

Multicultural Education: Efforts to Realize Religious Tolerance in Schools

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Abstract— This study examines efforts to build religious tolerance through multicultural education in schools. This research was conducted at the BOPKRI 1 Yogyakarta high school, as a school labeled a multicultural school. This is evidenced by the implementation of religious education as an effort to build awareness of religious tolerance in students. This research uses a qualitative approach with descriptive methods. The subjects of this study were the principal, teachers, and high school students BOPKRI 1 Yogyakarta. Data collection methods used in the form of observation, interviews, and documentation. Triangulation used in this research is triangulation of sources and techniques. The instrument in this study was researchers using observation guidelines, interview guidelines, and documentation guidelines. Analysis of the data used is data collection, data reduction, data presentation, and verification. The results of this study indicate that the form of religious education at Bopkri 1 High School in Yogyakarta is realized through religious education. religious education is a subject with a teaching system that is in the form of discussions about communication between faiths, both between students of the same religion and students of different religions. It aims to foster religious social values in students so that students are able to become human beings who are religious, moral and open. Teaching materials or materials in religious education are more about the values of faith, knowledge of each religion in general, and there is no material about the procedures for worship or creed of each religion. This research is expected to be a material of information and input for educators, researchers and education practitioners.

Keywords—*multicultural education, religious tolerance, religious education*

I. INTRODUCTION

Events of violence and humanitarian tragedy in the name of religion in recent years have colored the lives of Indonesian people. The violence occurred as a result of radicalism, fundamentalism and terrorism. The existence and unity of the Indonesian people is currently being tested for its existence. Various indicators that show signs of national disunity in a transparent manner are easy to read. This intolerance action not only claimed many lives, but also destroyed hundreds of places of worship both mosques and churches.

Religion should be a driving force for the human race to always uphold peace and improve prosperity for all human on this earth. However, the reality of religion became one of the causes of the violence and destruction of the human race. Therefore, preventive measures are needed so that the issue of religious conflict will not be repeated in the future. For example, by intensifying forums of dialogue between

religious communities and religious sects (interfaith dialogue), building a more pluralistic and inclusive religious understanding, and providing education about pluralism and religious tolerance through schools (Yaqin, 2005: 35) [1].

On the other hand, religious education provided in schools in general also does not turn on good multicultural education, and even tends to be the opposite. As a result, social conflict is often hardened by the existence of religious legitimacy taught in religious education in conflict-prone regional schools. This makes the conflict has roots in fundamental religious beliefs so that social conflict of violence is increasingly difficult to overcome, because it is understood as part of his religious vocation (Ma'arif, 2005:87) [2].

This reality shows that religious education in both public schools and religious schools is more exclusive, namely religion is taught by denying the right to life of other religions, as if only their own religion is right and has the right to live, while other religions are wrong, lost and threatened the right of life, both in the majority and minority circles. Religious education should be used as a vehicle to develop universal morality in religions while developing inclusive and pluralist theology. In this regard, it is important for educational institutions in a multicultural society to teach peace and conflict resolution as in multicultural education.

In Indonesia, many schools have implemented multicultural education, one of which is BOPKRI 1 Yogyakarta High School. Students who attend BOPKRI 1 High School do not only come from Christianity, but there are students who are Muslims, Protestants and Hindus, and also attend BOPKRI 1 High School in Yogyakarta. One of the interesting things from this school is religious subjects. In general, religious studies in schools are separated according to the religion of the students, but it is different in BOPKRI 1 Yogyakarta. In this school does not use the method of separation of students in religious studies, but what is applied is religiosity education by way of learning Communication Faith. In this lesson students from various religions learn together about the themes determined jointly by the students. The method of active learning and reflection makes students who adhere to a religion will be responsible for the theme in accordance with their religion, who are encouraged to explore their religion but at the same time can understand other religions. The consequence of this communication of faith is the need for a very different paradigm (inclusive paradigm).

II. LITERATURE REVIEW

A. Multicultural Education

Multicultural education is still interpreted very diverse, and there is no agreement, whether multicultural education connotes education about cultural diversity, or education to shape attitudes to respect cultural diversity. Banks (1989) in Halah (2016: 141) defines multiculturalism as a movement that assumes that diverse ethnic, racial gender, and plural society cultures must be seen in all educational institutional structures, including values, norms, curriculum, student structures. This concept is the basis of the emergence of multicultural education. It aims at the goal that all children must have equal opportunities for education regardless of race, social class, language and gender. Therefore it is appropriate that multicultural education is a means and purpose in which the concept of equitable education in students can be realized. Furthermore, Bank and McGee (2001: 21) [4] interpret that multicultural education is a movement that recognizes and assesses the importance of ethnic and cultural diversity in shaping thought patterns, social experiences, lifestyles, personal identities, and educational opportunities for individuals, groups and countries.

According to Parekh (2006) in Raihana (2017) [5], multicultural education was a response to Eurocentrism in the field of education in Europe, both in terms of content and ethos of education. Kamanto Sunarto (2004:47) [6] explains that multicultural education is usually interpreted as an education of cultural diversity in society, and sometimes also means education that offers a variety of models for cultural diversity in society, and sometimes also means education to foster students' attitudes to respect cultural diversity society. Meanwhile, Calarry Sada (2004:85) [7] cites the writings of Sleeter and Grant explaining that multicultural education has four meanings (models), namely: (1) teaching about cultural diversity an approach to cultural assimilation, (2) teaching about various approaches to governance social relations, (3) teaching to advance pluralism without distinguishing social strata in society, and (4) teaching about reflection of diversity to enhance pluralism and equality. Conny R.Semiawan (2004:40) [8] has its own perspective on multicultural education, that all ethnic groups and cultures of the Indonesian people have the same right to obtain quality education, and they have the same rights to achieve the best achievements in this nation.

So, based on the above opinion, multicultural education is an understanding of a wide variety of ideas, cultures, educational reform movements and educational processes whose main purpose is to develop (explore) differences and change the structure of educational institutions so that students, both women and men, students with special needs, and students who are members of different ethnic, racial and cultural groups will have the same opportunity to achieve academic achievement at school. The multicultural understanding should be carried out as early as possible, so that it will continue to be constructed in the child's cognition of ownership and pride in the nation's culture until he grows up. Multicultural understanding should be carried out as early as possible, so that it continues to be constructed in children's cognition, a sense of ownership and pride in national culture until he grows up.

B. Religious Tolerance

Tolerance comes from Latin *tolerantia*, which means leniency, gentleness, lightness and patience (Hornby 1995:67) [9]. In general the term tolerance refers to an open, roomy, voluntary and gentleness attitude. UNESCO defines tolerance as mutual respect, mutual acceptance, mutual respect in the midst of cultural diversity, freedom of expression and human character (Walzer 1997:56) [10]. Tolerance must be supported by a broad horizon of knowledge, being open, dialogue, freedom of thought and religion. The word tolerance is equal to a positive attitude, and respects others in order to use basic freedoms as human beings. Religious tolerance is tolerance which covers the problems of belief in human beings that are related to the belief or belief that they believe in. A person must be given the freedom to believe and embrace religion (having a faith) that he chooses each and to give respect for the implementation of the teachings that he adheres to or believes in (Cassanova 2008:87) [11].

Tolerance is a form of accommodation in social interaction (Graham 2005:35) [12]. Humans socially religious cannot deny that they must associate not only with their own groups, but also with different religious groups. Religious people must try to bring tolerance to maintain social stability so that there are no ideological and physical clashes between people of different religions.

Tolerance is one of the fundamental virtues of democracy, but it has ambivalent powers that are manifested in two forms, namely solid forms and democratic forms. Being tolerant is allowing or allowing others to be themselves, respecting others, by respecting their origins and background. Tolerance invites dialogue to communicate mutual recognition. This is a picture of tolerance in its solid form (Davidson & Pyle, 2012) [13]. Tolerance means being open and accepting the beauty of difference, while the seeds of tolerance are love flowed by love and attention (Wekke, 2013) [14]. Tolerance is also respecting individuality and difference while eliminating divisive masks and overcoming tension caused by chaos (Muyncck, Hoogland, & Stoep, 2017) [15].

Tolerance is one of the core teachings of Islam. Tolerance is in line with other fundamental teachings, such as love, wisdom, universal benefit, and justice (Fominaya: 2017) [16]. The essence of tolerance is essentially a good endeavor, especially in religious pluralism which has a noble goal, namely the achievement of harmony, both internal religion and between religions (Hoy: 2018) [17]. Recognizing the existence of a religion does not mean recognizing the truth of the teachings of the religion. Thus, recognizing the existence of a different religion does not necessarily justify the religion (Hjelm, 2014:44) [18].

C. Religiosity Education

Religiosity comes from Latin *religio* which means religion, piety, religious spirit. According to Henk ten Napel (1994) in Machli (2012:235) [19] interpreting Religiosity as religiosity, or religious behavior.

Religious words come from Sanskrit which is closely related to Hinduism and Buddhism. In the library, a description of these words can be found. Therefore there are various theories regarding the word religion. The language of Sanskrit which is the origin of religious words is included in the Indo-German family, allied in Dutch and English.

From the term religion or religion comes the term diversity and religiosity (religiosity). Definition of Religiosity is how far is knowledge, how firm is the belief, how often to carry out worship and rules, how deep is the appreciation of the religion he adheres to (Nashori & Rachmy, 2002) [20]. In the psychology of religion many experts try to explain the concept of diversity (religiosity), so that the concept of religiosity has emerged, but what has recently been adopted by psychologists and sociologists is the concept of formulaic religiosity C. Y. Glock and R. Stark.

Diversity is the same as Religiosity, derived from the word or translation of the word religiosity. According to language means obedience to religion. Meanwhile Roland Robertson, diversity means obedience or commitment to religion which includes many elements, namely church membership, belief in religious doctrines, life ethics, attendance at worship events, views and other actions that show obedience to religion (Roland, 1993:295) [21].

The main principle that teachers have in religiosity learning is that the teaching process is not bound by space and time, in the sense that teaching can occur anywhere as long as students have a high interest in understanding and developing subject matter. The teacher's main task is to organize the atmosphere and situation so that it can be used as a learning process.

According to H. Kingsley and R. Garry (1957) in Hasibuan (2012:106) [22] there are three things that must be considered in religiosity learning, first, Assumptions towards students. Students are the main input in learning. Students are elements that have potential that can lead to negative reality and positive reality. Learning directs students towards the realization or formation of reality of positive student attitudes and behaviors. In this context, the learning process must be able to answer, provide and solve student problems. In Government Regulation No. 19 of 2005, it was stated that in education there must be a standard process, namely an interactive, inspiring, enjoyable, challenging learning process, motivating students to actively participate, and providing sufficient space for initiatives, creativity and independence in accordance with interests, talents and physical and psychological development of children. Based on the PP message, in learning must be packaged in such a way that students can express freely, students have a sense of pleasure and comfort in learning, and have flexibility in developing material according to their talents and interests so that students truly appreciate and are able to carry out the material be accepted. If learning actually creates situations and conditions where students are not able to express freely, then religiosity cannot be achieved.

Second, assumptions about learning. Like a factory, learning is the process of printing something into printed matter. Learning is the process of interacting all elements in learning, such as, students, goals, material, methods, teachers, facilities, and environment. All of these elements are mixed, managed by the teacher to be able to realize the quality of students in accordance with expectations. Learning means optimizing all elements or factors in a way that is in accordance with the capacity of students. Learning must be packaged in a pleasant atmosphere for students, because with a pleasant atmosphere students will easily receive and develop the material given from the teacher. Many children do not like

certain subject matter, not because of the difficulty of the subject matter, but rather on the factor students have had a bitter experience in the past about the lesson. Therefore if learning is not packed with a pleasant atmosphere, it will not be able to give birth to religiosity learning.

Third, assumptions about teachers. The teacher is recognized or does not have a great opportunity to realize the quality of learning. Even so, the teacher cannot behave and behave carelessly. The teacher is not allowed to assume that he is the only most intelligent person, students are children who do not know anything (stupid). What the teacher said must be true and cannot be denied. The teacher is like a small king in a class that must be imitated by all his words and actions. If such an assumption exists in the teacher, religiosity learning never exists.

III. METHOD

The method used in this study is a qualitative descriptive research method. Qualitative descriptive research is research that describes or describes the object of research based on facts that appear or as they are. The data collection techniques using interview techniques, documentation, and observation.

IV. RESEARCH RESULTS AND DISCUSSION

Yogyakarta Bopkri 1 High School is one of the private secondary schools in the Yogyakarta city area under the auspices of the BOPKRI Foundation (Indonesian Christian Education Institution). This condition does not necessarily make students in the school come from Catholicism and Christianity, but also Islam. Student diversity is not only visible in terms of religion, but in terms of ethnicity, ethnicity, and socio-economics. In terms of ethnicity, in general students at Bopkri Yogyakarta Yogyakarta are Javanese, although there are also students of other ethnic descent such as the Batak. In terms of ethnicity, there are some students who are of Chinese ethnic descent.

As a Christian school in which there are also Muslim students and Hinduism does not necessarily affect the interaction between students of different faiths. Muslim students actually make schools as a means to foster tolerance between adherents of different religions, in addition to being a means to gain knowledge. There is a desire to respect students of different religions, manifested by their association with non-Muslim students in the school environment. Even so there has never been a conflict in their daily lives. That is because the school always instills the values of harmony among religious communities so that students can respect each other's differences. So that the learning process is the same as in schools in general.

Even though it is a Christian foundation, Bopkri 1 Yogyakarta High School does not include Christian subjects in the school curriculum. This is because Bopkri 1 Yogyakarta High School does not only accept students from Christians and Catholics. Therefore religious subjects are replaced by religiosity subjects. This policy arises because of the diverse beliefs of its students. Therefore, the form of religious education in Bopkri 1 Yogyakarta high school was realized through religious education. Religious education is a subject with a teaching system that is in the form of a discussion about interfaith communication, both between students of the same religion and students of different religions. It aims to foster social values of natural diversity of students so that students

are able to become human beings who are religious, moral and open. Teaching materials or materials in religious education are more about the values of faith, knowledge of each religion in general, and there is no material about the procedures for worship or creed of each religion.

The basis of the implementation of this religious education is based on the three precepts of Pancasila, namely the unity of Indonesia and the principle of the Unity. Even though they come from different races, ethnicities, religions, and cultures, they still respect and respect each other and maintain the unity of kinship.

As for the function of Religiosity Education, the first is to realize the goal of national education by prioritizing the unity and unity of the nation which is encouraged by kinship. Second, to support religions and beliefs in carrying out the task of realizing life in the state and society. Third, support families in developing the attitude of religiosity of students they already have from their respective families, so that they become increasingly religious, moral, and open human beings. Fourth, support students in building dynamic human communities through communication activities of faith experience.

While the Purpose of religiosity education in schools is: first, to develop the inner attitude of students to be able to see the goodness of God in themselves, others, and the environment so that they have a concern in social life. Second, helping students find and realize universal values that all religions and beliefs champion. Third, fostering cooperation between religions and beliefs with the spirit of true brotherhood.

In principle, religious education in general is also the same as religious education. Both learning increases faith and piety for students who learn it. However, there is a difference in principles that distinguishes the two learning, namely religious education that is known everyday is only focused on dogma and religious values, itself, while Religiosity Education speaks more broadly, finding out the universal values of religion. Principle used: love your Lord according to your religion.

Religiosity Education learning materials are not only struggling to discuss the relationship between humans and God. However, more than that, it also examines the problems of human children in general. Starting humans as social beings, relations with the opposite sex, human relations with the natural environment, until humans are dealing with religious law.

The implementation phase of religiosity learning is divided into three, namely planning, implementing, and evaluating learning.

A. Planning

One of the tasks of the teacher as an educator is to plan the learning process by preparing lesson plans based on the syllabus that has been made previously. Lesson plans make a very large contribution in the learning process, this is because planning in good learning really helps the implementation of learning, because with lesson plans teachers and students know exactly the goals to be achieved and how to achieve them, so the teacher can maintain the situation so that students can focus their attention on learning that has been

programmed. Lesson plans contribute as a guide for teachers in teaching. The signs are the final objectives to be achieved after learning, what material will be delivered, what learning methods will be used by the teacher, the steps of learning to be taken, what tools or learning resources will be used and what form of assessment, which will be used. So that in the lesson plan will be drawn an initial design of how the learning process in the classroom conducted by the teacher which includes the interaction of the teacher with students and students with other students and students with the material.

B. Implementation

Based on observations made by researchers, the implementation of religious education learning is not much different from religious learning in general. Before learning begins the teacher invites students to pray. Because students at the Bopkri 1 Yogyakarta high school consist of various beliefs, the teacher invites students to pray according to the religion and beliefs held by each student. Therefore in opening the learning teacher does not show the characteristics of his religion. Therefore, every teacher who starts a lesson only says "good morning" as an opening greeting that is more universal. When the lesson begins, all students in one class consisting of Muslim and non-Muslim students jointly study the material provided by the teacher. Material in the subject of religiosity for example about the "greetings" of each religion. Hindus say "Om Swastiastu" and Santi-santi Om ", Buddhists say" Namo Budhaya and Sadhu ", Muslims say" Assalamu'alaikum Wr.Wb ", Christians and Catholics say" Shalom "or" Salam Sejahtera "and advocate of Javanese belief "Rahaya". In its implementation, the subject of religiosity is only given one meeting a week. In the learning process teachers usually ask Muslim students and non-Muslim students to form groups to discuss the themes being discussed in class.

C. Evaluation

To find out how far the success of the learning process and know the level of student learning progress, then the evaluation must be carried out. Based on the results of interviews with teachers of the efficacy of religiosity subjects evaluation in the teaching of religiosity education includes three assessments namely, cognitive, affective, and psychomotor. In cognitive assessments, usually at the end of teaching and learning activities the teacher will provide an evaluation in the form of question problems or oral questions. Whereas the affective assessment of the teacher evaluates by observing the behavior of students during the ongoing teaching and learning process and for psychomotor assessment the teacher will conduct an evaluation in the form of an assignment of action, for example student participation in discussion activities.

Apart from the planning, implementation and evaluation aspects, the methods and media used in religious education subjects are not much different from learning in general. Based on the results of interviews with teachers of the efficacy of religiosity education subjects regarding the methods used in teaching religiosity education, most of them use the method of group discussion, reflection, and individual or group assignments as actions. What distinguishes religious education from religious education in general lies in the content or learning material. In public schools the form of religious education is adjusted to the beliefs of students so that it is specific such as Christian religious education, Islamic

religious education, Hindu religious education or religious education in accordance with the religion of students. Usually the material content that is in religious education, for example Islamic religious education students will be taught as there is in religious teachings such as aqeedah of worship, morals and law or rules in the Islamic religion. But for religious education that is applied in the Bopkri 1 Yogyakarta high school the material taught to students is in the form of an introduction to all religions globally that emphasizes the values of faith and there is no material related to worship. So in this case students are given global knowledge about all religions as a form of tolerance between religious communities. This is intended to shape students' thinking patterns regarding understanding of plurality and deep humanity.

V. CONCLUSION

This research is to show that the form of religious education in Bopkri 1 Yogyakarta high school is realized through religious education. Religious education is a subject with a teaching system that is in the form of a discussion about interfaith communication, both between students of the same religion and students of different religions. It aims to foster social values of natural diversity of students so that students are able to become human beings who are religious, moral and open. Teaching material or material in religious education is more about the values of faith, knowledge of each religion in general, and there is no material about the procedures for worship or creed of each religion. This research is expected to be a material of information and input for educators, researchers and education practitioners.

In principle, both Religious Education in general and Religiosity Education are the same. Both learning aims to increase faith and piety for students who learn it. However, there is a difference in principles that distinguishes the two learning, namely religious education that is known every day is only dwelling on dogma and the truth values of religion itself, while Religiosity Education speaks more broadly, wanting to summarize the similarity of universal values of each religion. Principle used: love your Lord according to your religion.

Religiosity Education learning materials are not only struggling to discuss the relationship between humans and God. However, more than that, it also examines the problems of human children in general. Starting humans as social beings, relations with the opposite sex, human relations with the natural environment, until humans are dealing with religious law.

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