



EDUCATION OF STUDENT CHARACTER VALUE ON RELIGIOUS AND CULTURAL DIVERSITY STUDENTS' MULTICULTURAL CLASS PROGRAM DARMA BAKTI KARYA PANGANDARAN FOUNDATION

Nunung Nursyamsiah¹, Hikmah Maulani², Sofyan Sauri³, Mad 'Ali⁴, Rinaldi Supriadi⁵

Arabic Education, Faculty of Language and Literature Education, Universitas Pendidikan Indonesia¹²³⁴⁵

nunungnursyamsiah@upi.edu¹, hikmahmaulani@upi.edu², sofyansauri@upi.edu³, madali@upi.edu⁴, rinaldisupriadi@upi.edu⁵

Accepted: March 16th, 2023

Published: June 6th, 2023

Abstract

The existence of the Multicultural class is an attraction, because not all schools dare to carry out the Multicultural class program in overcoming social inequalities that often occur. Cultural conflicts and violence in Papua, the assessment of the term dividing individuals through religion, riots, and intolerance are not new discourses that appear in the highlights of the mass media. The multicultural class bridges teaching related to these issues to the nation's children so as not to repeat the same case, realizes the value of Pancasila that we are one, and also interprets the country's motto, namely Bhineka Tunggal Ika. Religion is not necessarily taught to individuals for free, various media and methods are carried out for this teaching collaboration. It is not a taboo subject, Islam teaches the diversity of multicultural education implicitly in the Qur'anic text. So it is not impossible, religion and multicultural education become a harmonious blend in learning. In a society, religion is one of the factors that support life, especially in spiritual life. Therefore, the researcher considers it necessary to do community service based on these social phenomena, with the aim of strengthening the cultivation of religious and social character values for the community by contamination of the existence of various cultures of immigrants who settled with the intention of school students from outside the area.

Key words: Character, Multicultural, Religion, Values.

How to Cite: Nursyamsiah, N., Maulani, H., Sauri, S., et al. (2023). Education Of Student Character Value On Religious And Cultural Diversity Students' Multicultural Class Program Darma Bakti Karya Pangandaran Foundation. JUPIIS: Jurnal Pendidikan Ilmu-ilmu Sosial (11-21)

*Corresponding author: Hikmah Maulani
hikmahmaulani@upi.edu¹

ISSN 2085-482X (Print)
ISSN 2407-7429 (Online)

INTRODUCTION

Multiculturalism is considered as a process that aims to change the structure of education (Oryan, Shlomit, 2019), the issue of multiculturalism has also become a concept that can be applied to individuals' daily lives over the last few decades (Park, Sojung, 2020). Not only about international issues, Indonesia provides an actual portion of multicultural issues. For the record, Indonesia is one of the largest multicultural countries in the world (Khakim, Abdul, 2017). The context of Indonesia with various religions, cultures and races is the reason why Indonesia is the largest multicultural country in the world. However, it is not about the beauty of diversity alone, diversity itself provides opportunities for the emergence of social inequality. In this case, the cultivation of religious values becomes a realistic and idealistic bridge in responding to and overcoming the issue of social inequality (Haryati, 2009). The cultivation of religion itself is considered important through the realm of education. Multicultural meaning can be understood in various aspects of life, but more often comes to the surface when it is touched by religious and multicultural education (Erawati, 2017).

SMK Bakti Karya Parigi is a Multimedia vocational school with a diversity-friendly concept, environmentally friendly and open to the public. We believe that education can be built based on mutual cooperation. Darma Bakti Karya Foundation is a non-governmental organization initiated by a number of activists who care about cultural development and encourage a new civilization that is more humane and sustainable. This foundation focuses on liberating education movements, pro-ecological activities, community independence, cultural promotion and technology development for sustainable living. Since 2016, the Darma Bakti Karya Foundation has managed the Bakti Karya Parigi Vocational School, designed the Multicultural Class program and initiated Kampung Nusantara as a learning ecosystem in accordance with the foundation's ideals. In addition to SMK Bakti Karya Parigi, this foundation also houses TK Kemuning, TPQ Cinta Allah and the Hidayatul Irpan Ecology Student Boarding School. As a non-governmental organization, the Darma Bakti Karya Foundation is ready to collaborate with various parties to realize ideas that are in line with the constitution and common sense. We are supported by public funds in the form

of crowdfunding and other funding sources that are free from corruption, environmental destruction, and human rights violations.

Previous research on the issue of multicultural education described (Kang, 2021) (that there has been a recent curriculum reform in South Korea. In response to the rapid demographic changes in the last two decades, the South Korean government has revised its national curriculum to promote multicultural education. On the other hand, (Ragnarsdóttir, Hanna, Halla Jónsdóttir, Gunnar J. Gunnarsson, 2020) notes that there is a difference in attitudes in society based on their gender, age, belonging to a religious organization, where they live in Iceland and their parents' education. Another research was conducted in Turkey. , the context of 'Religious Culture and Ethics' does not exclusively deal with Islam being an exotic issue (Genç, M. Fatih, Ina Ter Avest, 2011).

The same and not much different situation occurs in Indonesia, Indonesia is a pluralistic country, because it has the roots of diversity in terms of religion, language, tradition, and culture (Taufiqurrohman, 2019). Multicultural issues raised on the basis of social inequality both religiously and culturally into media discourse in Indonesia, although basically the term multiculturalism, is commonplace in contemporary academic and popular discourse, because it is the core of a fierce and contentious debate around nationality, citizenship, ownership, equality, and human rights (Clayton, 2009). This study aims to reveal a multicultural activity related to education and religion, which was raised through a multicultural class program in secondary schools. This is not simply without reason, because basically multicultural effectiveness occurs through issues of religion and education (Altaş, 2015).

The existence of the Multicultural class is an attraction, because not all schools dare to carry out the Multicultural class program in overcoming social inequalities that often occur. Cultural conflicts and violence in Papua, the assessment of the term dividing individuals through religion, riots, and intolerance are not new discourses that appear in the highlights of the mass media. The multicultural class bridges teaching related to these issues to the nation's children so as not to repeat the same case, realizes the value of Pancasila that we are one, and also interprets the country's motto, namely Bhineka Tunggal Ika.

Religion is not necessarily taught to

individuals for free, various media and methods are carried out for this teaching collaboration. It is not taboo, Islam teaches the diversity of multicultural education implicitly in the Qur'anic text, (Nugroho, 2016b) explaining that a pluralistic society is part of the sunnatullah, which contributes greatly to the emergence of tensions, conflicts and social crises, so that demands for reform of the Islamic education system are impressed as indoctrination tools that are anti-multicultural reality need to be done in order to be able to create a peaceful community life order. So it is not impossible, religion and multicultural education become a harmonious blend in learning. In a society, religion is one of the supporting factors of life, especially in spiritual life.

Based on the explanation of the cultural phenomenon in the Multicultural Class above, it cannot be denied that diversity tends to need to anticipate strengthening moral, religious, and social values so that they are not displaced from initial/ancestral values or even radical actions. Therefore, the researcher considers it necessary to do community service based on these social phenomena, with the aim of strengthening the cultivation of religious and social character values for the community by contamination of the existence of various cultures of immigrants who settled with the intention of school students from outside the area.

METHODOLOGY

Researchers used descriptive qualitative methods to find out more about the data of a condition that occurred. Descriptive qualitative methods were carried out with observations made directly to individuals to obtain the desired data.

Participants

Researchers took steps to go directly to the field, the reason was that apart from being easy to observe, it was also easy to provide assistance. On the other hand, even though we are still in the Covid-19 pandemic, of course we as researchers have received the vaccine and will continue to maintain health protocols. The participants of this study were students of the Multicultural Class of SMK Bakti Karya Parigi Pangandaran, West Java.

Stages

Observation: the observations made are not just observations, but with systematic recording of the objects being studied. As this method is used by researchers to determine the characteristics of social and religious character values in students.

Interviews: Interviews were conducted, namely direct meetings and dialogues conducted by the research team with students with the aim of exchanging information so that it becomes a conclusion. In the interview, the researcher determines the interview schedule for the interviewees and asks questions with a 5W+1H pattern (what, when, why, where, who, and how).

Mentoring through lectures: Mentoring is carried out with a semi-seminar model that presents speakers from experts on the values of religious and social characters with student targets and the purpose of educating students.

Mentoring through teachers: Mentoring is carried out using a Focused Group Discussion model with teachers at schools involving a team of researchers and experts on religious and social character values.

Direct assistance to the community: Direct assistance in the form of being involved in students' daily activities from elements of religious and social activities to even student independence in entrepreneurship programs and professional classes.

DISCUSSION

1. Diversity in a Multicultural Class

Bakti Karya Parigi Vocational School develops the Merdeka curriculum and the 2013 National Curriculum which are adapted to the environmental and institutional context. Periodically, learning programs are evaluated and developed. In supporting learning activities, students are directed to engage in fun activities and activities. The activities in question are carried out in co-curricular and extra-curricular forms. Based on the institution's vision, subjects are managed in clusters by prioritizing an integrated learning process. Learning clusters are divided into Ecology clusters, Humanities Clusters and Media Clusters.

Historically, since 2016, multicultural classes have been implemented with an initial number of participants of 40 students. This first batch of students came from 6 provinces consisting of Aceh, South Sumatra, West Java,

North Kalimantan, Maluku and East Nusa Tenggara. Along with the implementation of the program, there are some students who resign and join. So that the total number of students in the first generation when this research was carried out was 36 students. In 2018, the acceptance of participants in the multicultural class program decreased. The second batch consisted of 15 students from 6 provinces consisting of Lampung, West Java, Central Kalimantan, North Kalimantan, Papua and West Papua. The latest data shows that 76 students from 15 provinces participated in the multicultural class program for the 2018-2019 school year.

This coincides with the phenomenon of the cultural situation in Indonesia. Indonesia cannot be disputed about the statement that this country has a variety of cultures in its social life. This takes place in the lives of residents from the time they are born until they grow up to socialize between communities. In the life of this citizen, the relationship between individuals or between groups is an aspect of life that cannot be eliminated. In this relationship there is what is called the pattern of social relations which is a dependence between humans or need each other in carrying out life. Humans are born and start life and have become part of a social group, namely the smallest group in society called the family. Social relations or in other terms, namely social relations have been formed since humans came to this earth, where humans need each other and interdependence on other humans is a reciprocal influence on each other. This becomes an absolute requirement for the existence of social groups and these social relations will continue to develop along with the needs and development of the human being himself. Social life creates various forms of social relations in accordance with what is expected and needed by the social group (Pritantia et al., 2021).

Furthermore, regarding this diversity, it is explained that cultural diversity in Indonesia is a historical and social fact that cannot be denied by anyone. The uniqueness of these diverse cultures has implications for the mindset, behavior and personal character of each as a tradition that lives in society and the region. The traditions formed will differ from one area to another. Intercultural struggles provide opportunities for conflict when there is no mutual understanding and respect for each

other (Suradi, 2018).

In a broad context, Bakti Karya Vocational School through multicultural education tries to help unify the nation in a democratic way, by emphasizing the perspective of plurality of people in different nations, ethnicities, and different cultural groups. Thus schools are conditioned to reflect the practice of democratic values. Curriculums address the various cultural groups that differ in society, language, and dialect, where students are better off talking about respect among themselves and upholding the values of cooperation, rather than discussing competition and prejudice among students who differ in terms of race, ethnicity, culture and social status groups.

Therefore, the role of the individual community is very reliable in the occurrence of mutual respect. Pustikayasa (2021) emphasized this that the public should be very aware that Indonesia consists of various ethnic groups, religions, races and groups (SARA) which is a reality and can be understood as a plural society. However, the issue of SARA is still hot, both latent in nature and which have emerged on the surface as a trigger for conflict, as has happened a lot on social media. Misuse of social media about SARA often occurs, and is often used as a political commodity and a tool for coercing desires by certain groups

There is something interesting about this diversity, even Indonesia itself has made this phenomenon a slogan with *Bhinneka Tunggal Ika*. A pluralistic and multicultural society and where a country or Indonesian nation belongs is an interesting theme to discuss. Indonesia is no exception with the slogan "*Bhinneka Tunggal Ika*" which is gripped by Garuda, the bird symbol of the Republic of Indonesia. The socio-cultural life of the people which tends to be easily observed by the world community as it is today tends to be relevant to the thoughts of the founders of this republic (Saddam et al., 2020).

In practice the SMK Bakti Karya Education System follows the curriculum required by the government. In 2018, Bakti Karya Vocational School implemented the national curriculum or better known as the 2013 curriculum. In addition to the national curriculum, these 26 schools also developed their own KTSP with the integration of various aspects. In addition to the curriculum, Bakti Karya Vocational School activities are

integrated with the activities of the Sabalad Learning Community and other communities in Pangandaran district. Several activities that integrate directly with the community include library management, theater groups and community conditional activities. The Multicultural Class Program itself is recognized as a crystallization of the community movement in developing the role of youth. So that all Bakti Karya Vocational School students are recognized as active members of the Sabalad Learning Community. In addition to curricular activities, extracurricular activities are also organized to support students' interests and talents, taking into account student requests and management initiatives. This extracurricular activity takes the form of an organization managed by students and guided by managers or community members. Several extracurricular activities that have been officially formed include: Scouting, Tearer (Wahana Indonesia Bersatu) and Graphic Design.

The existence of the Multicultural class is an attraction, because not all schools dare to carry out the Multicultural class program in overcoming social inequalities that often occur. Cultural conflicts and violence in Papua, the assessment of the term dividing individuals through religion, riots, and intolerance are not new discourses that appear in the highlights of the mass media. The multicultural class bridges teaching related to these issues to the nation's children so as not to repeat the same case, realizes the value of Pancasila that we are one, and also interprets the country's motto, namely Bhineka Tunggal Ika.

Regarding the multicultural explanation, Multiculturalism should not be understood merely as a collection of differences that can be summed up and put together quantitatively. On the other hand, multiculturalism is a quality and not an entity, a spirit and not a string of numbers. Moreover, for the context of Indonesia in particular, multiculturalism is not a noble heritage of the ancestors that must be preserved and maintained but something that still has to be fought for, built and realized in the future. The diversity that now exists, at the current stage, can be a basic capital towards a multicultural Indonesia, but it can also be a recipe for disaster if mismanagement occurs (Makmur, 2015).

Another definition states that

multiculturalism is an ideology and a tool or vehicle to improve the degree of humans and their humanity, so the concept of culture must be seen in the perspective of its function for human life (Rumasih, 2019). Multiculturalism includes an understanding, appreciation and assessment of one's culture, as well as a respect and curiosity about other people's ethnic cultures. It involves an assessment of other cultures, not in the sense of agreeing with all aspects of those cultures, but rather trying to see how an authentic culture can express values for its own members (Totok, 2018).

It is not only cultural diversity that is in the spotlight, even in its circumstances various religions also need to be emphasized on their existence. The Multicultural Class bridges this by placing the association of students of different religions to live life together, as well as emphasizing their respective religions so that students grow socially with firm faith.

Regarding the explanation of the position of religion, it is explained that religion is taught to its people with teachings that accept the plurality of society. Regarding multiculturalism itself, the Qur'an implicitly explains this diversity. Nugroho, (2016) explains that a pluralistic society is part of the sunnatullah, which contributes greatly to the emergence of tensions, conflicts and social crises, so that demands for reform of the Islamic education system that seem to be an anti-multicultural reality indoctrination tool need to be carried out in order to be able to create an orderly community life, peace. So it is not impossible, religion and multicultural education become a harmonious blend in learning.

The religious foundation of each individual leads his personality towards mutual respect. Because religion has the most sacred function in the personal formation of the Indonesian people as in the first precepts of Pancasila. This first precept gives a signal of the presence of God as an absolute thing in society which is extracted from Religion (Triono, 2020).

In addition, religion in the community becomes a supporter of spiritual life. The presence of religious rituals of worship will go hand in hand with the culture of the community itself. Although it is possible in the future religion will become a tradition that is mixed with old habits that have lived in a society (Mubit, 2016). Based on this explanation, in the

implementation of religious activities will always be related to the adherents and surrounding communities, the existence of a multicultural class with various religions becomes a challenge to create a solution to social inequality, not even a new gap. Because it needs to be recognized that the religious element contributes greatly to the emergence of social disintegration compared to other elements (Baidi, 2010).

Phenomenon that occurs in the multicultural classroom program is diversity. With an explanation that students consist of various islands, regions, provinces and different cultures found in Indonesia, religion is no exception. To support this activity, a multicultural volunteer group was formed to support funds, because the goal of the school itself is to free all students from fees, starting from the cost of flight tickets to schools in West Java, living expenses in the form of dormitories, food costs, uniform fees and school books, worship fees. In terms of worship, schools work together with the community, for Muslim schools work with the Mosque Takmir Council and local community leaders, for non-Muslims schools also work with churches and other places of worship.

The existence of students' religious diversity indirectly raises the cultivation of religious values, tolerance, and tolerance. The Parigi region, located in West Java with a majority environment, statistics can even be counted as to the whole community embracing Islam, this is not a challenge for Muslim students, but the presence of other students from outside the region with different cultures and different religions with the concept of living together in one environment raises the value of wisdom that grows from each individual.

The main idea of the Multicultural Class at Bakti Karya Vocational School is to create a fun educational atmosphere by presenting diversity in the classroom directly. This strategy was taken as an effort to absorb students from various regions. After the idea of this program is determined, the main concept of the program is prepared which becomes the main basis for implementation. Based on further discussion, 5 main concepts were taken as the basis for organizing the Multicultural Class Program, namely: 1) Active Class, through the presence of diversity it is hoped that it will also present a diversity of perspectives in the

learning process; 2) Being connected, through cooperation and contributions from various parties, is expected to open student connectivity from an early age; 3) Peace, through the presence of various backgrounds of participants, is expected to become a vehicle for learning peace; 4) cultural exploration, through a variety of diversity that is directly felt by students; and 5) Tolerance, with the presence of differences around them directly, students can practice tolerance from their environment

2. Internalization of Multicultural Class Character Values

The pluralistic Indonesian people are a reality, which must be seen as a national asset, not a risk or a burden. The people are the national potential that must be empowered, their physical, mental and cultural potential and productivity increased (Munif, 2018).

relevant to the pluralistic situation in Indonesia, through the Multicultural Class, Bakti Karya Parigi Vocational School offers an educational method that prioritizes tolerance and values of peace by presenting diversity in rural communities. By presenting this difference, it is hoped that future generations can provide a new perspective in dealing with differences. In this study, multiculturalism is believed to be a consequence born of presenting diversity. The attitude of accepting, respecting and protecting differences arises from human awareness when dealing with diversity and is managed in a dynamic environment. Through conflict and exchange of values, students find meaning for the differences presented around them. Using the point of view of symbolic interactionism, it is found that learning outside the classroom can build the character of diversity through the value of multiculturalism in educational institutions.

The concept of culture is a complex term but can be understood as a set of values, beliefs, and ideas that are shared by a group of people (Ye, 2020). The variety of cultures that emerge and live in multicultural classes also affects the religious attitudes of each student. For example, religious activities carried out by people who are predominantly Muslim, students are able to adapt. Like the celebration of Muslim holidays, the surrounding community carries out this activity every year by conducting recitations, distributing food to

neighbors, cleaning the mosque as well as praying. This activity attracts attention not only for Muslim students from outside the region, but also non-Muslim students, curiosity becomes the land of every student to interact and dialogue with the surrounding community, it doesn't stop there, but furthermore students participate in helping these activities.

In addition to community and environmental factors, there are important things that play a role, namely the role of teachers and student involvement. (Sahlan, 2014) explains that in inculcating religious values, a shared commitment among school members, especially administration is a must. In this activity, the role of the teacher becomes an important point, not only as a connector for conveying the meaning of theory, the value of a situation and event, but also a bridge with local residents to provide the same understanding regarding the diversity of students who are present in their area is not a threat but a blessing.

Schools play a role in aligning the values of faith as well as culture (Kim and Choi, 2020), naturally the school acts as a forum for aligning cultural values. It doesn't just stop in culture, but also in inculcating the character of religious values. It is not easy, teaching this to students who are diverse in terms of religion and culture and even skin color. For example, it often happens every academic year where students from Eastern Indonesia are in the spotlight and attract other students, even the surrounding community, this is triggered by different skin colors, high-pitched dialects of language and hair that tends to curl. The teacher bridges the curiosity of other students to be politely expressed, so that they understand the concept in which God created various human beings, both in language, culture, and skin color. On the other hand, the dialect, posture, way of eating, and learning of children in Java steal the attention of students from the East. Has there ever been a conflict? Certain. In 2016 there were recorded fights between students from the East and students from Java, a trivial thing because dialects of different languages are also religions. The reason for making multicultural classes is to bridge this kind of conflict, by realizing that the cultivation of character values is raised through religious education, one of which is carried out not only in class, but in everyday life by being directly involved with the community

in religious and cultural activities. This teacher's efforts are in line with what has been described (Aytug et al., 2018) that multicultural interactions will be associated with creative thinking, and increased cognitive flexibility will serve as the basic mechanism linking multicultural social interactions and enhancing creative thinking.

Soedarso et al., (2013) responded to a similar phenomenon that if in a society there are individual followers of Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism, then all religious adherents are given the opportunity to express their respective religious identities. If individuals in a society have Javanese, Madurese, Betawi, and Ambon cultural backgrounds, for example, then each individual has the right to show his/her cultural identity, and is even allowed to develop it.

Not only that, it was also explained that in a plural society, collective awareness to be willing to share values in the midst of differences will be able to encourage the emergence of basic norm agreements as the basis for attitudes that become joint decisions. Recognition of these differences can lead us to an ability to build awareness of communality. Meanwhile, the attitude of sharing identity is an effort to expand the process of disbursing identity to achieve socially and politically equal citizenship status (Liata & Fazal, 2021).

Character value education through multicultural education is to face conflict through dialogue. This is expected to create contact interactions because Contact with members of a culture predicts stronger bonds with and concern for all human beings, as well as less negative intergroup attitudes toward "others," while experience with cultural elements predicts a stronger concern for all of humanity and greater humanitarian assistance (Sparkman and Hamer, 2020).

Apart from being in a formal form, the Bakti Karya multicultural class also carries out activities that support program management in an effort to internalize character values, including:

Professional class, is a routine weekly activity that is held every Saturday. This activity brings in new people with their profession to share experiences, especially experience in the field they are currently working on, this is formed with the hope that students will discover hopes about the future

and aspirations and hopes to improve their hometown. *Ecology class*, is a program created specifically to develop students' agricultural abilities. Specifically, this program is included in special subjects which are carried out 2 hours each week. In addition to special subjects, students are also given the responsibility of a plot of land to be processed either as agricultural land or livestock. This is expected to manifest an attitude of responsibility and student discipline.

This is not as easy as the theory, the conflict of students' discomfort over various cultural and religious activities creates contradictory values, but with wisdom and frequent dialogue and direct interaction by looking directly at it, students slowly cultivate awareness of the value of religion itself in a diversity. This is also the case in the context of other people's research, (Abell, Manuel, and Schoeneman, 2015) noting that in Iceland some students feel uncomfortable working with Muslim groups. Interestingly, the minority and non-Christian students seemed to identify with other oppressed groups and expressed greater attitudes of comfort and tolerance than their whites and their Christian counterparts. This also happens in the Multicultural class, minority students can mingle with the majority students, namely Muslims, and Muslim majority students do not put pressure on their non-Muslim colleagues. This was carried out and developed as a miniature management solution to diversity problems through the multicultural school program at Bakti Karya Parigi Vocational School.

Based on this, religious values can be born from the absence of individuals and a sense of wanting to interact with other people who are different, so that eventually a person grows with a sense of tolerance value and loves his religion more because he feels himself placed by religion in peaceful conditions as Islam is rahmatan lil alamin. and religion plays a role in overcoming social threats (Äystö, 2017).

Returning to the slogan of religion in Indonesia, the motto Bhineka Tunggal Ika with the ideology of Pancasila plays an important role in the unification of diverse religious, ethnic, and linguistic groups in Indonesia (Hoon, 2017). Indeed, in this case, religion cannot be separated from the aspect of moral character cultivation. The fear of indoctrination and the desire for religious freedom sparked a

debate about whether to remove religion from school education (Wang, 2013), the scientific answer is that religion and education are a harmonious package.

Broadly speaking, multicultural education is one of the efforts that need to be pursued which is expected to make individuals have the ability to both reduce or overcome various kinds of social conflicts that occur. So that social conflicts with religious or cultural nuances can be managed carefully by the Indonesian people in the future (Lestari & Sa'adah, 2021). This does not only apply to the Darma Bakti Karya Foundation, but also needs to be implemented in other schools. This is necessary, because an attitude of mutual acceptance and respect will quickly develop if trained, educated, cultured so that it is internalized/appreciated and acted upon in the younger generation of the nation's successors. With education and culture, attitudes of respect for differences are well planned, the younger generation is trained and made aware of the importance of respect for other people and other cultures and even trained in everyday life, so that when they grow up they already have these attitudes and behaviors (Najmina, 2018).

CONCLUSION

The existence of students' religious diversity indirectly raises the cultivation of religious values, tolerance, and tolerance. The Parigi region, located in West Java with a majority environment, statistics can even be counted as to the whole community embracing Islam, this is not a challenge for Muslim students, but the presence of other students from outside the region with different cultures and different religions with the concept of living together in one environment raises the value of wisdom that grows from each individual. Education in this multicultural era plays a very decisive role in the existence and development of society, because education is a process and effort to transform character values to the next generation. An attitude of mutual acceptance and respect will quickly develop if they are trained, educated, cultured so that they are internalized/appreciated and acted upon in the younger generation of the nation's successors. The Darma Bakti Karya Foundation manages the Bakti Karya Parigi Vocational School, designed the Multicultural Class program, which was then considered to be able to help realize the values of tolerance,

the growth of student character values without neglecting religious values and societal norms.

ACKNOWLEDGMENT

The researcher expresses his gratitude to the study programs and universities, SMK Bakti Karya Parigi including teachers, students and the community, as well as to students who are involved in this activity

REFERENCE LIST

- Abell, M. L., Manuel, J., & Schoeneman, A. (2015). Student Attitudes Toward Religious Diversity and Implications for Multicultural Competence. *Journal of Religion and Spirituality in Social Work*, 34(1), 91–104. <https://doi.org/10.1080/15426432.2014.943920>
- Altaş, N. (2015). Towards Comprehensive Religious Education (a Trial for New Research Ways within the Frame of Liberalism and Multiculturalism Concepts). *Procedia - Social and Behavioral Sciences*, 174, 131–136. <https://doi.org/https://doi.org/10.1016/j.sbspro.2015.01.637>
- Äystö, T. (2017). Insulting the sacred in a multicultural society: the conviction of Jussi Halla-aho under the Finnish religious insult section. *Culture and Religion*, 18(3), 191–211. <https://doi.org/10.1080/14755610.2017.1365736>
- Aytug, Z. G., Rua, T., Brazeal, D. V., Almaraz, J. A., & González, C. B. (2018). A socio-cultural approach to multicultural experience: Why interactions matter for creative thinking but exposures don't. *International Journal of Intercultural Relations*, 64(April 2017), 29–42. <https://doi.org/10.1016/j.ijintrel.2018.03.004>
- Baidi, B. (2010). Agama Dan Multikulturalisme: Pengembangan Kerukunan Masyarakat Melalui Pendekatan Agama. *Millah, ed(khus)*, 1–29. <https://doi.org/10.20885/millah.ed.k>
- hus.art1
- Clayton, J. (2009). Multiculturalism as Diversity. *International Journal*, 9: 211–15., 211–215.
- Erawati, D. (2017). Interpretasi Multikulturalisme Agama Dan Pendidikan. *Jurnal Studi Agama Dan Masyarakat*, 13(1), 100–119.
- Genç, M. Fatih, Ina Ter Avest, and S. M. (2011). Religious Education in Two Secular Multicultural Societies: The Turkish and Dutch Case Compared. *Procedia - Social and Behavioral Sciences*, 15. <https://doi.org/https://doi.org/10.1016/j.sbspro.2011.03.188>
- Haryati, T. A. (2009). ISLAM DAN PENDIDIKAN MULTIKULTURAL. *Tadris*, 4(2), 155–171.
- Hoon, C. Y. (2017). Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia. *Asian Studies Review*, 41(3), 476–493. <https://doi.org/10.1080/10357823.2017.1334761>
- Rumasih, L. (2019). MULTIKULTURALISME MASYARAKAT DESA KADINDI KECAMATAN. xx(xx), 75–76.
- Kang, J. (2021). Discursive Struggles for Multicultural Curriculum in South Korea. *Journal of Social Studies Research*, 45(1), 25–34. <https://doi.org/https://doi.org/10.1016/j.jssr.2020.05.005>
- Khakim, Abdul, and M. M. (2017). Pendidikan Agama Islam Berbasis Multikultural. *Al-I'tibar: Jurnal Pendidikan Islam*, 3(1), 1–16. <http://journal.stkipnurulhuda.ac.id/index.php/JPIA/article/view/197>
- Kim, Y., & Choi, M. (2020). Towards critical multicultural teacher education in the midst of ethno-nationalism: Korean pre-service teachers' international learning experiences. *Teaching and Teacher Education*, 96, 103155. <https://doi.org/10.1016/j.tate.2020.103155>
- Lestari, T. D., & Sa'adah, N. (2021).

- Pendidikan Multikultural Solusi Atas Konflik Sosial: Indikasi Intoleran dalam Keberagaman. *Jurnal Sosiologi Pendidikan Humanis*, 6(2), 140. <https://doi.org/10.17977/um021v6i2p140-154>
- Liata, N., & Fazal, K. (2021). Multikultural Perspektif Sosiologis. *Abrahamic Religions: Jurnal Studi Agama-Agama*, 1(2), 188. <https://doi.org/10.22373/arj.v1i2.11213>
- Makmur, S. (2015). Budaya Hukum Dalam Masyarakat Multikultural. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 2(2), 383-410. <https://doi.org/10.15408/sjsbs.v2i2.2387>
- Mubit, R. (2016). Peran Agama Dalam Multikulturalisme Masyarakat Indonesia. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 11(1), 163-184. <https://doi.org/10.21274/epis.2016.11.1.163-184>
- Munif, A. (2018). Potret Masyarakat Multikultural di Indonesia. *Journal Multicultural of Islamic Education*, 2(1), 1-10. <https://jurnal.yudharta.ac.id/v2/index.php/ims/article/view/1219>
- Najmina, N. (2018). Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia. *Jupii: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 10(1), 52. <https://doi.org/10.24114/jupii.v10i1.8389>
- Nugroho, M. A. (2016a). Pendidikan Islam Berwawasan Multikultural; Sebuah Upaya Membangun Pemahaman Keberagaman Inklusif pada Umat Muslim. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, 8(1), 31-60. <https://doi.org/10.18326/mdr.v8i1.31-60>
- Nugroho, M. A. (2016b). Pendidikan Islam Berwawasan Multikultural; Sebuah Upaya Membangun Pemahaman Keberagaman Inklusif Pada Umat Muslim. *MUDARRISA: Jurnal Kajian Pendidikan Islam*, 8(1), 31-60.
- Oryan, Shlomit, and R. R. (2019). The Experiences of Pre-Service Teachers Delivering a Study Unit on Multiculturalism, Racism and Prejudice. *Teaching and Teacher Education*, 86. <https://doi.org/https://doi.org/10.1016/j.tate.2019.102911>
- Park, Sojung, and K. A. R. (2020). Globalization in Art Therapy Education: Multicultural Training in South Korean Context. *Arts in Psychotherapy*. <https://doi.org/https://doi.org/10.1016/j.aip.2020.101742>.
- Pritantia, N. R., Kosasih, A., & Supriyono, S. (2021). Pola Hubungan Sosial Masyarakat Multikultural dalam Gaya Hidup Beragama (Studi Kasus Kampung Kencana Kabupaten Kuningan). *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 7(3), 165. <https://doi.org/10.32884/ideas.v7i3.442>
- Pustikayasa, I. M. (2021). Pendidikan Multikultural: Filtrasi Akselerasi Informasi Dalam Berkomunikasi Di Media Sosial. *Jurnal Penerangan Agama Hindu*, 6, 11.
- Ragnarsdóttir, Hanna, Halla Jónsdóttir, Gunnar J. Gunnarsson, and G. E. F. (2020). Diversity, Religion and Tolerance: Young Adults' Views on Cultural and Religious Diversity in a Multicultural Society in Iceland. *Religion and Education*, 47(4), 3-25. <https://doi.org/https://doi.org/10.1080/15507394.2020.1828233>
- Saddam, S., Mubin, I., & SW, D. E. M. (2020). Perbandingan Sistem Sosial Budaya Indonesia Dari Masyarakat Majemuk Ke Masyarakat Multikultural. *Historis: Jurnal Kajian, Penelitian Dan Pengembangan Pendidikan Sejarah*, 5(2), 136-145.
- Sahlan, A. (2014). Enhancement of Culture in Education: Research on Indonesian High School. *Procedia - Social and*

- Behavioral Sciences*, 143(1), 117–121.
<https://doi.org/10.1016/j.sbspro.2014.07.371>
- Soedarso, S., Nurif, M., Sutikno, S., & Windiani, W. (2013). Dinamika Multikultural Masyarakat Kota Surabaya. *Jurnal Sosial Humaniora*, 6(1), 62–75.
<https://doi.org/10.12962/j24433527.v6i1.611>
- Sparkman, D. J., & Hamer, K. (2020). Seeing the human in everyone: Multicultural experiences predict more positive intergroup attitudes and humanitarian helping through identification with all humanity. *International Journal of Intercultural Relations*, 79(August), 121–134.
<https://doi.org/10.1016/j.ijintrel.2020.08.007>
- Suradi, A. (2018). Jurnal Pendidikan Ilmu-Ilmu Sosial Pendidikan Berbasis Multikultural dalam. *Pendidikan Ilmu-Ilmu Sosial*, 10(1), 77–90.
- Taufiqurrohman, H. (2019). Kependidikan. *Jurnal Kependidikan*, 7(2), 179–191.
- Totok, T. (2018). *Jurnal Pendidikan Ilmu-Ilmu Sosial Peneguhan Masyarakat Multikultural Indonesia melalui*. 10(1), 21–30.
- Triono, A. (2020). Membumikan Etika Sosial dan Pemahaman Multikultural Umat Beragama Melalui Pendidikan Tinggi. *Holistik*, October, 1–10.
<http://www.syekhnurjati.ac.id/jurnal/index.php/holistik/article/view/7752>
- Wang, C. H. (2013). Fostering critical religious thinking in multicultural education for teacher education. *Journal of Beliefs and Values*, 34(2), 152–164.
<https://doi.org/10.1080/13617672.2013.802127>
- Ye, J. (2020). Multicultural Cities. In *International Encyclopedia of Human Geography* (Second Edi, Vol. 7). Elsevier.
<https://doi.org/10.1016/b978-0-08-102295-5.10295-1>