

## **THE IMPLEMENTATION OF MULTICULTURAL EDUCATION IN INCREASING STUDENTS' TOLERANCE AT SMAN 1 REJOTANGAN TULUNGAGUNG**

**(Phenomenological Study on the Implementation of Multicultural Education and  
Tolerance)**

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### **Abstract**

This research is motivated by the existence of various phenomena regarding the lack of application of tolerance in students. Among them is the lack of respect in dealing with differences in religion, ethnicity, culture, and race in the reality of a very diverse society. This study aims to determine the curriculum implementation, planting, and actualization related to multicultural education in the school scope. This study uses a qualitative method with a phenomenological approach. The aim is to explore various findings and developments in the field as a manifestation of increasing tolerance. This study's data collection techniques consisted of observation, interviews, and documentation. The results of this study indicate that the use of a multicultural-based curriculum has been integrated into the school curriculum. Multicultural education has also been implemented implicitly and explicitly through activities inside and outside the classroom. The school's candid portrait regarding the actualization of multicultural education has also been realized systematically and comprehensively. This means that schools have implemented multicultural education as a form of encouragement in increasing tolerance.

***Keywords: Implementation, Multicultural Education, Tolerance***

### **Introduction**

One of the countries that are famous for its pluralism is Indonesia. Indonesia is formed of various ethnic groups and has its characteristics. It can be seen from the socio-cultural and geographical conditions that are so diverse and broad. According to M. Ainul Yaqin, there are currently around 13,000 large and small islands in Indonesia. With a population of more than 200 million people, it consists of 300 tribes that speak nearly 200 different languages. Indonesia itself adheres to various religions such as Islam, Catholicism, Protestant Christianity, and other religions (Yaqin, 2019). According to the Central Statistics Agency, Heliyon stated that in terms of population, Indonesia is the fourth largest country in the world after China, India, and the United States. Indonesia consists of 34 provinces and 3,500 small inhabited islands (Jayadi et al., 2022).

Indonesia is multiethnic, multicultural, and multireligious as a multidimensional and heterogeneous country. Of all these things, Indonesia has the potential to be able to build a

great multicultural country and nation (Duryat, 2021). In other words, these differences should be utilized as well as possible. Because if differences can be united, Indonesia will have a much greater power from within. The hope is that Indonesia can fend off influences from outside that want to damage the multicultural joints in Indonesia. This is an illustration that differences in Indonesia are not something wrong and strange. Rather, it is a great gift that is owned by a country like Indonesia.

The diversity and heterogeneity that is reflected in Indonesian society is the unity and integrity of the nation, which is known as "Bhinneka Tunggal Ika" (Duryat, 2021). With this principle, Indonesia has its own way of binding its diversity. This makes Indonesian citizens from Sabang to Merauke have a sense of unity to provide great strength for their country jointly. One of the basics of creating this atmosphere is fostering an attitude of tolerance. Differences without tolerance will have an impact on the social order in society. Thus plurality in Indonesia must be able to run well to realize unity and integrity.

In today's era, demands for equality of human dignity before the law and enforcing human rights are increasingly coming to the fore. The existence of intolerant and discriminatory attitudes towards humans is a problem that needs to be resolved (Sismanto et al., 2022). There are so many cases in Indonesia that contain elements of SARA. The underlying conflicts are also different. Starting from politics, economics, religion, culture, and so on. In M. Ainul Yaqin, a real example from the In Indonesia, among others, the massacre of followers of the Indonesian Communist Party in 1965, violence against ethnic Chinese in Jakarta in May 1998, the Islam-Christian war in North Maluku in 1999-2003, ethnic wars between Dayaks and Madurese that occurred in Indonesia. Occurred from 1931 to 2000 has caused approximately 2000 human lives to be wasted (Yaqin, 2019).

The events above show the dark history of pluralism in Indonesia. Great efforts are needed to overcome so that similar incidents do not happen again. The form of resolution of each conflict is also not the same from one region to another. So we need a solution on how to create a good ecosystem to increase multicultural values in society.

Education is considered the right way to introduce understanding and apply multicultural values. The term is called multicultural education. Multicultural education is a very effective discourse in shaping and building a student's character to be more open to differences. According to M. Ainul Yaqin that:

Multicultural education is an educational strategy that is applied to all types of subjects by using the cultural differences that exist in students-such as differences in ethnicity, religion, language, gender, social class, race, ability, and age so that the learning process becomes effective and easy. Ainul also revealed that multicultural education is also to train and build students' character so that they are able to be democratic, humanist, and pluralistic in their environment (Yaqin, 2019).

The implementation of multicultural education is to integrate the understanding of multicultural values in subjects that already exist in certain agencies. This requires cooperation between elements in the school to provide the maximum possible results. Whatever the subject, a teacher must provide an injection of understanding of multicultural values. In addition to students learning about the material, they can also recognize differences and create a character that is open to pluralism.

Schools have a big role in introducing multicultural values. With a variety of backgrounds in the school. Very vulnerable to discrimination, bullying, fighting, and other delinquency. This is where introducing tolerance, humanism, mutual respect, and respect is

very important. Because the school is an effective forum in creating the character of students. With introductions to pluralism at an early age. It is hoped that he will become a person who is much more ready and mature in carrying out the task of realizing peace in his life later.

The social environment in the scope of education has a role in forming positive and negative attitudes between ethnic groups. The reason is that the social environment of education is a place for continuous inter-ethnic interaction, and in this area there is also a process of inter-ethnic communication (Kurniawan & Miftah, 2021).

SMAN 1 Rejotangan is a school located in Tulungagung district. Every year, various students from within the city and outside the city compete to be able to enter the school. Because it makes this school inhabited by many students who have different backgrounds. These differences can be seen in terms of economy, culture, geographical location of residence, religion, and social style. In fact, these differences are sometimes interpreted narrowly so that some delinquency arises in the school environment. From bullying, *body shaming* to the creation of gangs among students. That is why implementing multiculturalism must be instilled and properly understood by students. In reality, the differences are not a big problem. It is precisely the social interaction that looks very good in addition to the many existing differences. This can be seen from the communication between students, teachers and school residents.

With the many heterogeneous that exist within the school. Make small friction appear to be big. Because of the majority and minority factors. That's why the values of tolerance, humanism must exist in their midst. Be a stronghold and good self-control when addressing a difference. Therefore, researchers want to know more about how the implementation of multicultural education in increasing the attitude of tolerance in students. The reason is to see how far the mindset development of students in assessing something different, something that is a minority without causing a friction that is not good.

Based on the above background, this study will examine the curriculum, planting and actualization of multicultural education at SMAN 1 Rejotangan Tulungagung. This study aims to get an overview of the implementation of multicultural education at SMAN 1 Rejotangan Tulungagung.

Multicultural consists of two words, namely multi and culture. Multi means various, many, or various multicultural cultures which means various cultures. In Latin, *culture* comes from the word *colere*, which means to maintain, manage, there is also a meaning to manage land or farming (Meliani et al., 2020). According to Choirul Mahfud in Hepi Ikmal, multiculturalism itself is formed from the words multi (many), *culture* (culture), and ism (school/understanding). In essence, the term includes an acknowledgment of the dignity of humans who live in a society with its own culture (Ikmal, 2018).

Understanding multicultural simply is diversity or differences from one culture to another. Multicultural is a term used to describe a person's views on a different life on earth, or policies that emphasize the acceptance of cultural diversity and various cultural values (multicultural) of society, culture, customs, and politics that they hold (Halimatussa'diyah, 2020). ). According to Imas and Wewen in Mohammad Kholil et al., multicultural education is an educational model that believes in creating peace to overcome conflicts that have recently flared up. The fundamental value of multicultural education is to instill an understanding of the values of tolerance, empathy, sympathy, social solidarity, mutual care, respect for diversity, and differences of opinion. Indonesia, consisting of various tribes, cultures, religions, and others, cannot be denied. Therefore, Indonesia is called a multicultural nation. But on the other hand, multicultural life faces an urgent need to

rebuild Indonesian national culture so that it can become an integrative force that binds all existing ethnic and cultural diversity. Education with a multicultural approach must be carried out by every educational institution (Kholil, 2022).

Tolerance itself is etymologically derived from the Latin "*tolerare*". While the terminology is mutual respect, respect, expressing opinions, beliefs, views to fellow human beings who have differences with themselves (Elmuhaimin, 2021). According to Arifin in Asep Mahpudz and Anthonius Palimbong tolerance is the attitude or nature of a person to give freedom to others and provide the truth about these differences as an acknowledgment of human rights. This attitude of tolerance must be based on an open-minded attitude towards others by paying attention to the principles adopted by oneself, without sacrificing these principles (Mahpudz & Palimbong, 2022).

## Method

This study used a qualitative descriptive type of research. The researcher chooses this type of research because the data from the observations will be in the form of words or a sentence that is explained narratively. This study aims to describe the implementation of multicultural education in increasing students' tolerance at SMAN 1 Rejotangan Tulungagung.

Data collection techniques in this study used methods including interviews, observation, and documentation. Sources of study are reference books, published scientific journals, scientific articles containing the concepts studied, and references accessed via the internet.

The data analysis technique in this study uses data reduction, data display (data display), and drawing conclusions/verification.

## Results and Discussion

### Multicultural Education Curriculum In Increasing Students' Tolerance At SMAN 1 Rejotangan Tulungagung

The use of curriculum in education is very important because it is the curriculum that regulates and directs so that educational goals can be achieved properly. During a pandemic like now, the curriculum must inevitably be re-adapted through adjustments to the conditions of the school concerned. The role of the curriculum is very important in the teaching and learning system in the classroom. How not, a teacher must be able to develop his students' abilities by relying on the curriculum. Especially in a school that has a lot of diversity, ranging from differences in religion, differences in student backgrounds, and differences in the work of parents, such as at SMAN 1 Rejotangan. This is what if there must be a strong basis to bind this diversity into a good ecosystem, namely by using an appropriate curriculum and positive encouragement from all elements in the school.

Schools need to provide an effort that is free for differences. This can be shown by the attitude of the educators in managing their class. By not discriminating between one religion and another. This is by the opinion of Syahril and Zelhendri Zen in their book entitled "*Dasar-Dasar Pendidikan Pendidikan*" that one of the pillars of education is *learning to live together* which teaches a person to live in society and become a useful educated human being. The opportunity to interact with various individuals or groups of individuals who vary will shape the personality of students who can understand pluralism and give birth to

positive and tolerant attitudes towards diversity and differences in life (Syafril and Zelhendri Zen, 2019).

Schools also play a major role in the religious development of each of their students. It can be shown by the use of management that gives equal rights to students of different religions. The development of religion is very important to equalize human rights. The reason for the importance of implementing a multicultural-based curriculum is to provide a new picture that the purpose of education is to provide an overview of equal rights in dealing with the diversity of life backgrounds in the school environment.

One of the important things in using the curriculum in order to increase tolerance is with a good extracurricular role. With the provision of a place in the form of extracurricular. The school has carried out its role as best as possible to introduce and participate in forming positive values for the student. Especially in dealing with multiculturalism in the school environment. Apart from being a place to develop students' potential, schools implicitly provide social opportunities, namely learning adaptation in dealing with diverse lives in the future. According to Miftah in Saiful Bahri et al, the concept of multicultural education is directed at creating equal distribution of educational opportunities for all Indonesian citizens. One of the goals of multicultural education is to build the construction of knowledge, attitudes, and talents of students to contribute to a pluralistic democratic society (Bahri & Syah, 2022).

### **Cultivation Multicultural Education In Increasing Students' Tolerance At SMAN 1 Rejotangan Tulungagung**

Schools that have Islamic principles and schools that do not have Islamic principles are certainly very different. In schools that are not based on Islam, of course there is the diversity that must be respected. In addition, an educator, especially a religious teacher, must also be more careful and pay attention to the delivery of material when explaining related to God, creed, and diversity. A very careful needs to be done to avoid student conflicts or misunderstandings. Based on this, an investment-related to multicultural education is needed to increase the sense of tolerance.

The cultivation of multiculturalism at SMAN 1 Rejotangan is not only introduced in one subject. However, all subjects take part in the process. Even though the material is not related to multiculturalism, educators still instill something that can foster a tolerant attitude into the learning process. Every subject has the same task of building multicultural values in students. Not only Islamic religious education but all subjects. Although it does not have to be displayed on all materials, it can pass through small things such as greetings or embedding in appropriate materials to introduce multicultural values.

According to T. Budirahayu and M. Saud in Sismanto et al., it is stated that the application of multicultural Islamic values that are integrated into teaching and learning activities in each subject is a shared responsibility between school principals, teachers, students, and stakeholders. The development and inculcation of this value can be done by direct integration through the subjects in the classroom. Multicultural Islamic values and positive norms in each subject can be developed and internalized by students in teaching and learning activities. The cultivation and development of these values is based on the cognitive domain, but teachers must develop how to teach multicultural values in students' real lives. This is in line with encouraging harmony between people from various cultural and religious backgrounds (Sismanto et al., 2022).

Facilities are no less important in the effort to cultivate multicultural education. To

support the success of a goal, preparing facilities with equal portions is a very good action. This is reasonable so that no one feels excluded or considered a minority. Especially in institutions such as schools. In SMAN 1 Rejotangan the provision of religious facilities can be seen and felt. This can be assessed from the availability of religious teachers for each student. Not only that, the school is also looking for a place as a means of learning for all students from Christianity, Buddhism, Hinduism, and Catholicism. Actions like these will be able to have a positive impact so as to be able to give birth to a wider perspective.

In implementing multicultural education, there are the following five P's that are needed to support success in the implementation process. Among them, 1. Perspective (school paradigm, perspective, vision, or mission) 2. *Policy* (rules issued by the school board) 3. Program (planned package of activities organized to achieve a certain goal) 4. Personal (implementers, especially teachers who took the initiative) 5. Practice (implementation inside and outside the classroom) (Abdiyah & Arif, 2021).

Another way that is no less important in forming an attitude of tolerance is through doctrine. With the need to be respectful to anyone. Because tolerance is not only about religion but also about tolerance for elders, and tolerance for employees at school. This is by Asep Mahpudz and Anthonius Palimbong that the development of tolerance learning is expected to encourage students including being able to respect themselves, respect others, respect their environment, and respect the truth (Mahpudz & Palimbong, 2022).

Further planting of multicultural education through a mindset. The reason is that a good mindset will have a big positive impact in creating a big-spirited character. The installation of this mindset is carried out in various ways, from stories of educators' life experiences, providing basics in dealing with differences and good examples. From an outside perspective, the school environment has shown real forms of implementing multicultural-based education. On the other hand, an inside view is also needed, namely the embodiment of a way of thinking. So that students will be more open in understanding multiculturalism. This will be enough for students to one day be involved in the community.

In instilling multicultural values, schools are not enough just to introduce them through material. Instead, planting will be much more effective through daily habits at school. For example, students are taught to greet the teacher when they pass by, to pray before studying according to their respective religions, and to use Indonesian in socializing so that students have an attachment to the Indonesian homeland (Sismanto et al., 2022).

### **Actualization Of Multicultural Education In Increasing Students' Tolerance At SMAN 1 Rejotangan Tulungagung**

Efforts in the actualization of multicultural education within the school. SMAN 1 Rejotangan holds various activities to strengthen the relationship between students. Both outside the classroom and inside the classroom. All school members must take part in running activities at school. By holding togetherness activities in schools, students can be more active and more open in assessing the good side of differences. With equality, one's instinctive soul will be awakened to understand the meaning of tolerance better. Indirectly, the school has introduced students to living socially. Both between religions and with other religions. Through the student council work plan or from the daily lives of students.

In terms of self-actualization, each student has various abilities. There must be explored to create, develop and realize it in the educational process. Therefore, multicultural

education developments offer various activities that can help students realize their self-actualization. Educators act as moderators in exploring and discovering students' potential. Then develop and realize their self-actualization through various activities both intra and extra school (Affandy, 2022).

The actualization of multicultural education at SMAN 1 Rejotangan is realized through a planned agenda. This realization is carried out as an act of understanding wider tolerance. Examples can be seen in the commemoration of Islamic holidays, the commemoration of national days, the commemoration of Vesak Day where schools also provide policies as a form of tolerance. For example, to commemorate national holidays, for example, schools are instructed to wear traditional clothes. From there, the multicultural value will be very visible there. Another example is when celebrating Vesak or Christmas. The school also expressed its enthusiasm by making banners or warning messages through social media. With the implementation of events such as PHBI, a commemoration of national holidays, a commemoration of Vesak Day or Christmas within the school, the cultivation of the value of tolerance is felt more optimally in students. These activities are not just to introduce about Islam, Christianity, Buddhism or Hinduism but as a form of real effort to accept the existence of multicultural culture.

According to Budiantoro and Saputri in Madakir et al., the multicultural perspective must be able to add enthusiasm in acknowledging the plurality of cultures, traditions, or religions in other groups, for example, namely the Da'wah method carried out by the Prophet to groups of different cultures and religions (Madakir et al., 2022).

The attitude of educators in teaching can be said to be very central. From the learning process itself, students can provide their assumptions about how educators behave towards them. Of course, there are more differences in schools such as SMA than in homogeneous schools (Mts/MA). This difference is clearly present in the classroom, whether it is differences in religion, economic level, or family background. The same attitude in providing education without favoritism will be very helpful for students' understanding. Especially in the development of healthy psychology without any sense of jealousy. Giving the same attention will have a good impact on the progress of student achievement. Students do not have to worry about their status, or their background, all of them are competing with one goal, namely to improve their achievements. This will look very good in the future if since school, you really understand the values of equality in life.

## **Conclusion**

Based on the descriptions above about the implementation of multicultural education in increasing students' tolerance at SMAN 1 Rejotangan Tulungagung, a conclusion can be drawn that the curriculum for multicultural education at SMAN 1 Rejotangan is realized through a curriculum that is integrated with the school curriculum. In practice or implementation, schools provide flexibility for differences through educators' attitudes in managing their classes, the use of good management, and the role of schools that provide extracurricular activities for all students.

In an effort to instill multicultural education in schools. SMAN 1 Rejotangan implements it implicitly and explicitly. The process includes introducing multicultural education in all subjects, providing facilities for religious education, and cultivating multicultural education, which is carried out through practice, giving doctrine and habituation in the classroom.

Multicultural education's actualization in increasing students' tolerance at SMAN 1

Rejotangan is carried out systematically and comprehensively. This is realized through togetherness activities inside and outside the classroom, a plan for celebrating major holidays, as well as direct attention from educators about the existence of multiculturalism.

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