

Building Character Through Self-Identification in Indonesian Overseas School Students in Saudi Arabia

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Abstract

Building character through self-identification in students of Indonesian Overseas Schools in Saudi Arabia is an important study to discuss. Students' character does not grow only by accepting theories and concepts in classroom learning, but it requires habits in their daily lives so that it becomes a habitual attitude. This study aims to capture the attitude of respect for students at SILN Saudi Arabia towards themselves, others, the environment, and the multicultural relationships they experience. This study uses a qualitative descriptive approach with the concept's foundation of moral education by Syekh Al-Zarnuji in the book *Ta'lim Muta'alim* and Will Kymlicka's multicultural theory as the basis for its study. The main finding in this study is the uniqueness of students' characters, shown in positive attitudes in daily life. This good attitude positively affects students' personal lives and has implications for their survival when interacting with others. The recommendation in this study is the need to build synergy between schools, guardians of students and the community, so that the development of good character in students can be maintained when they are at home, at school, or while doing activities in the community, as well as in their lives in the future.

Keywords

Character Building, Moral Education, Multiculturalism

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1. INTRODUCTION

Building character through self-identification is an important topic in a study. Self-identification means a person's assessment of their image as unique and different from others (Grimalt-Álvaro et al., 2022; Salagean et al., 2023). The process of self-identification is the main supporter of forming a person's character—the values, beliefs, and social roles chosen result from developing understanding, knowledge, and self-awareness. The growth of understanding, knowledge, and self-awareness certainly cannot be separated from various things close to the person. As we know, a person's life is always connected to the surrounding environment (Kang et al., 2021; Li & Burkholder, 2024; Nguyen et al., 2024). Therefore, this research is urgently conducted to examine the connection between self-identification and student character formation.

Character formation is one of the peculiarities in the student education process. However, there is an interesting phenomenon in several schools in Indonesia, including: The decline in student confidence, the deterioration of students' respect for their parents, the strained good relationship between students and teachers at school, and the students' indifference to the surrounding environment.



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These facts show a decline in one's self-respect for others (Ansori, 2021; Faslia et al., 2023; Gustiwan et al., 2021; Izzati & Pekalongan, 2021; Royong et al., 2022a; Yansi et al., 2024; Yulizha et al., 2023). This reality is certainly a concern, because one of the goals of education is to change students' character for the better.

On the other hand, public schools that are about 7,800 km away from Indonesia mention the opposite reality. Students at Indonesian Abroad Schools in Saudi Arabia have good confidence, behave commendably towards their parents, are close to teachers at school, and can be polite to the community and in multicultural associations. The students are also Indonesian citizens who live in Saudi Arabia, most of them have never visited Indonesia, but their love for ancestral traditions manifests in their daily behavior.

Some of the things behind these differences are interesting studies to discuss, so the differences that arise from the phenomenon that occurred in Indonesia and Saudi Arabia raise the initial question: why can these differences in behavior occur? What factors affect the difference in the attitude of school students in Indonesia and the attitude of Indonesian students who attend Indonesian Embassy Schools, Saudi Arabia?

The Indonesian Embassy School (SILN) of Saudi Arabia is a public school under the supervision of the Ministry of Education and Culture, Research and Technology, or the Ministry of Primary and Secondary Education (*Kemdiknas*). SILN Saudi Arabia has three schools in different cities: Riyadh Indonesian School, Jeddah Indonesian School, and Makkah Indonesian School. The three schools use the same curriculum and language of instruction as public schools in Indonesia. Most schools in Indonesia do not have uniqueness because all three are one-stop schools with kindergarten, elementary, junior high, and high school students at the same gate.

With this structure, the social situation they experience is not the same as schools in Indonesia. This age-based association is one of the advantages many schools in Indonesia do not have. The relationship between students at Indonesian Embassy Schools in Saudi Arabia with teachers, upper-level students, younger classmates, or peers tends to have a deeper familiarity. This is proven during the break period; learning together, playing, and practicing the Anoman Obong dance between classes has become commonplace. Likewise, with teachers, the willingness of students to express ideas and ideas to their teachers and homeroom teachers seems to be unhindered.

The school in question is the Indonesian Embassy School in Saudi Arabia, with the status of a state school under the supervision of the Ministry of Education and Culture, Research, and Technology. SILN Saudi Arabia has three schools in different cities: Indonesian School Riyadh, Indonesian School Jeddah, and Indonesian School Makkah. These three schools, of course, use the same curriculum and language of instruction as state schools in Indonesia.

Even though it is located thousands of kilometers from the Unitary State of the Republic of Indonesia (NKRI), SILN Saudi Arabia has unique qualities that most schools in Indonesia do not have. SIR, SIJ, and SIM are schools with kindergarten, elementary, middle, and high school students at the same gate. So the social situation they experience is not the same as schools in Indonesia, which separate class levels. This age-based association has become one of the advantages many schools in Indonesia do not have.

The relationships between students at Indonesian Overseas School in Saudi Arabia with teachers, upper-level students, first-year students, or peers tend to have deeper closeness. This was proven during break time; studying together, playing, and practicing certain dances between classes has become commonplace. Likewise, for teachers, students' willingness to express their thoughts and ideas to their teachers and homeroom teachers seems to be without boundaries.

Even though it is located in Saudi Arabia, the culture of smiling (*senyum*), saying hello (*sapa*), saying hello (*salam*), being polite (*sopan*), and being courteous (*santun*) (5S) remains its characteristic. For

example, when they are about to enter school, each student will approach the teacher waiting in front of the school gate (Afifah et al., 2023; Sari et al., 2023). The etiquette of bowing when walking in front of older people has also become a habit that applies not only at school but also in the family environment in everyday life. These habits are the school's way of forming good behavior, so it is hoped that in the future life students will become people with character (Indrianingsih, 2024; I. Nurjanah & Sholeh, 2020; Nurojiyah, 2024; Setyadi et al., 2020; Sint & Bani, 2023).

The uniqueness found in the interaction and the factors that affect students' character growth in Saudi Arabia need to be studied in depth, because (1) there is still a sparseness of research focused on students at the Indonesian Abroad School in Saudi Arabia. The research focuses on education access for children of Indonesian migrant workers in Malaysia (Loganathan et al., 2022) and students with special needs in Indonesian migrant families in Taiwan (Fitriyah et al., 2024). Existing research is also related to the Indonesian expatriate community in Saudi Arabia, which opens access to education in West Nusa Tenggara (Santoso et al., 2024). (2) Studies on student identification are also still scarce. Existing research focuses on the SILN curriculum in Kuala Lumpur (Nurdiyanti et al., 2024) 3. In addition, no research has discussed the synergy of education to develop students' character. Student character research related to character education, religious character, and Pancasila student profile (Masturin, 2024; Sutarja et al., 2024), (4) and research that accommodates culture in Saudi Arabia, which is certainly different from the culture in Indonesia (Junaidi et al., 2024). Related research introduces teaching philosophy for Saudi Arabian students to stimulate confidence, communication, empathy, and diversity in schools (Alzahrani & Almutairi, 2023) 5. There is no merger between Islamic and Western concepts in studying behavior in students' multicultural associations. Research related to multicultural students using separate theories between Islam and the West, including the concept of character education by Sheikh Al-Zarnuji (Huda et al., 2024), and Kymlicka's concept of ethnic and religious freedom of minorities in Western countries (Pattison & Holmes, 2024).

Research that focuses on character education and discussions on students' national identity has been carried out by several previous researchers. However, studies on the formation of students' character through self-identification are still quite limited, plus the aspects of opportunities and challenges faced by students at Indonesian Schools Abroad in Saudi Arabia have not been touched. This gap must be immediately overcome with research that captures the portrait of the synergy between education, culture, social, and religion that impacts character development on students' self-identification.

Through the fulfillment of these gaps, it is hoped that teachers and authorities in assisting the growth and development of students' character can equip them with skills and character that support students to continue to exist and succeed in the future in an increasingly sophisticated world of technology.

This study aims to analyze students' attitudes at Indonesian Abroad Schools, Saudi Arabia. The defined attitude is the behavior that students exhibit towards themselves, others, and the environment, as well as how students' multicultural interactions play a role in character formation.

2. METHODS

The approach applied in this research is descriptive qualitative (Dhiyaul Auliyah et al., 2024; Hidayah, 2024; S. S. Nurjanah et al., 2024; Romantika Tinambunan et al., 2024; Sadri et al., 2024; Saputra et al., 2024; Sufiani, 2024; Tondang, 2024), by applying interview techniques, observations, and referring to scientific research results sourced from journal articles or student final assignments in the form of a thesis or dissertation. Primary sources in this research are interviews and observations, while secondary sources come from journal articles.

The subjects in this study are students at the Indonesian Embassy School, Saudi Arabia. The object of this research is students' attitudes at the Indonesian Embassy School, Saudi Arabia. Unstructured interviews were conducted with students' parents, teachers, school committees, and education and cultural attachés at the Indonesian Embassy in Riyadh. The students involved in this study were elementary school students in grades I to VI by applying data and time triangulation. This is done so that this research becomes a research that produces a natural portrait of students in the process of character development in their daily lives.

The concept of the foundation of Syekh Al-Zarnuji's moral education in the Book of *Ta'lim Muta'alim* (Zainal & Ansar, 2022), as well as Will Kymlicka's multicultural theory (Kukathas, 1997) (Lambrecht, 2023; Starkey, 2024), is the theoretical basis for this research.

3. FINDINGS AND DISCUSSIONS

Findings

Students' Attitudes in Self-Respect at SILN Saudi Arabia

Self-respect is not an attitude or behavior that grows by itself in a person (Kuway, 2024; Osawa, 2024). Some things make this attitude grow and become an inseparable part of a person. These factors, of course, involve the senses possessed by humans. Because through these senses, a person can see, hear, and feel interesting things that will then be translated into their next behavior (Mawardi et al., 2021; Wahiddin, 2021).

The translation of Q.S. An-Nahl verse 78 reads, "And Allah brought you out of your mother's womb in a state of ignorance, and He gave you hearing, sight, and heart, that you might be grateful." (Firmansyah & Suryana, 2022)

Both in religious and social norms, self-respect is an obligation. If this attitude arises in a person, then other good attitudes will be present. So it can be interpreted that self-respect is the basis of other attitudes in the course of a human life (Anissa Khumairoh et al., 2024; Okello & Calhoun, 2024; Sarmi et al., 2024). Self-respect is a routine attitude and is a characteristic of a person in carrying out their activities, so that when it is missed, it causes an uncomfortable feeling in them (Alika et al., 2024; Padang et al., 2024).

These attitudes and actions that have been cultivated are often seen as simple things that every human being can do, but what is different is that when these attitudes have become part of self-respect, they will have a long-term impact on their personal life behavior and in society at large (James Clear, 2023; Tedjawidjaja & Christanti, 2023; Ziliwu et al., 2023). The routine of waking up early, praying on time (for Muslims) five times a day, taking out garbage at home, and exercising fifteen minutes five times a week are some examples of self-respect.

Al-Ghazali in *Ihyak Ulumuddin* said, "Morality is a habit of the soul that remains in human beings that easily and without the need to think to grow human deeds and behaviors. When beautiful and commendable behavior is born, it is called good morals, but when what appears is bad behavior, it is called bad morals." (Daulay et al., 2021)

The concept of self-respect in the concept of the foundation of moral education in the book *Ta'lim Muta'alim* is reflected in the behavior of students at SILN Saudi Arabia. This can be seen from the behavior displayed, from leaving for school to returning home and doing activities with family. Here are some examples of SILN students' attitudes in respecting themselves in Saudi Arabia (Choiriyah & Anam, 2023; Ulfa, 2022; Zainal & Ansar, 2022).

a. Waiting for the School Bus

When the school bus arrived in the morning, each student stood waiting in front of the gate of their

respective houses. This is not only a routine for students at the junior high and high school levels, but also carried out by students in kindergarten and elementary school classes. This routine indicates that they have a lot of respect for themselves, because being willing to wait to be picked up without hearing the sound of the bus horn is a punctual attitude at the core of self-respect.

b. Carrying Mineral Water

Summer and winter have become common for students at SILN Saudi Arabia. Therefore, in terms of maintaining health and not lacking body fluids, many carry refillable drinking water bottles. Based on these habits, it can be concluded that maintaining the health of the body is their concern to build an attitude of self-respect.

c. Wearing Clothes That Are Appropriate to the Season

In summer, the air temperature reaches 50 degrees Celsius; when winter arrives, the temperature drops to 1 degrees Celsius. Each student adjusts by protecting themselves from extreme heat and bone-piercing cold by wearing seasonally appropriate clothing.

d. Follow the Rules

If the rainy season arrives or a dust storm comes, the government has issued several rules not to come to school, considering the unfavorable effect on health. So in this week's semester exam, for example, students do not come to school, but take exams with an online system.

e. Hang Out with Multilevel Friends

The familiarity between students, both kindergarten and elementary, elementary and junior high, junior high with high school, or high school with kindergarten, and so on, reflects that students do not limit themselves in socializing. Even though they are in high school, they still engage in conversations with children much below their age, or vice versa; young children do not hesitate to ask their classmates.

f. Able to adjust time

Not a few national-scale competitions are participated in by students at SILN Saudi Arabia, including competitions with friends in Indonesia. If the time comes, they must adjust Indonesia's time in participating in activities. For example, the latest is the National Science Olympiad at the Elementary Level, which takes place at 08.00 WIB, or coincides with 04.00 WAS. This means that students must arrive at school before 4 am, even though the distance from home to school is 20 km. The persistence carried out by students is part of the attitude of self-respect.

g. Adaptable to New Environments

Recently, SILN Saudi Arabia held the 13th World Robotic for Peace event in Makkah, between March 9 and 19, 2024. In the friendly match, not only were three schools in SILN Saudi Arabia present and represented, but friends from various schools in Indonesia were also present, from elementary to university levels. Even though they don't know each other yet, the familiarity between students is easy to establish with each other. Even though they are rivals in the game, they give each other input in training sessions.

Of course, building a student's self-respect attitude is not separated from the role of teachers and parents. Their collaboration in providing a good influence is a support in these achievements. Commendable examples from parents and teachers are inevitably one of the important things that then become a guide for students in determining the direction of good steps in their lives (Ade et al., 2023; Felicia Hastan & Genep Sukendro, 2022; Royong et al., 2022b).

Students' Attitudes in Respecting Others at SILN Saudi Arabia

Imitating good behavior from the people closest to you is a learning that a child first gets from life sessions to gain knowledge. Parents, close family, and the environment around their home are certainly

the initial learning places that shape their character in the next association (Aeni, Khairunnisa Pratidina, et al., 2022; Aziz, 2022; Fatmawati, 2022b, 2022a; Waluyo, 2022). So, when you are at school with new associations with teachers and peers, it cannot be separated from looking closer and following these behaviors, even unconsciously. Therefore, a good environment is very helpful in shaping a child's commendable character (Anitasari et al., 2021; Islam et al., 2021; Nikmah, 2022; Pendidikan Anak Usia Dini & Diponegoro, 2021; Yenti, 2021).

In addition, the process of gaining knowledge is also another important thing in activating the mind, heart, and behavior in achieving good character (Akhmad, 2024; Antikustina, 2023; Bakar, 2024; Elmi, 2024; Marzuki & Sholihah, 2023; Muliatih, 2023; Sarah et al., 2023). If there is a balance in the pattern of emulating and developing their knowledge, a child will grow up to be wise and be able to carry out good socialization in their life. Good habits that you have at home will, of course, be carried over into your association at school. A supportive school environment is also a very special scope for a child, or later called a student, at school (Aeni, Djuanda, et al., 2022; Islakhudin & Astutik, 2024; Munawir et al., 2024; Yulianti et al., 2024).

As stated in the following hadith of the Prophet, "The best man is the one who can benefit others", hadith narrated by Al-Qadlaa'iy. Based on the hadith of the Prophet, every student in their daily activities and association at school applies this good attitude. Good is commendable behavior towards oneself and the people around oneself. The following are examples of the application of students' attitude in respecting people at SILN Saudi Arabia (Choiriyah & Anam, 2023; Daulay et al., 2021; Nazmudin et al., 2022; Ulfa, 2022).

a. Mutual Respect in Competition

A robotics match brings together SILN students from Saudi Arabia and students from Indonesia. Of course, there are winners and losers in the final session of the match. However, their action was to shake hands after the match and give each other appreciation for having fought optimally until the end.

b. Collaboration in Competition Participation

In the robotic activity, the activity took place collaboratively. Couples in a group consist of a minimum of two people. So, those in the same class collaborate, and classes can work well together to finish the match cohesively.

c. Greeting the Teacher

The tradition of greeting teachers has become routine for students at SILN Saudi Arabia. Students come to the teacher to greet and shake hands if the teacher's position is far away. This is certainly one of the things that grows as part of self-respect for others.

d. Shaking hands with older people

The tradition of bowing when shaking hands with older people occurs in Indonesia and Saudi Arabia. Respect for others is not influenced by the location in which a person is located, but because the person's practices the good things that are an important part of him.

e. Sharing with the Needy

Students at SILN Saudi Arabia have a tradition of sharing with those in need. One of the things that was done was when a brother in Indonesia was experiencing a flood disaster in Cianjur some time ago, for example. Through the Student Council, they collect donations to be handed over to those in need in Indonesia. These good deeds are also carried out in fundraising for brothers and sisters in Palestine. Through these activities, the spirit of respecting others is increasingly flourishing, and empathy becomes part of their lives.

Students' Attitudes in Respecting the Environment at SILN Saudi Arabia

The natural environment in Saudi Arabia is, of course, different from the natural beauty in Indonesia. Rice fields, rivers, and forests with various flora and fauna are difficult to find in Saudi Arabia. Even if there is an opportunity to visit the natural environment, these locations have been designed to be fertile. They can display a beautiful natural atmosphere and produce fruits. Even in Saudi Arabia, a natural environment similar to few places in Indonesia can be found.

In building an attitude of respect for the environment, of course, the activities carried out by students at SILN Saudi Arabia are different from friends who go to school in Indonesia. There are no activities to clean rivers together, reforestation activities in the forest, or plant mangrove trees as proof of love for nature. However, matters related to respecting the environment are still carried out. Here are some examples of student activities in building an attitude of respect for the environment (Amalia Elsafira & Naimatul Jannah, 2023; Arif, 2023; Azizah et al., 2024; Maresi & Basoeki, 2024; Mudayanah et al., 2024; Nasution et al., 2021; Riski et al., 2024; Sugitanata, n.d.; Tsania & Kurniawati, 2024).

Using refillable drinking bottles at school, collecting plastic bottles to make crafts, researching how to grow sweet potatoes under natural conditions, planting various types of plants in small pots at school, and throwing garbage in its place are good character traits or morals that have become part of the growth and development of students. And the following hadith is a reminder to maintain dental hygiene as the main basis for maintaining health. "Cast scraps of food in your teeth, for it is cleanliness, and it will invite (lead) to faith, and that faith will be with those who have it in heaven" (H.R. At-Tabrani).

Portrait of Multicultural Associations of Students at SILN Saudi Arabia

Here is the multicultural association of students at SILN Saudi Arabia, based on the city where *their* school is located (AlArjani et al., 2021; Alasiri & Mohammed, 2022; Chowdhury et al., 2021; Hassan et al., 2022; Kariri et al., 2023; Mazzetto, 2022; Nasser Al-Tamimi & Abdullateef, 2023; Sarwar et al., 2021).

a. Indonesian School of Riyadh

Riyadh is the capital of Saudi Arabia, a new urban center that has experienced rapid development, especially after the launch of Vision 2030 in 2017 (AlArjani et al., 2021; Chowdhury et al., 2021; Sarwar et al., 2021) (Alasiri & Mohammed, 2022). As many as 38.6% of the population in Riyadh are expatriates; therefore, the city is one of the centers of multicultural association in Saudi Arabia. This can also be seen from the signs, the writing of street names, to digital announcements on the main streets are always affixed in English after the original sentence is in Arabic.

Almost all stores, both in malls and in traditional markets, have cashiers and shopkeepers fluent in Arabic and English, so everyone who wants to shop does not have difficulties communicating. Conditions and situations like this are one of the factors that shape their ability to master foreign languages, so that in every dialogue and association with the international community, language skills are not a problem.

The opportunity to perform by displaying Indonesian culture is one of the things that students at SIR must experience. The annual events in Riyadh allow them to represent Indonesia in various performances. Riyadh Season, Hajj Welcome Festival, Indonesian Cultural Week, Diplomatic Reception, and other agendas make them have a more confident character compared to other students who have not had similar opportunities.

In addition to the positive things in the form of the power of nationalism in every performance they make, academically, the students also benefit from these activities. The experience they gained became a spark in every learning activity, so that graduates of Sekolah Indonesia Riyadh could achieve important achievements.

b. Jeddah Indonesian School

It is undeniable that Jeddah is a port city and a former capital city, still the prima donna in Saudi Arabia. This city is quite a crowded city, considering that it is a transit place and the gathering of the international community to carry out Umrah, Hajj, and pilgrimage to the tomb of the Prophet. Therefore, the association in Jeddah for students at SIJ is almost similar to that experienced by students from SIR, likewise, with opportunities in various activities organized by the government of Saudi Arabia and the Indonesian Consulate General in Jeddah.

c. Makkah Indonesian School

The number of expatriates in Makkah amounted to 41.7%, meaning more expatriates than in Riyadh. Many of these students also have a good experience compared to their friends in Riyadh and Jeddah. Makkah, the center of the arrival of Hajj and *Umrah* pilgrims, is another interesting place for students to visit. The strong religious spirit is reflected in some students who memorize the Quran.

In addition to the opportunity to appear in events held by the Saudi Arabian government, students in Makkah also have the opportunity to learn additional classes on memorization of the Quran. Some SIM students excel academically and have achievements in the religious field, such as memorizing the Qur'an internationally.

Discussion

An example of being manipulated in the soul is an excellent basis for stepping towards a better life. One of the foundational concepts of Syekh Al-Zarnuji's moral education in the book *Ta'lim Muta'alim* is the importance of moral education for oneself. A concept where a person has an important role in controlling themselves, not acting excessively, and being able to recognize actions that are considered good for themselves, and certainly not harmful to others (Zainal & Ansar, 2022). The process of seeing, hearing, and paying attention to the nearby environment is also the root of the problem; therefore, a good environment will also have a good impact on the growth and development of a person's character (Dhiyaul Auliyah et al., 2024; Hidayah, 2024; S. S. Nurjanah et al., 2024; Romantika Tinambunan et al., 2024; Sadri et al., 2024; Saputra et al., 2024; Sufiani, 2024; Tondang, 2024).

The concept of the foundation of Syekh Al-Zarnuji's moral education in the Book of *Ta'lim Muta'alim* (Zainal & Ansar, 2022). Next is moral education for others, in which there is an important point, namely, the attitude of respect for others. Respecting others is born from an attitude of respect for oneself. As with the previous attitude, respect for others does not just arise from students' behavior. Through their senses, they absorb what is happening around them and make it an attitude in dealing with people other than themselves (Djaja & Veronica, 2023; Hamida & Sein, 2022; Hoki & Lubis, 2024; ZAHRO, 2023).

A good attitude in socializing is necessary for a child's growth. The period of growth and development towards adulthood is certainly passed through association in the immediate environment in the family, the environment at school, and the community. The procession requires strong roots, namely good values in greeting and how to respond to situations that arise around them, as well as how a person responds to various problems to find solutions. It is also an important basis in a person's association in diversity, where differences are the most important part to grow in their dynamics. In a broader aspect, the embedded basis of good behavior will also be a support that makes it easier for him to enter a wider society, namely multicultural association.

Will Kymlicka's concept states that what is meant by multicultural association is an attitude that recognizes differences in cultural norms and values with mutual respect for differences. (Hassan et al., 2022; Kukathas, 1997; Lambrecht, 2023; Rachmayanti et al., 2021; Starkey, 2024). What Kym conveyed was in line with what students experienced at SILN Saudi Arabia. The three schools, both SIR, SIJ, and the driver's license, each have distinctive characteristics in their multicultural associations. Riyadh,

Jeddah, and Makkah are strategic cities for people from all over the world to gather.

The concept of Syekh Al-Zarnuji's moral education and Will Kymlicka's multicultural concept is a very appropriate combination in carrying out multicultural associations. The strength of good behavior and the values of virtuous character are important in guiding a person to socialize, so the basis of this strength enables a person to carry out their multicultural association appropriately. He not only gives rise to the characteristics of himself and his identity background as a citizen, but can also respect the values of differences and diversity between nations brought by each person from various nationalities.

These two concepts are important foundations, especially for the growth and development of the association of students of the Indonesian School Abroad in Saudi Arabia, considering their position in a multicultural environment. The concept that became the idea of Syekh Al-Zarnuji regarding moral education and the concept of multicultural initiated by Will Kymlicka has been embodied in the association of students at the Indonesian School Abroad in Saudi Arabia in their daily lives, both in various formal and informal activities.

4. CONCLUSION

It is important to have an attitude of respect for yourself, respect for others, and respect for the environment. This character plays a role in a person's personal life and supports social interactions. These three things are the foundation for pursuing multicultural relationships as experienced by students at SILN Saudi Arabia. Furthermore, the role of teachers and parents as mentors, facilitators, and closest examples is very important in developing good attitudes.

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