multicultural Education Values is very valid and well received by students. With positive assessments on the aspects of purpose, content, and language, this model shows great potential to be applied in learning to improve students' understanding of multicultural values.

The results of the validation of the application of the integrative model of multicultural education value show that this model is very valid and feasible to be applied in learning. The components tested, such as the model book, textbook, Semester Learning Plan (SSP), student and lecturer response questionnaire, and assessment rubric, all obtained very valid results. This indicates that the model is effective in supporting the achievement of multicultural-based learning objectives, which is in line with multicultural education theory (Banks, 2008) and constructivism (Piaget, 1970; Vygotsky, 1978). The model also creates an inclusive learning environment, in line with the principles of Tomlinson's (2014) inclusion theory.

4. Practicality Level of Learning Model

As a further step in evaluating the application of the multicultural education value integrative learning model, a practical test was conducted to assess the effectiveness of the syntax of this model in the learning context. The practical test aims to measure the extent to which the steps in this model can be applied properly in the classroom, as well as how effective this model is in supporting students' understanding of multicultural values. This process involves the direct application of the model in the classroom with students as the main subjects.

Observations of lecturer activities in the application of the value integrative model of multicultural education reveal that each stage of this model makes an important contribution to learning. In the orientation stage, activities such as initial discussion and

exposure to multicultural values are effective in introducing the basic concepts of multicultural education. The elaboration stage shows success in integrating the values into the learning materials through case studies and simulations. The application of multicultural values at the internalization stage also shows positive development through cross-cultural projects. Evaluation and follow-up are consistent through class discussions and feedback. The mentoring stage ensures the continuation of the application of multicultural values with students' active collaboration in cross-cultural activities. Overall, although there is room for improvement in some of the early stages, the practical application of this model has shown good results.

At the elaboration stage, multicultural values are integrated into the learning materials through in-depth case studies and simulations. This supports Piaget's constructivism theory (1970) which emphasizes the importance of learning oriented towards real experiences and social interactions. The integration of multicultural values through this activity can improve students' understanding of the complexity of diversity.

The internalization stage highlights the application of multicultural values in students' real life through cross-cultural projects. This application relates to Vygotsky's (1978) socio-cultural theory, which states that learning is a social process acquired through interaction with the environment. The improvement seen at this stage shows that students not only understand the concepts, but can also apply them in their daily lives.

The evaluation and follow-up stages demonstrate consistency in the application of the model through class discussion and feedback. Ongoing evaluation, as suggested by Tomlinson (2014) in his inclusion theory, ensures that learning remains relevant and effective by providing opportunities for students for self-reflection and continuous development.

The mentoring stage ensures the sustainability of the application of multicultural values through cross-cultural activities that involve active student collaboration. This approach is in line with collaborative learning theory that emphasizes the importance of cooperation in building shared understanding, as expressed by Johnson & Johnson (1994).

Overall, although the model shows a fairly practical application, there is room for improvement, especially in the orientation and internalization stages which need to be further strengthened. However, the success achieved shows that the model is effective in creating deep and sustainable learning about multicultural values.

Student activities in the application of the integrative model of multicultural education values show positive progress at each stage. At the orientation stage, students show awareness of the importance of multicultural values. In the exploration stage, they actively explore multicultural issues through various sources. The understanding and discussion stage showed an increase in critical understanding of diversity. Reflection helped them internalize these values, although further deepening was needed. At the real action stage, although the involvement is quite good, more initiatives are needed to encourage student involvement in real activities. The evaluation showed good effectiveness, especially in the cognitive and behavioral

aspects. Overall, the model had a positive impact although there are still areas for improvement.

Research on the application of the integrative model of multicultural education values shows that each stage in the learning process has a positive impact on students. At the orientation stage, students showed a fairly high awareness of the importance of multicultural values. This process was supported by an initial discussion that successfully introduced the basic concepts of multicultural education, which is in line with Banks' (2019) theory, which considers the introduction to cultural diversity as an essential first step in multicultural education.

The exploration stage also showed students' active involvement in exploring multicultural issues through various sources, such as articles and videos. This engagement reflects the principles promoted by Banks in integrating various cultural perspectives in the curriculum. In this case, students are given the opportunity to analyze and understand cultural diversity in depth.

At the understanding and discussion stage, there was a significant increase in students' critical understanding of diversity. Discussions facilitated by lecturers provide space for students to question and explore various issues related to cultural diversity, in line with the approach proposed by Banks (2019), which emphasizes the importance of a broad perspective in understanding social and cultural issues.

The reflection stage is important in internalizing these values. Although effective, this activity still requires further deepening so that students can better live multicultural values in their daily lives. The evaluation showed good results, especially in the cognitive and behavioral aspects of the students, which reflected their understanding of multicultural values.

Overall, this model has a positive impact in developing students' awareness and understanding of the importance of multicultural education, although there is still room to increase student initiative and involvement, especially in the application of these values in a more real context.

5. Effectiveness of Learning Model

To assess the extent to which the applied learning model successfully achieves the set objectives, evaluation is indispensable. This evaluation process aims to monitor all student activities in the learning process. In this research and development, students are asked to play an active role in accordance with the lecturer's instructions in the implementation of learning. The evaluation results will provide an overview of the effectiveness of the learning model in achieving the desired results. The effectiveness evaluation process is carried out using various methods, such as pre-test and post-test, observation, and in-depth interviews, to assess changes in the cognitive, affective, and psychomotor aspects of students after the application of this model. It is expected that the research results can prove that this integrative model is effective in shaping students' critical awareness of multicultural issues, as well as improving their ability to interact across cultures. This model also aims to prepare students to become individuals who are tolerant and responsive to diversity, both in academic and social life. Thus, this model is expected to be an innovation that can be applied more widely in higher education.

The effectiveness test of appreciation of cultural plurality aims to evaluate the extent to which students can internalize and apply multicultural values in their daily lives. This evaluation includes several indicators, namely: *First*, respect for traditions and customs, which is reflected in the attitude of students in respecting various traditions without discrimination. *Second*, the ability to communicate across cultures, which reflects the effectiveness of students in interacting with individuals from different cultural backgrounds by using respectful language and attitudes. *Third*, openness to differences, which can be seen from students' readiness to understand and learn the values and practices of other cultures. *Fourth*, participation in multicultural activities, which shows students' activeness in participating in events that involve cultural diversity, such as festivals or cross-cultural discussions. *Finally*, the attitude of tolerance and empathy shown by students through the ability to accept differences and understand the views and practices of other cultures with empathy.

The results of the paired sample t-test conducted on 30 respondents showed a significant difference between the pretest and posttest scores. The calculated t value of 17.58 is much greater than the t table of 1.699, with a significance value (Sig.) of 0.00, which is smaller than 0.05. This indicates that there was a significant increase in students' appreciation of cultural plurality after the treatment.

In addition, N Gain analysis on 30 respondents showed significant changes between pretest and posttest scores. The pretest mean score was 62.5 and the posttest mean score was 84.1, resulting in an N Gain of 0.6. Based on the existing categories, the N Gain of 0.6 falls into the category of "Moderate," which indicates a significant increase in appreciation of cultural plurality, although there is still room for further improvement.

The effectiveness of appreciation of cultural plurality in students can be explained through the theories of multiculturalism, constructivism, and humanism, which provide a theoretical basis for the changes observed in students.

Multiculturalism theory emphasizes the importance of recognizing and respecting cultural diversity as an integral part of education. Banks (2008) states that multicultural education aims to increase students' understanding of diversity and promote attitudes of tolerance and respect for differences. In the context of this effectiveness test, the indicators of respect for traditions and customs and openness to differences are in line with the principles of multiculturalism that emphasize the development of awareness and appreciation of cultural diversity (Banks, 2008). Students who actively respect and understand different cultural traditions show success in internalizing multicultural values integrated in their learning.

Constructivism theory, as described by Piaget and Vygotsky, focuses on active learning where learners construct knowledge through social interaction and direct experience. Constructivism suggests that a deep understanding of multicultural concepts can only occur when students engage in a process of active exploration and discussion, which is reflected in indicators such as the ability to communicate across cultures and participation in multicultural activities. This process leads to the formation of a critical understanding of diversity, which is one of the main goals of constructivism-based education (Piaget, 1972; Vygotsky, 1978). The results of this test show that students who participate in cross-cultural discussions and activities can internalize these values more effectively.

Humanism theory, popularized by Abraham Maslow and Carl Rogers, emphasizes the development of human potential through deep experience and respect for the dignity and worth of each individual. The principles of humanism underlie the importance of empathy and tolerance in multicultural education. The attitudes of tolerance and empathy shown by students in this effectiveness test reflect the application of humanistic values, which value the uniqueness of each individual and support the development of an inclusive attitude towards cultural diversity (Maslow, 1943; Rogers, 1969).

The test results showing an increased appreciation of cultural plurality after the implementation of this model, with an N Gain score of 0.6, reflects the positive impact of implementing multicultural education integrated with constructivism and humanism theories. Although there is room for improvement, these results suggest that the model is effective in increasing students' critical awareness of cultural plurality, as well as their ability to interact more tolerantly and empathetically with individuals from different backgrounds.

The assessment of the effectiveness of the mutual respect indicator aims to measure the extent to which individuals can demonstrate attitudes that reflect respect for the rights and dignity of others. The first indicator, recognition of the rights and existence of others, measures the extent to which individuals are able to respect diversity regardless of differences in background or beliefs. The second indicator, non-judgmental attitude, assesses the individual's ability to avoid prejudice and seek to understand other people's points of view. The third indicator, the ability to listen actively, describes how individuals are able to listen attentively without cutting off or belittling the opinions of others, thus creating a constructive dialog. The fourth indicator, equal treatment in interaction, measures the extent to which individuals are able to treat everyone fairly without discrimination. Finally, the fifth indicator, harmonious cooperation, assesses an individual's ability to work together well and respectfully.

The results of the paired sample t-test to test the difference in the level of mutual respect between the pretest and posttest scores on 30 respondents show that the calculated t value is 17.88, which is much greater than the t table value of 1.699. In addition, the significance value (Sig.) obtained is 0.00, which is smaller than 0.05. This shows that there is a significant difference between the pretest and posttest scores. Based on the interpretation criteria, the N Gain of 0.5 falls into the category of "Moderate," which indicates a significant increase in the level of mutual respect after the treatment was given. Although these results indicate the success of the intervention, there is still an opportunity to increase the effectiveness of the program in order to produce a higher increase in the level of mutual respect.

Assessment of indicators of mutual respect in the context of multicultural education can be understood through various theories that emphasize the importance of respect for cultural differences and diversity. One of the relevant theories is the theory of Multiculturalism proposed by Banks (2008). According to Banks, multicultural education aims to develop a better understanding of diversity, which includes respect for the rights and dignity of others. In this case, the first indicator, namely recognition

of the rights and existence of others, is in line with the goals of multicultural education which emphasizes acceptance of cultural diversity without discrimination.

In addition, the Theory of Constructivism developed by Vygotsky and Piaget can also be applied in this case. Constructivism emphasizes active and interactive learning, where individuals construct their understanding through experience and interaction with others. Active listening and equal treatment in interactions reflect the principles of constructivism, which encourages individuals to interact with others in ways that enrich their understanding and broaden their perspectives on diversity.

The theory of Humanism, pioneered by Carl Rogers and Abraham Maslow, is also relevant in this context, as it emphasizes respect for the dignity and potential of individuals. Non-judgmental attitudes, as well as harmonious cooperation, are part of the process of recognizing and respecting the potential of each individual, which enables them to function optimally in a diverse society.

The test results showing significant improvement in appreciation of cultural plurality can be understood through the lens of these theories. The significant increase in N Gain, although in the category of "Fair," indicates that although the intervention in this program was effective, there is still room for improvement. This is in line with Humanism Theory, which states that self-development is a continuous process, where each individual strives to achieve better self-actualization, including in the context of respect for difference and diversity.

Thus, the theories complement each other in explaining the importance of appreciation of cultural plurality and its contribution to the formation of more inclusive and tolerant attitudes among university students.

The effectiveness test of tolerance indicators aims to assess the extent to which individuals can apply a tolerant attitude in social life. The first indicator, respect for differences, measures individual attitudes in appreciating the diversity of religions, cultures, and views without imposing beliefs. Second, acceptance of diversity, assessing individual openness in accepting differences as part of life. The third indicator, self-restraint, measures the extent to which individuals control themselves not to take actions or utterances that hurt others. Fourth, participation in dialog across differences, assesses the willingness of individuals to engage in discussions involving different views to understand each other. Finally, conflict prevention, measures individual efforts to prevent and seek peaceful solutions to differences that trigger conflict.

The test results showed a significant difference between the pretest and posttest scores with a calculated t value of 32.77, much greater than the t table of 1.699 at the 5% significance level (0.05). The significance value (Sig.) of 0.00 also indicates a significant difference. The N Gain value of 0.6 indicates a moderate increase, in accordance with the effectiveness criteria.

The effectiveness test of tolerance indicators can be explained through the theories that underlie the formation of tolerant attitudes in society. One of them is the theory of multiculturalism which emphasizes the importance of respect for cultural diversity and social differences. According to Banks (2008), multicultural education aims to build an inclusive society by appreciating diversity in various aspects, including religion, culture, and worldview. Therefore, the first indicator in the tolerance test,

respecting differences, is closely related to this concept, which teaches individuals to appreciate diversity without discriminating.

The second indicator, acceptance of diversity, is in line with the theory of intergroup contact developed by Allport (1954), which states that contact between different groups can reduce prejudice and increase acceptance. This teaches individuals to accept differences without feeling threatened.

The third indicator of self-restraint also relates to the basic tenets of Vygotsky's (1978) theory of constructivism, which emphasizes the importance of self-control and social control in learning social interactions. In this context, individuals need to develop the ability to restrain themselves in challenging situations or in cross-cultural interactions.

Participation in dialogue across differences and conflict prevention refers to Freire's (2000) dialogical theory, which emphasizes the importance of open communication and mutual listening to build more harmonious relationships and avoid conflict. This kind of dialogue, according to Freire, can enrich our understanding of different views and encourage peaceful resolution of emerging tensions.

The results of this test support these theories, showing a significant change in students' tolerance attitudes after receiving certain treatments. The moderate increase in the N Gain value indicates that, although there is a significant improvement, there is still room to further deepen the application of this tolerance attitude in everyday life.

The effectiveness test of the unity indicator aims to assess the extent to which individuals or groups can maintain social unity in a diverse environment. Some of the indicators tested include cooperation, commitment to common interests, solidarity, an attitude of prioritizing similarities, and harmony in social interactions. The t-test results showed a significant difference between the pretest and posttest scores, with a calculated t value of 23.33 which is much greater than the t table of 1.699 and a significance value of 0.00, indicating that the changes that occurred were very significant. In addition, the N Gain value of 0.7 indicates a significant improvement, although there is still room for further strengthening.

This increase can be understood in the context of social theory, which emphasizes the importance of solidarity and cooperation between individuals in building unity. As suggested by Talcott Parsons (2011), social solidarity is a key element in maintaining stability and unity in society, despite the different backgrounds that exist. Robert Putnam (2000) also states that increased social ties and collaboration between groups can strengthen social cohesion, which is in line with the findings of this study which show that increased cooperation and commitment to common interests contribute to the creation of better social unity. Huxham's (2013) concept of social collaboration also supports these results, where effective cooperation and commitment to a common goal can strengthen social relationships and increase the value of unity within a group.

Thus, the results of this study are in line with social theories that support the importance of cooperation, solidarity, and commitment to collective interests to achieve stronger social unity.

The interethnic solidarity effectiveness test aims to assess the impact of interventions designed to improve five key aspects of solidarity: mutual support, cooperation, respect for other cultures, empathy and caring. The first aspect, mutual

support in social life, can be measured through surveys or interviews to assess the extent to which individuals of different ethnicities help each other in solving common problems. Furthermore, cooperation in collective activities is measured by observing individuals' participation in social or cultural activities involving multiple ethnic groups. Respect for other ethnic cultures is evaluated by surveys or knowledge tests that measure individuals' understanding of different cultures, while empathy and caring attitudes are measured by questionnaires that assess concern for other ethnic groups.

The results of the Paired Sample t-test analysis showed a significant difference between pretest and posttest scores related to inter-ethnic solidarity. The calculated t value of 25.88 is much greater than the t table of 1.699 at a significance level of 0.05, with a significance value of 0.00, indicating a significant change. The average pretest score was 65.0, while the posttest increased to 85.9, indicating a significant positive increase. In addition, the N Gain value of 0.6 indicates a fairly high effectiveness, although there is still room for further strengthening.

According to Tatum (2017), increased inter-ethnic solidarity can occur through understanding and appreciation of diversity, which can also be achieved with structured interventions. This is in line with the findings of this study, which show that programs involving cross-cultural interactions can significantly increase inter-ethnic solidarity. In addition, Banks (2008) also states that strengthening inter-ethnic interaction and cultural understanding through education can reduce negative stereotypes and discrimination, which is reflected in the results of this study.

Thus, while there is room for further improvement, the results of this study support that the intervention was effective in increasing inter-ethnic solidarity with a positive impact.

CONCLUSION

Based on the results of the research and discussion, the conclusions of this study are as follows.

1. Based on the results of the needs analysis on the 4 indicators of the question, it shows that a) understanding the value of multicultural education, b) needs in multicultural learning, c) obstacles in integrating multicultural education, d) expectations of multicultural learning models, from the results of the analysis show that the average respondent needs an integrative model to apply the value of multicultural education in learning.
2. The design stage of the integrative model of multicultural education values in learning consists of an introduction, planning an integrative model, implementing an integrative model, evaluating an integrative model, while the textbook consists of recognizing an integrative learning model, an integrative learning model, implementing an integrative learning model, evaluating an integrative learning model.
3. The validation results show that the developed model books and guidebooks are in the valid category, which means that both have met the eligibility criteria in terms of content, presentation, language, and usability. In terms of content, the material presented is relevant to the learning objectives, in-depth, and designed to support

the formation of tolerant and inclusive attitudes. The presentation of information in the book is systematic and interesting, with visual design and layout that supports ease of understanding. The language used is clear, communicative, and maintains an academic nature so that it can be understood by readers without losing the depth of the material, the model books and guidebooks are considered suitable for use as effective learning media in supporting the achievement of educational goals.

4. The results of the practical test showed that the model developed was quite practical to use by lecturers, and the practical category for students.
5. Based on the results of the effectiveness test, it shows that the integrative model of multicultural education values in learning falls into the moderately effective category.

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