

Implementation of Multicultural Values through the Hidden Curriculum of PAI Subjects in Forming a Peace-loving Character in Junior High Schools

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ABSTRACT

This research is motivated by the phenomenon of widespread acts of intolerance, radicalization, and youth violence. Forming a peace-loving character in students is an effective step. Therefore, handling it at school through a hidden curriculum in PAI subjects is necessary. This research analyzes the objectives, programs, implementation, supporting and inhibiting factors, and the successful implementation of multicultural values through the hidden curriculum for PAI subjects. This research uses a qualitative approach with analytical descriptive methods—data collection techniques through interviews, documentation, and observation. Qualitative data analysis techniques use data reduction, completing data, interpreting data, drawing conclusions, and verifying data. The study was conducted at SMP Negeri 40 Bandung and SMP Muhammadiyah 8 Bandung. The research results show that the goal is to create students with peace-loving characters. The program is conducted through school programs, habituation, supervision and coaching, and examples. Implementation is realized through teaching, habituation, example, motivation, and rules enforcement. Internal and external supporting factors and internal and external inhibiting factors influence the supporting and inhibiting factors. Success is achieved by creating students who love peace.

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1. INTRODUCTION

KPAI recorded 17 cases of violence involving students and educators at schools. More specifically, KPAI stated that there was one case of violence or bullying based on ethnicity, religion, and race (SARA) and six cases of bullying. There were 10 cases of student brawls (Ashari, 2021, p. 1). Data found from the research results of the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah stated that 43.88% of 1,859 high school students as research respondents tended to support intolerant actions and 6.56% supported radical religious beliefs (Suyanto, 2021, p. 5). After conducting research by the Indonesian Education University (UPI) research team, 44 out of 100 high school and equivalent students in Bandung City tended to have radical understandings that were generally influenced by the internet or social media (Siswadi, 2021, p. 10).

This increase in cases will occur every year without realizing it. These cases of violence, intolerance, and radicalism are actions that can damage attitudes of tolerance and peace in society, especially for the sustainability of regeneration in the future. If it continues, it can have a negative impact, especially on the younger generation, and damage the positive values that the Indonesian people uphold.

Multicultural education is a breakthrough and solution for Western thinkers who are worried because there is so much oppression just because of differences in skin, as occurs in the United States between whites and blacks and violence between humans. Banks and Banks (2019, p. 1270) argue, “Multicultural education is an idea, an educational reform movement, and a process whose main goal is to change the structure of educational institutions so that male and female students, extraordinary students, and students who are members of diverse races, ethnicities, languages, and



cultures. Groups will have the same opportunity to achieve academic achievement in school”.

Islam views multicultural education as the principle of equality between human beings as a perfect and ideal form. This principle is the foundation pillar that needs to be implemented to become a system of relationships between humans (Ansori et al., 2020, p. 2). Multicultural education is expected to balance the socialization process between people and emphasize accepting the differences that exist in society (Mahfud, 2016, p. 50).

Multicultural values arise from the multicultural education process. The educational process provides direction and commitment that form within oneself to become a meaningful guide and the direction of life (Sauri, 2007, p. 2). Values, according to Muhammad (2022b, p. 388), are things that are valuable, very important, and useful and can also make human life enjoyable because they are influenced by the knowledge and attitudes that exist in oneself or one's conscience. The importance of multicultural values is an affirmation of the usefulness of maintaining diversity and continuing to turn peace, sympathy, and tolerance into action (Mustafida, 2020, p. 173).

Students' abilities and understanding are maximized with the educational and teaching processes planned in the curriculum. As stated by Hilda Taba, *“The curriculum is a lesson plan; therefore, knowledge of the learning process and individual development influences the formation of the curriculum”* (Mustaghfiroh & Mustaqim, 2014, p. 1). Efforts to implement multicultural values in the curriculum require a curriculum implementation pattern that supports the achievement of competencies and forms personality. According to Mustaghfiroh and Mustaqim (2014, p. 2), the ideal step is to implement a hidden curriculum in implementing multicultural values in the personalities of students in schools.

A hidden curriculum is a specific mission only teachers or education managers know about (Mustaghfiroh & Mustaqim, 2014). Shirk mentioned that hidden curricula can be found in every school, generally as an additional program and implemented by subject teachers and school administrators. The implementation of the hidden curriculum in schools needs to be linked to subjects that support efforts to explore moral, character, and ethical aspects and focus on developing cognitive, affective, and psychomotor aspects of students (Martin, 1976, p. 135; Muhammad et al., 2021b, p. 13).

In this research, the learning that will be associated with the application of the hidden curriculum is Islamic Religious Education (PAI) learning because the special pattern in PAI prioritizes the cognitive, affective, and psychomotor aspects of students so that the aim is to strengthen the condition of students who are more moral, ethical, moral and characterful (Muhammad et al., 2022c, p. 135). This discussion explains multicultural education, which forms multicultural values, namely mutual respect, appreciation, tolerance, unity, cooperation, and inter-ethnic solidarity, as a form of value that has attraction and is an important element in social life in society. So that these multicultural values can be properly instilled in the younger generation, facilities are needed to follow them up in the implementation process through a special subject that focuses on morality and character (Muhammad et al., 2022b, p. 10).

PAI learning directs students to realize a personality that has the concept of Islam, faith, and Ihsan so that students can know their nature as humans and can carry out Islamic law well and correctly, also not forgetting to be guided by the sources of Islamic law, namely the Qur'an and Sunnah. (Giantomi, 2023, p. 100; Muhaimin et al., 2012, p. 78; Tafsir, 2019, p. 15).

In PAI learning, wise and fair attitudes are emphasized in responding to diversity in society; one verse in the Quran, Surah Al-Hujurat, verse 13, is written as follows. *“O people! Indeed, We created you from a man and a woman; then We made you into nations and tribes so you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious one. Indeed, Allah is All-Knowing, All-Aware”.*

The formation of a peace-loving character from the process of implementing multicultural values is the focus of this research. Students are required to develop peace-loving characters from the PAI learning process carried out in schools as a basis for daily life amidst widespread acts of intolerance, radicalism, and student violence (Halimi et al., 2017, p. 774). The peace-loving character is a character that emerged because of the rampant conflicts and disputes that occurred at this time. Every person should have a personality with a peace-loving character to condition themselves to maintain a conducive and harmonious atmosphere and prioritize human values so that a sense of security and peace arises in society (Raharjo, 2010, p. 229). Efforts to foster a peace-loving character in students include implementing systematic policies, comprehensive regulations, and active habits (Muhammad et al., 2021c, p. 30; Nurhakim, 2022, p. 15). Therefore, the character of loving peace is the success of implementing multicultural values in schools.

2. RESEARCH METHOD

This research uses a qualitative approach because this research aims to understand the phenomena experienced by the research subjects. This research method uses descriptive methods. This method is used as a step to describe the situation and conditions in the field that are currently occurring and not as a broad conclusion. The data in this research is qualitative. Data collection techniques were carried out using observation, interviews, and documentation. Meanwhile, technical data collection is done through data reduction, completion, interpretation, drawing conclusions, and verifying data. This research was conducted at two schools, namely SMP Negeri 40 Bandung and SMP Muhammadiyah 8 Bandung, West Java, Indonesia.

3. RESULTS AND DISCUSSION

This research focuses on implementing multicultural values through the hidden curriculum of Islamic Religious Education subjects in forming a peace-loving character. Researchers carry out all research processes to see if a hidden curriculum is sometimes found in every activity. The hidden curriculum differs from the formal curriculum

and can only be known by teachers as a subject that anchors the material to students.

A hidden curriculum is a step in teaching and learning to facilitate the delivery of moral messages and knowledge to students (Snyder, 1970, p. 2). Hidden curriculum as social and behavioral rules based on everything that is not written and emphasizes the importance of education as a socialization process (Hidayat, 2011, p. 224). Hidden curriculum means unwritten social rules, such as learning to wait calmly, practicing patience, trying to complete work, keeping yourself busy with activities, and respecting yourself politely (Jackson, 1968, p. 113). Emile Durkheim thinks that the hidden curriculum is taught more often in schools, but its presence is not widely felt, especially as it is contained in textbooks (Kentli, 2009, p. 83).

This explanation confirms that the hidden curriculum greatly influences the process of delivering material in schools. There is an influential content in it, namely the role of the teacher in providing teaching that implicitly and explicitly helps convey objective understanding to students.

3.1. The Goal of Implementing Multicultural Values through the Hidden Curriculum for PAI Subjects in Forming Peace-Loving Characters

Based on the research results that the researcher outlined previously regarding the objectives at SMP Negeri 40 Bandung: 1) Implementing religious teachings through fostering multicultural values, 2) Instilling a love for the country, and 3) Developing a caring attitude towards the school environment. These goals are a form of hope for implementing multicultural values through the PAI hidden curriculum. Multicultural values, such as respect, respect, tolerance, unity, cooperation, and inter-ethnic solidarity, dominate it.

Implementing religious teachings through fostering multicultural values is part of content integration, namely, teacher teaching to improve students' abilities (Banks, 2014, p. 10). Students need to be directed toward elements of positive personality formation because they influence their identity (Mahfud, 2016, p. 201).

Instilling a love for one's country is part of adapting to environmental conditions because it seeks to stabilize conditions that are comfortable, safe, and peaceful (Banks & Banks, 2019, p. 30). Love for one's country is very important amidst the progress and development of the times. It contains elements of the spirit of nationalism, which can increase concern for others (Kartadinata et al., 2015, p. 40). Love for one's country is also included in the indicators of religious moderation as a form of national commitment. Acceptance and commitment to the principles of nation and state based on Pancasila and the 1945 Constitution (Arif, 2016, p. 10).

A caring attitude toward the school environment is necessary for students' education (Muhammad et al., 2022a, p. 15). To achieve an attitude of caring, it must continue to be implemented in schools, one of which is that fellow school members remind each other and work together to create a conducive atmosphere (Farida, 2021, p. 100). School outreach toward the formation of caring attitudes must be intensified routinely. The aim is for all students to

understand and realize the importance of a caring attitude (Sanusi et al., 2021, p. 200).

Meanwhile, the results of the objectives of implementing multicultural values through the PAI hidden curriculum at SMP Muhammadiyah 8 Bandung are: 1) Forming a peace-loving character; 2) Increasing environmental literacy; 3) Have life skills; and 4) Patriotic and broad-minded. These goals are a form of consistency at SMP Muhammadiyah 8 Bandung that helps form a conducive and peaceful outlook. It also emphasizes understanding multicultural values and peace education as an unforgettable part of the school environment.

The peace-loving character of students is realized by avoiding conflict, not committing violence, and prioritizing harmony, tolerance, mutual respect, and equal relationships with each individual and group (Muhammad et al., 2021a, p. 20). The character of loving peace makes a person avoid disturbances that can cause fights so that he can respect every difference in society to individuals and groups other than himself and his group (Ramadhanti, 2022, p. 22).

Increasing environmental literacy aims to be a form of sensitivity and awareness of the environment in a comprehensive manner, trying to solve problems and basic understanding of the environment and always participating at all levels in working towards solving environmental problems (Maesaroh et al., 2021 p. 201). Environmental literacy is a form of self-awareness to keep the environment in balance (Nur'aeni & Ramdan, 2023, p. 100).

Life skills are the ability to face and live in society (Kiswoyowati, 2011, p. 123). Hopson and Scally (1981, p. 3) stated that life skills can develop oneself to survive, grow and develop, and have the ability to communicate and relate both individually, in groups, and through systems in dealing with certain situations.

Being patriotic and broad-minded is part of implementing Pancasila values (Kristiono, 2017, p. 193). Coupled with the effects of globalization and the development of modern technology, there is an erosion of the noble values of the nation and state. These values are important for the younger generation to instill the nation's noble values and strengthen Pancasila in life (Wijayanto & Marzuki, 2018, p. 137).

3.2. Multicultural Values Implementation Program through the Hidden Curriculum for PAI Subjects in Forming Peace-Loving Characters

The programs found at SMP Negeri 40 Bandung include: 1) Bandung Masagi; 2) Profile of Pancasila students; 3) Familiarization with multicultural values; 4) Supervision and development of multicultural values; 5) The example of the school principal; and 6) PAI teacher example. All the programs implemented aim to form a peace-loving character in the students' personalities.

Meanwhile, the programs found at SMP Muhammadiyah 8 Bandung include: 1) Islam; 2) Character and literacy; 3) Teaching Respect for All UNESCO; 4) Familiarization with multicultural values; 5) Supervision and development of multicultural values; 6) The example of the school principal; and 7) PAI teacher example. All of

these programs support forming a peace-loving character in students' personalities.

Talking about the program for implementing multicultural values through the PAI hidden curriculum in forming a peace-loving character cannot be separated from the role of PAI subjects in it. There are two views of life in PAI, namely: 1) Each activity helps students instill Islamic teachings to become a way of life in the form of attitudes and development of life skills; 2) The phenomenon of meetings between two people has even more impact on the instillation and growth and development of the teachings of Islamic values (Muhaimin, 2005, p. 30).

PAI learning can be ideal with efforts to pay attention to various dimensions, such as intellectual, spiritual, and social dimensions. Of course, this is based on attention to physical capacity and potential and the reality that students work together well (Somad, 2021, p. 172). Strengthened by Law number 20 of 2003, article 12, paragraph 1 states that every student in every educational unit has the right to receive religious education by the religion they adhere to and taught by educators of the same religion (Pakpahan & Habibah, 2021, p. 12).

Every program launched needs to be strengthened with routine practice to achieve the expected goals (Zaqiah et al., 2019, p. 20). According to Tafsir (2011, p. 11), consistent repetition is the core of habituation in school. If the teacher enters the class saying hello every time, it can be interpreted as an effort to get used to it. Apart from emphasizing familiarization with the program being implemented, supervision and guidance from teachers are also needed (Far Amirudin et al., 2022, p. 20).

The monitoring process for a program, according to Pakpahan and Habibah (2021, p. 20), includes four things, namely: 1) Expectation, formulating what is desired from the various activities they have; 2) Allocation, allocating existing resources to achieve the desired goals; 3) Monitoring, performance, recording, and monitoring activity results; and 4) Corrective action, taking corrective action if the results of activities differ from the stated objectives.

The next important element of the program implemented is examples. There are two types of exemplification. The first is direct unintentional influence. The success of this type of role model depends greatly on the seriousness of the characteristics used as role models, such as knowledge, leadership, sincerity, etc. The second is deliberate influence. In this case, the influence of example is sometimes carried out deliberately for others to follow. It should be noted that the example is imitation. The process of imitation in modeling makes the method conservative, namely the function of preserving (Munawwaroh, 2019, p. 145).

3.3. Implementation of Multicultural Values through the Hidden Curriculum for PAI Subjects in Forming Peace-Loving Character

Both schools implement this through teaching, habituation, example, motivation, and rule enforcement. These five components go hand in hand with the hidden curriculum for PAI subjects in achieving the expected learning objectives. The description is as follows:

3.3.1. Teaching

Implementing multicultural values through the hidden curriculum in PAI teaching at SMP Negeri 40 Bandung is carried out in two programs, Bandung Masagi, and Pancasila Student Profile. The hidden curriculum findings carried out by PAI teachers in the Bandung Masagi program are: 1) Generalize all students and socialization directions; 2) Smile, greet, and greet; 3) Grouping with peer tutors; and 4) Call for a peaceful attitude and nationalist spirit.

Meanwhile, the findings from the Pancasila Student Profile program are: 1) Tadarus Al Qur'an and delivery of verses and hadiths with multicultural values; 2) Directing tolerance and not disturbing each other; 3) Learning grouping; 4) Case problem-solving in groups; 5) Rules for socializing and avoiding bullying; and 6) Direction maintains class cohesion.

Meanwhile, at SMP Muhammadiyah 8 Bandung, the Islam, Character and Literacy, and UNESCO Teaching Respect for All programs were carried out. The hidden curriculum findings in the Islamic program are 1) PAI teacher regulations, 2) Independent checklist, 3) Delivery of multicultural messages during Duha time, 4) Flexibility in conveying hadith, and 5) Monitoring daily activities.

In the Hidden Curriculum Character and Literacy program, socialization involves peaceful living and spending 15 minutes reading a book. Meanwhile, UNESCO's Teaching Respect for All program is 1) Personality conditioning of students, 2) Sincere direction and willing acceptance of differences, and 3) Gathering together.

Emile Durkheim (1973, p. 12) observed that the hidden curriculum is taught more in school settings, and its presence is less felt than what is specified in teacher textbooks. Teaching a hidden curriculum in the classroom has two meanings. First, it is seen as an unwritten goal but needs to be considered by every teacher so that the quality of learning is more meaningful. Second, something that happens incidentally without being planned (Ishak, 2005, p. 200). These dimensions are interrelated and full of meaning, can add value, and their relationship in society (Aslan, 2019, p. 100).

3.3.2. Habituation

The habituation components at SMP Negeri 40 Bandung and SMP Muhammadiyah 8 Bandung are carried out through a multicultural values habituation program. The findings at SMP Negeri 40 Bandung regarding the hidden curriculum applied therein are 1) Disciplinary rules; 2) Literacy reading religious books; 3) Anti-bullying measures; 4) Community service cleaning classes and mosques; and 5) Telling the stories of the Prophets and Messengers as well as religious and national figures.

Meanwhile, at SMP Muhammadiyah 8 Bandung, the hidden curriculum's findings were adjustments to PAI teacher behavior and environmental literacy by reading pamphlets posted around the school. These two habits are routinely carried out by PAI teachers when learning in class and outside the classroom.

There are many steps in implementing the hidden curriculum in PAI subjects at school, which can be in the form of school habits in implementing discipline, punctuality of

learning, daily school worship routines, teacher attitudes and behavior, the orderliness of the school environment, cleanliness and tidiness (Nuryana & Suyadi, 2019, p. 13). The hidden curriculum contains students' experiences, from what they see, hear, and experience in the school environment, as the formation of personality character (Caswita, 2013, p. 64).

Islamic religious education is part of moral and ethical education, which cannot be taught only using the formal curriculum. Still, affective and psychomotor aspects must be taught through formal and hidden curricula (Caswita, 2013, p. 64). The habituation method carried out continuously, aims to train discipline, get used to good things, and always respect elders; with this, students get used to implementing good morals (Tafsir, 2019, p. 100).

3.3.3. Exemplary

Exemplification as part of implementing multicultural values through the PAI hidden curriculum at SMP Negeri 40 Bandung is divided into two, namely the example of the principal and PAI teachers. Examples of school principals include: 1) Friendly, modest, and highly dedicated; 2) Fair and considerate; and 3) Nationalist and maintaining order. Meanwhile, the examples of PAI teachers are: 1) Friendly, modest, and appreciative of students; 2) Tolerant, kind, and patient; and 3) Motivators and drivers.

Meanwhile, the example set by the SMP Muhammadiyah 8 Bandung principal is friendliness, wisdom, attention, and compassion. Examples from PAI teachers include: 1) Togetherness and cohesiveness; 2) Friendly and unpretentious, and 3) Chat happily.

PAI learning does not only rely on cognitive aspects but can maximize students' affective and psychomotor aspects. So, transferring knowledge from teachers is not limited to thinking abilities but can influence students' personalities and behavior (Bahri, 2018, p. 200).

As a leader, the principal's role in creating a hidden curriculum is at the level of making school policy. The policies issued and their regulations greatly influence the achievement of educational goals (Caswita, 2013, p. 60). The principal's policies relating to the hidden curriculum in PAI learning include Mental development, moral development, physical training, and artistic development (Mulyasa, 2021, p. 20). This is to the views of Banks and Banks (2019, p. 70) regarding the principles of school policy and politics, the example of school principals as policy and political holders in schools to create support related to multicultural values.

The most important role of teachers in realizing the hidden curriculum is an example (Caswita, 2013, p. 65). According to Jane Martin (1976, p. 100), a hidden curriculum is embedded in social structures, the authority of teacher experience, and various rules that regulate student relationships within schools (Adib, 2021, p. 100). According to Yamin (2012, p. 30), learning has three communication patterns. First, give students the freedom to ask questions. Second, teachers must foster students' courage in communicating in public. Third, teachers must be tolerant of everything that students say.

3.3.4. Motivation

The motivation at SMP Negeri 40 Bandung and SMP Muhammadiyah 8 Bandung is generally conveyed verbally and non-verbally. Verbally, the teacher invites students to work together to maintain a conducive and peaceful environment. Meanwhile, non-verbal teachers always take a friendly approach to students to provide understanding and encouragement to maintain peace.

Learning activities outside the classroom influence the achievement of learning outcomes. Several learning methods in Islamic education can be applied to strengthen students' faith. This learning method exemplifies, for example, practicing kindness, discipline, motivation and encouragement, psychological rewards, disciplinary punishment, and a comfortable atmosphere for developing positive values (Nurmila, 2020, p. 50; Tafsir, 2019, p. 10).

Hidden curriculum motivation has an important function in learning. Sardiman (1996, p. 10) suggests three motivation functions: 1) Encouraging people to act. Motivation is the driving force of every activity that will be carried out; 2) Guiding the direction of action, namely towards the goal to be achieved, thus directing motivation and activities that the formulation of the goal must carry out; 3) Selecting actions, namely determining the actions that must be done in harmony, to achieve the goal by setting aside actions that are not useful for the goal.

3.3.5. Enforcement of Rules

Enforcement of the rules for implementing multicultural values through the PAI hidden curriculum in forming a peace-loving character in both schools is carried out by fostering and supervising multicultural values. At SMP Negeri 40 Bandung, a hidden curriculum was implemented to enforce supervision and guidance rules: 1) Personality records and follow-up actions; 2) Qur'an-based approach; and 3) Peer tutor. Meanwhile, at SMP Muhammadiyah 8 Bandung, guidance and supervision of multicultural values is carried out, namely the recognition of honesty as outlined in the Muhasabah Yaumiyah agenda and two-way interaction with students.

Galthorn revealed the dimensions that influence the hidden learning curriculum, namely fixed and non-fixed dimensions. First, the fixed dimension is a part of the hidden curriculum that is relatively fixed and does not change. The permanent dimensions of the hidden curriculum include ideology, beliefs, and local wisdom. Second, the dimensions are not fixed, including organizational variables, teacher assignment policies, grouping of students in the learning and teaching process, and determining grade promotion (Sanjaya, 2008, p. 20).

In essence, school rules, both general and specific, include three elements, namely: 1) Actions or behaviors that are required and prohibited; 2) Consequences or sanctions that are the responsibility of the perpetrator or violator of the regulations; and 3) Ways or procedures for conveying regulations or subjects that are subject to school regulations (Arikunto, 1993, p. 50). In behaviorist learning theory, Burrhus Frederic Skinner argued that thoughts, consciousness, and unconsciousness are not used to explain behavior and development. For Skinner, development is behavior, so studying individual development

or change is enough to look at changes in behavior (Trisnawati, 2013, p. 60).

3.4. Supporting and Inhibiting Factors for the Implementation of Multicultural Values through the Hidden Curriculum of PAI Subjects in Forming Peace-Loving Characters

The findings of supporting factors for the implementation of multicultural values through the PAI hidden curriculum in forming a peace-loving character at SMP Negeri 40 Bandung are 1) School rules, 2) PAI teacher familiarization; 3) School committee support, and 4) Alumni cooperation. Meanwhile, the findings at SMP Muhammadiyah 8 Bandung are 1) Life skills and morals program, 2) PAI teacher familiarization, 3) School committee support, and 4) Alumni cooperation.

In general, some factors support the success of the hidden curriculum, namely: 1) Leadership of the school principal who has responsibility; 2) The teacher, as the holder of control of learning, directs the delivery of material; 3) School environment to develop hidden curriculum; 4) Family as the first and most important educational institution for children; 5) The interaction of students with their social circle is the main source in developing the hidden curriculum (Caswita, 2013, p. 65).

According to Zubaedi (2011, p. 35), there are three influencing factors: automatic factors. Instincts are part of a series of characteristics that humans are born with. Second, habits. All actions and behaviors that a person repeatedly does in the same way, making it a habit, such as eating, sleeping, dressing, etc. Third, environmental factors. One aspect that supports a person's attitudes and behavior in shaping success is the environment in which the person is located.

Mulyasa (2021, p. 30) states that the objectives of fostering relationships between schools and the community include 1) Advancing the quality of learning and children's growth, 2) Strengthen goals and improve the quality of life and livelihood of the community, and 3) Encourage the community to establish good relations with the school.

The researchers' findings regarding the factors inhibiting the implementation of multicultural values through the PAI hidden curriculum in forming a peace-loving character in the two schools are generally similar. At SMP Negeri 40 Bandung, the inhibiting factors were 1) Interaction between friends, 2) Lack of student understanding, 3) Community environment, and 4) Lack of parental support. Meanwhile, at SMP Muhammadiyah 8 Bandung, the inhibiting factors were: 1) Interaction between friends; 2) Diverse characteristics of students; 3) Community environment; and 4) Parental understanding that is not in line.

Inhibiting factors in forming students' character include 1) personality, 2) Educator's attitude, and 3) Play environment. The student factors are important because personality factors need to be considered in cultivating character formation (Amaly et al., 2021, p. 30). In addition, some students are not disciplined due to interactions between friends. These various violations can arise as a behavior pattern triggered by many things internal to the students themselves, such as their personality being lazy, likes to violate, and so on (Inten et al., 2023, p. 50).

Put, students with high learning intensity will have a high level of discipline towards school rules, and conversely, the lower the student's learning intensity, the lower the level of student discipline towards school rules (2017, p. 50). A person's character is influenced by innate factors (nativism), environmental factors (empiricism), as well as innate and environmental factors (convergence) (Santoso et al., 2023, p. 32). These obstacles are challenges and opportunities for schools to improve the quality of learning. It should be addressed wisely and used as evaluation material to achieve educational goals.

3.5. Successful Implementation of Multicultural Values through Hidden Curriculum for PAI Subjects in Forming Peace-Loving Characters

The immediate success of implementing multicultural values through the PAI hidden curriculum at SMP Negeri 40 Bandung is 1) Love of peace, 2) The spirit of nationalism, and 3) Religious tolerance. The school community felt this success, which was proven by creating a harmonious, safe, comfortable, and peaceful school environment. Meanwhile, at SMP Muhammadiyah 8 Bandung, the immediate successes were: 1) Love of peace, 2) The spirit of nationalism, 3) Positive response from parents, and 4) Religious tolerance.

The immediate success of these two schools is by the Decree of the Director General of Islamic Education Number 7272 of 2019 regarding indicators of religious moderation, namely national commitment, tolerance, anti-radicalism, and violence, and seeing religious expressions that are accommodating to local culture (Adminblas, 2019, p. 15).

A comfortable environmental atmosphere in the fast learning process provides stimulus and understanding of students' personalities so that they can receive learning well (Muhammad et al., 2022b, p. 13). Hermawan (2020, p. 100) believes that the love of peace is a behavior that prioritizes unity of feeling and the realization of harmony in a pluralistic and multicultural environment. Ramadhanti (2022, p. 393) emphasized that love of peace is part of the concept of character values, teaching each individual not to fight, speak softly, disturb, hold grudges, and not hate other people.

Indirect success at SMP Negeri 40 Bandung is the Child-Friendly School and the Adiwiyata School. This award rewards the school's creation of a safe, comfortable, and peaceful environment. Meanwhile, at SMP Muhammadiyah 8 Bandung, the awards received were: 1) School of Compassion; 2) The Most Active and Consistent School; 3) West Java Leader's Reading Challenge; and 4) Indonesian National Commission for UNESCO. The award also saw the school's contribution to making learning fun and strong in character education.

In Law of the Republic of Indonesia Number 20, 2003, concerning the National education system in Article 3, it is stated that "National education functions to develop abilities and shape the character and civilization of a dignified nation to make the life of the nation intelligent, aimed at developing the potential of students to become human beings. Who believe and are devoted to God

Almighty, have a noble character, are healthy, knowledgeable, creatively capable, independent, and are democratic and responsible citizens” (Muhammad et al., 2020, p. 50).

This is confirmed by Raharjo (2015, p. 50) opinion that the academic achievement of teaching and learning activities reflects the implementation of teaching and learning activities. Educational facilities and infrastructure are elements of educational management that have an important role in teaching and learning; educational facilities should not be ignored (Megasari, 2020, p. 12). Education quality will be improved if the teaching and learning process is truly effective and beneficial for knowledge, attitudes, and skills (Setyosari, 2014, p. 40).

4. CONCLUSION

Based on the research results, several related facts were found. The aim of implementing multicultural values through the hidden curriculum for PAI subjects in both schools is to develop multicultural values, increase love for the homeland, and increase awareness of the surrounding environment to create students with peace-loving characters.

The multicultural values program through the hidden curriculum for PAI subjects is presented, such as the Bandung Masagi program, Pancasila Student Profile, Islam, Character and Literacy, UNESCO Teaching Respect for All, habituation, supervision and coaching, example by school principals and PAI teachers. Implementation is realized through teaching, habituation, example, motivation, and rules enforcement. The supporting and inhibiting factors are internal and external supporting factors and internal and external inhibiting factors. Success is achieved by creating students who love peace; the indicators are appreciation, respect, tolerance, unity, cooperation, and inter-ethnic solidarity.

CONFLICT OF INTEREST

The authors declare that they do not have any conflict of interest.

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