

Strategies and Challenges in Implementing Multicultural Education on Religious-Based School: An Indonesian Context

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Abstract: *This article describes empirically the strategies and challenges of implementing multicultural education in religion-based high schools (SMA). This study uses a qualitative approach through interviews and observation as the primary data collection techniques. Sources of data in this study are principals, teachers, and students from Islamic, Hindu, Christian, Buddhist and Catholic-based schools located in DKI Jakarta, Kota Tangerang, and Kota Bekasi. Based on the results of the study, multicultural education has practically been applied to eight schools. The application of multicultural education to these faith-based schools is not based on the substance of their religious teachings, which is the basis of school beliefs, but on school considerations and policies based on the diversity of ethnic and religious backgrounds adopted by students and teachers in schools. At the high school level, the multicultural education model is implemented through the transformation of schools as educational institutions. Multicultural values are directly integrated with relevant subjects such as Sociology, PPKn, Religious Education, and History. Also, multicultural education was inserted in the extracurricular activities of Scouting, Social Service, Out bond through art activities performed by groups of students who had different cultures. The implementation of multicultural education values in extracurricular subjects and events in religious-based high schools is believed to be able to anticipate the symptoms of national disintegration. The impression of religious-based high school is proven not to foster an idea of exclusivism, but rather, on the contrary, implying a moral message that multiculturalism in religion is the glue of continuous nation integration.*

Keywords: Strategies, Challenges, Application of multicultural education, School-based religion

1. Introduction

Today's intercultural conflicts are caused by a lack of understanding and respect for other cultures, so one of the efforts to overcome these conflicts is to engineering education that can create new generations that are not constrained by national, racial, ethnic, and territorial perspectives. We must replace these ways of thinking with views that are more in line with international realities and demands (Mulyana and Rachmat: 2009). Along with the rapid development of social culture today, multicultural education becomes an important part of addressing ethnic, religious, racial, and intergroup differences with a spirit of tolerance and egalitarian principles. In a broader sense, multicultural education is an educational model that treats all students without discriminating groups such as gender, ethnicity, race, culture, social status, and religion (Mahfud: 2006). The location of Jakarta State University, located in the capital city of Indonesia, has become very strategic for the development of the culture of various ethnic groups in Indonesia. The development of multiculturalism and pluralism is a necessity that must be faced by the people of Jakarta. The rapid development of the urban community also impacts the growth of the dynamics of the buffering communities of the capital city of Jakarta, such as Depok, Bogor, Tangerang, and Bekasi. The problems of multicultural community life with its various dimensions become very complex in theoretical and implementation levels. The constellation between multicultural societies and multicultural education is very relevant. Several faith-based schools in the areas of Jakarta, Bogor, Depok, Tangerang, and Bekasi strive to implement multicultural education models by their respective religious missions and goals. Suparlan (2012) want to show that the effort to develop a multicultural Indonesia is only possible if (1) the

concept of multiculturalism is widely spread and understood as important to the Indonesian people, as well as the desire of the Indonesian people at the national or local level to adopt and become its life guidelines; (2) common understanding among experts about the meaning of multiculturalism and the building of concepts that support it, and (3) efforts that can be made to realize these ideals. Research conducted by Arifudin (2007) on the Urgency of the Implementation of Multicultural Education in Schools indicates that social conflicts that occurred around three decades of the New Order's rule were caused by our education always teaching uniformity and rejecting plurality. Therefore, multicultural education must be implemented in the learning process in schools. This does not always become a separate lesson, but can be integrated into each lesson. The above research is more oriented to the application of education in public schools without specializing in certain levels. Research conducted by Muliadi (2012) also shows that theology lessons in schools tend to be taught merely to strengthen their faith and attainment to heaven without being accompanied by an awareness of dialogue with other religions. This condition makes religious education very exclusive and intolerant. Whereas in today's era of pluralism, religious education must carry out a philosophical-paradigmatic reorientation on how to build a more inclusive, pluralist, multicultural, humanist, dialogist-persuasive, contextual, substantive and socially active understanding of students. This research is only devoted to Islamic schools, does not involve information from schools of other religions. Wajdi (2016) @ indicates that the main problems of the Indonesian Muslim community in Sydney are ambiguous identity, laziness for integration, and dreams for the country of origin. Some Indonesian Muslim diaspora in Sydney only considers Australia as a land to make money. Therefore,

their entry into Australian society only becomes "Indonesian Muslims in Australia" and it seems difficult for them to become "Australian Muslims," especially in the case of those who have been converted to Australian citizenship. Dervin, Paatela-Nieminen, Kuoppala, and Riitaoja (2012) imply that in Finland the concept of multiculturalism and intercultural competence seems difficult for students to understand. The lack of discussion about justice, equality, but also epistemology is anticipated in various ways. But the fact that some students have begun to use "culture" to describe what is being made in international groups is interesting because it can lead to a common orientation approach. In the future, through a critical approach, social constructivist, and "knowledge-problematic" approach to 'multicultural,' students will be able to reflect and develop renewed intercultural competencies. The needs of certain community groups for religion-based education are the rights of individuals or community groups as a reflection of the needs of special and quality education. This phenomenon indicates that multicultural education arises from a variety of areas, programs, and practices. Multicultural education systems complement educational institutions to respond to the demands, needs, and aspirations of various groups of students (Bank, 2010). Demands for the diverse needs and challenges of increasingly complex societies in big cities, can raise social groups that can grow the seeds of exclusivism in the form of "education" classes in society. As a result, not only one can be identified, but also several educational programs must be offered (Sleeter, 1996). Another interesting thing is the formation of classes of society associated with globalization and economic growth. If globalization can foster tolerance, this means that the wider community is of the view that broad social and economic goals can be better achieved by opening borders, which is a reason for taking a positive view of globalization. Such findings will also increase our knowledge of the mechanisms that work behind the positive relationship between globalization and economic growth because tolerance will later become a mediator (Berggren & Nilsson, 2014). This fact indicates that multiculturalism includes discussions about social class, gender, ethnicity, race, religion, and people with disabilities. Thus it can be analyzed how social class will greatly affect education. Anyon (1989) elaborates, explaining his research conducted at five elementary schools in the United States. The first three schools are in a medium-sized city area in northern New Jersey, and two other schools are in the suburbs of New Jersey. This research was conducted for about nine months (Sept 1978 - June 1979) by collecting Ethnographic studies. The results of the study classify schools into four groups; working-class schools, middle-class schools, professional high schools, and elite executive schools. The consequences of all this have resulted in some differences in the hidden curriculum in each school. This is not in line with the spirit of education regulation in Indonesia. One of the assertions of Law Number 20 Year 2003 concerning the National Education System states that national education holds one principle: "that education is carried out democratically and fairly and is not discriminatory to uphold the values of human rights, religion and culture, and national diversity." (Aly, 2005). At present, the Indonesian people must find the right formula to maintain national integration. The

symbol and spirit of "unity and diversity" are not enough. "Unity and Diversity" must be upheld and implemented to turn Indonesian society into a truly multicultural society (Rachmawati, Pai, and Chen; 2014).

2. Research Method

This study uses a qualitative approach to collect data and analyze strategies and challenges faced by faith-based schools in implementing multicultural education. The characteristics of qualitative research include: the natural environment; researchers as crucial instruments in data collection; inductive data analysis; based on the opinion of the informant; interpretive; theoretical perspective; interpretive and comprehensive (Creswell, 2016). The informants in this study were the principal, the teachers, and students. Data collection techniques are done with in-depth interviews.

3. Result and Discussion

3.1 Multicultural Education in Al-Azhar 3 High School KebayoranBaru, South Jakarta

Based on the data, all Al-Azhar 3 KebayoranBaru High School students are Muslim. As with other high schools based on Islam, it is difficult to get student data from non-Islamic religions who attend school based on Islam although the leadership of foundations and schools has policies that have opened opportunities for students of any religion.

The diversity of Al-Azhar 3 High School students can be traced by looking at the background of their socioeconomic status and ethnic origin. The majority of Al-Azhar 3 KebayoranBaru, high school students, come from family backgrounds from middle to upper socioeconomic status. The majority of students come from well-off families who can support the foundation to be able to develop various policies in the field of education and student welfare. The ethnic backgrounds of the Al-Azhar 3 KebayoranBaru high school students are mostly from the Malays, Javanese, Sundanese, Betawi, Padang, Batak, Bugis, Palembang, Ambon, and Kalimantan ethnic groups. Even a small number of students who come from Arab and Chinese descent who have become Indonesian citizens. The diversity of ethnic origins does not lead to exclusivism of groups between the majority and the majority. All students unite in the learning process inside, outside, or extracurricular activities, considering that in principle Islam does not talk about ethnic differences.

The School Principal is already well-versed in the multicultural education discourse, on several occasions invited by the East Jakarta Education Office Tribe to hold a dialogue on multicultural education. Discussion on interfaith tolerance is also often discussed at the School Principals Group (MKKS) Meeting, both public and private schools. The discourse through these meetings is then implemented by the Principal in each school.

The implementation of multicultural education can be integrated through subjects. Some subjects can be inserted multicultural education materials, such as Religious Education, Al-Qur'an, History, Pancasila and Citizenship

Education, Sociology, Geography, and Indonesian Language.

Regarding the handling of various problems in the learning process, schools prepare clinical learning programs. Cases that occur in the learning process, are generally just problems of students' difficulty in achieving grades by the Minimum Mastery Criteria. Not a single claimarose due to ethnic background.

The implicit application of multicultural education in several subjects is supported by the habituation of school leaders and teachers. This habituation can begin when students enter into new students, and then they are implanted with the vision and mission of the Al-Azhar 3 Islamic High School which applies mutual respect, tolerance, and equality. Later during the ceremony, the Principal guides on various matters that contain elements of education and virtue that are used as school rules.

In the PPKn learning, the application of multicultural education can be implemented on Unity and Unity material. Through the role-playing learning method, students can examine how the process of drafting the proclamation text and the basis of the state (Pancasila), where national figures at the time liberated each other's ethnic identity for the national interest. This study reflects that for the interests of the state, each individual or group from different religions, tribes, and regions can release their own interests for the benefit of the country.

School Principals, Civics Teachers, and students agree that multicultural education is the most dominant model of multicultural education being implemented as the transformation of schools as educational institutions. Although the students' self-learning process is relatively less than at home and in the community, the synergy between the three is still done through instructional communication between the teacher and parents.

In terms of individual self-transformation, the school develops Friday and togetherness charity programs; the school encourages students to give alms even though only 500 rupiahs with such an attitude of mutual respect, tolerance, and equality can be formed.

Extracurricular activities that support the implementation of multicultural education in schools include Scouting and dance, in which local materials are still loaded with a family atmosphere, togetherness, and mutual respect. Extracurricular activities that are of interest and sports include basketball and futsal.

In art extracurricular activities, students are allowed to express their ethnicity; here, every year students are coming from Aceh. They are interested in developing their culture such as the very famous Saman dance. In addition to the Saman dance there are also other extracurricular activities that are more towards music and dance from the Middle East.

As a model, multicultural education does not have to be used as a separate subject matter. Multicultural education is

actually more directed to someone's example in social life. Most multicultural material can be integrated into PPKn, Sociology, History, Geography and Indonesian subjects. But all passed away to the government which has the authority to implement curriculum and educational politics.

The values of honesty, tolerance, responsibility, togetherness in a team, become the central values in multicultural education that can be integrated into learning. Students should not develop an arrogant attitude, those who are good at teaching those who cannot, and those who cannot work together. All students are treated the same. In fact, there is no impression that there are children who are smart and stupid, but those who are diligent and lazy, to motivate students to achieve better learning outcomes.

3.2 Multicultural Education in IT Nururrahman High School, Depok City

SMA IT Nururrahman is located on Jalan Sawangan, Pancoran Mas, Depok City, West Java. Still, with the same conditions as many Islamic schools, in this school all students are Muslim. However, this school has considerable ethnic diversity in its students.

Based on the importance of multicultural education, the Principal, Deputy Principal, and Senior High School IT teacher Nururrahman agreed that multicultural education could be applied in schools. The school is the most potential place for students to gather from various social strata who will later become members of the community. With all these types of differences, multicultural education can instill mutual respect and respect for others without any divisions. The operational multicultural education strategy model can be carried out through individual self-transformation, school transformation as an educational institution, and self-transformation in the community environment. Principals, Deputy Principals, and Teachers agree that the most appropriate instructional strategy model used is through the transformation of schools as educational institutions. The Principal and Deputy Principal added by inserting individual self-transformation and change in the community.

The three models can collaborate systematically so that students can practice contextually in their daily lives, both at school and in the community. School leaders and teachers realize that student life is highly dependent on education in the family, school, and community. School leaders and teachers expect students to be able to position themselves in adapting themselves wherever they are.

The teacher further refers to article 3 of the Law on the National Education System which states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming at improving the potential of students to become human beings who believe in and fear God. The Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic citizens and responsible.

The role of the teacher in instilling the values of multicultural education through integration with other

subjects. Subjects that can implicitly support multicultural education are Citizenship Education and Sociology. Description of the Citizenship and Sociology Education curriculum material mostly contains the diversity of people's lives, both from social, economic, cultural, and religious backgrounds. Aspects of multicultural education that can be explicitly applied to subjects.

Multicultural education can also be developed in extracurricular activities. Various extracurricular activities carried out at Mahatma Gandhi High School include Scouting, Paskibra, OSIS, Theater, Saman Dance, traditional dance, sports, cultural arts performances, and choirs. Extracurricular activities that must be followed by all students are Boy Scouts, while other extracurricular activities are optional. Principals, teachers, and students agree that the extracurricular activities most relevant to multicultural education are scouting, theater and dance.

3.3 Multicultural Education in Dhammasavana West Jakarta High School and Dharma Budhi Bhakti High School North Jakarta

The majority of Dhammasavana High School students in the Tambora area or Dharma Budhi Bhakti High School in the Sunter region are ethnic Chinese. Other ethnic groups include Javanese, Balinese, Betawi, Sundanese, Minang, and Lombok. The majority religion is Buddhism, followed by Protestant Christianity, Hinduism, and Islam.

The social dynamics of the people of West Jakarta and North Jakarta as areas in the Capital City of Jakarta significantly affect people's lives, including the world of education. In the view of the PKN and Religion Dhammasavana High School teachers, the essence of multicultural education is how students have specific social skills, namely by applying multicultural education.

The interesting side of both Dhammasavana High School and Jakarta Dharma Budhi Bhakti High School is the fact that although the school is under the auspices of a Buddhist foundation, the majority of students' Buddhist backgrounds are Buddhist and the majority are of ethnic Chinese. The religion with the least followers is Hinduism, and the Minang minority. This indicates that the issue of diversity becomes an entity that cannot be intentionally conditioned by individuals or groups of society. The difference is a natural symptom of a people's life that has universal values.

SMA Dhammasavana implements three multicultural education strategy models that include individual self-transformation, school transformation as an educational institution, and self-transformation in the community environment. Whereas Dharma Budhi Bhakti High School only applies two multicultural education strategy models, namely individual self-transformation, school transformation, as an educational institution. Either by using two models or three models remain collaborative in anticipating the development of science and technology related to education. In daily life in the school environment, students are usually reminded of each other in worshipping one another. There is no marginalization of one religion, race, and ethnicity.

The process of habituation for mutual respect can be formed considering the values of multicultural education are integrated into several relevant subjects. In the view of teachers at Dhammasavana High School, topics that are highly relevant to multicultural education are Pancasila and Citizenship Education, Sociology, Religious Education, and Indonesian History. PKN and Religion teachers who became informants even found material specifically containing the substance of multicultural education namely the Chapter on National Heroes and Meta Material. Meanwhile, according to teachers at Dharma Budhi Bhakti High School, subjects that are very relevant to multicultural education other than Religion and Citizenship Education are Guidance Counseling (BK) subjects, because directly the material provided is highly concentrated and able to show multicultural attitudes. Sociology teacher at Dharma Budhi Bhakti High School explained the content related to multicultural education is the theme of multicultural society.

PKN Teachers, Sociology, and Religion both Dhammasavana High School and Dharma Budhi Bhakti High School, on many occasions discuss the material of the Multicultural Society, including assigning students to analyze their background and cultural characteristics in the form of group presentations. This structured assignment aims to instill students' awareness to respect each other's differences by continuing to develop an attitude of tolerance. The mandatory extracurricular activities carried out at Dhammasavana High School, and Dharma Budhi Bhakti High School is Scouts. This activity is very laden with the essence of multicultural education, which is of particular concern to the school. While in Dhammasavana High School, according to 5 student informants from adherents of different religions, all of them suggested that activities that were very meaningful to develop tolerance were social service, live in, and open house. Then in Dharma Budhi Bhakti High School many three students who became informants explained that a very close activity to hone the attitude of tolerance was to take part in a competition between OSN / O2SN schools. While at Dhammasavana High School, annual events that can increase solidarity and solidarity are class meetings and the Dhammasavana Cup.

3.4 Multicultural Education at Marie Joseph Jakarta Catholic High School and Saint Peter Jakarta Catholic High School

Catholic High School Marie Joseph and Saint Peter Jakarta are Catholic education institutions that strive to provide quality education in national and international curricula. Marie Joseph Catholic High School, the majority of students, are ethnic Chinese, reaching almost 85 percent of the total 197 students enrolled. Other ethnicities registered at Marie Joseph High School and Saint Peter Jakarta High School include Javanese, Batak, Ambon, Manado, Betawi, and Sundanese. The majority of Marie Joseph Jakarta High School students are mostly Christian, then followed by Catholicism, Buddhism, Islam, and Confucianism. There are no students from Hinduism. Whereas in Saint Peter's High School, the majority were Catholics, then followed by Christians, Hindus, and Buddhists.

Headmaster Marie Joseph Christian High School and Saint Peter Jakarta High School are well aware that the relatively

small number of students compared to other schools in Jakarta causes the dynamics of interfaith and ethnic diversity to life, unlike other schools. However, the foundation's leaders and school leaders believe that diversity in ethnic and religious backgrounds becomes a living entity in schools and requires an appropriate multicultural education model in its implementation.

The process of multicultural education at Marie Joseph Catholic High School and Saint Peter Jakarta Catholic High School goes hand in hand with the natural process of interaction between various ethnic and religious teachers and students. There are no specific policies but only integrated into the learning process. High school students with Javanese, Chinese, Batak, Sundanese, Manado, and Betawi cultural backgrounds, the majority of students coming from Javanese and Chinese ethnic groups, are predominantly Christian / Protestant. There is no school policy dichotomy for majority or minority groups. The school leadership has implemented a unique strategy.

The multicultural education strategy model adopted at Marie Joseph Catholic High School and Saint Peter Jakarta Catholic High School seems to be implemented differently between Principals, teachers, and students. The Principal develops self-transformation individually; the teacher optimizes the transformation of the school as an educational institution. The exciting thing is what is felt by students.

The difference in answers between the Principal, teacher, and student when analyzed in more depth is a reflection that different understandings can give birth to different perceptions in interpreting it. Two basic assumptions can be made of this fact. First, the school provides full freedom for teachers and students in understanding and implementing multicultural education. Second, the school does not have a set of systematic and specific policies related to multicultural education.

The only potential that can be optimized for the application of multicultural education in schools is the integration of multicultural values in subjects. The substance of multicultural education material is implicit in some issues given in high school. The Principal believes that issues that can be embedded in multicultural education values are PPKn and Religion, as well as according to the teacher, coupled with Sociology and History subjects.

Specifically, the teacher who became the informant was the PPKn teacher and the Religion teacher, so the analysis resulting from the answers did not really show that there were differences in perceptions that were very substantive. However, the understanding of multicultural education is very dependent on the informant's initial knowledge about the diversity of life of different ethnic, cultural and religious groups in society.

Extracurricular activities developed at Marie Joseph Jakarta Catholic High School are required to be Scouts, as well as several activities that are made as an option. Substantively, the Principal views that all extracurricular activities contain elements of multicultural education, depending on how students can take their meaning. But students are more

referring to contextual things. From what students experience when participating in extracurricular activities, social service activities that strongly support the application of multicultural education.

3.5 Multicultural Education in PenaburHarapan Indah Christian High School

PenaburHarapan Indah Christian High School is a Christian-based school that also opens opportunities for students of any religion to attend school. Based on the data, this school has students from diverse religious and ethnic backgrounds. Students in this school are, of course majority Christian and Catholic, after that followed by Islam, Hinduism, and Buddhism as minority religions. The students come from ethnic Chinese, Batak, Manado, Javanese, Sundanese, Ambonese, and Betawi.

Referring to the objectives of the school, the PenaburHarapan Indah Senior High School seeks to organize an integrated and quality education. As the application of discipline, the school always ensures that students' rights are fulfilled to carry out worship by their respective religions. In applying the multicultural education strategy model according to school principals, Religious Teachers and PKN Teachers from PenaburHarapan Indah Christian High School they used the school strategy as an educational institution. Consistent answers from all three indicate that these schools have a central role as educational institutions in applying multicultural values.

Multicultural values applied, such as tolerance, mutual respect, and equality are implemented in the form of activities in the school environment, for example, not discriminating between friends based on only one ethnicity or religion. The application of multicultural education is implicit in several subjects such as PKN and Religion, supported by the habituation of school leaders and teachers. This habituation can begin when students enter into new students. Then they are implanted with the vision and mission of PenaburHarapan Indah Christian High School, which applies mutual respect, tolerance, and equality. Later during the ceremony, the Principal guides on various matters that contain elements of education and virtue that are used as school rules.

In PKN learning, the application of multicultural education can be implemented on Unity and Unity material. Through the role-playing learning method, students can examine how the process of drafting the proclamation text and the basis of the state (Pancasila), where national figures at the time liberated each other's ethnic identity for the national interest.

Reflection from this study is that for the interests of the state, each individual knows groups from different religions, ethnicities, and regions can release their own interests for the benefit of the country. In other subjects, multicultural education is also applied mainly to the love of fellow human beings.

Multicultural education can also be developed in extracurricular activities. Extracurricular activities that must be followed by all students are Boy Scouts, while other

extracurricular activities are optional. According to the PKN and Religion, teachers agree that the extracurricular activities most relevant to multicultural education are the Deepening of religion and State Defending. According to students this can foster a tolerant attitude, more respect for differences in the environment of students because it is not a barrier but rather a reason for progress and unity.

3.6 Multicultural Education in Universal Kemayoran High School

Universal High School in the Kemayoran region, central Jakarta, is a school with a reasonably high level of diversity. This can be seen from the ethnic background and religion adopted by each student. Based on data on the number of students who are in this school the majority of students come from Chinese and Overseas (Indian) ethnic groups, while others are from Javanese, Sundanese, and Batak ethnic groups.

For some school stakeholders such as the Principal, Teachers, and Students at Universal Kemayoran High School, multicultural education is essential and indeed can be run in the school environment. The school is the most latent place for gathering students from various social strata that will later become members of the community. With all these differences, multicultural education can instill mutual respect, mutual cooperation and respect for others without seeing any differences in religion or ethnicity.

One thing that is very interesting from Universal Kemayoran schools is that they have levels of education ranging from elementary school (elementary) to high school (high school), although the majority of teachers are Buddhist and ethnic Chinese, but students come from various religions and tribes. The religion with the least followers is Islam, only about 1 or 2 people per class, while the minority ethnic group is Javanese.

The operational multicultural education strategy model can be carried out through individual self-transformation, school transformation as an educational institution, and self-transformation in the community environment. Principals and Teachers agree that the most appropriate and significant model of education strategy is to use self-transformation in the community. According to them also need to insert individual self-transformation and school transformation as an educational institution.

The multicultural education process carried out by the school is manifested in the form of integration of subjects and activities of students, in terms of transformation individually carrying out an attitude of tolerance, mutual respect, and equality implemented into student activities.

Because the majority are from Indian and Chinese tribes, every religious and social activity for all students must take part in these activities. For example, in Chinese New Year celebrations, stamp goes meh or holiday. Students outside the Chinese and Indian tribes must continue to participate in these big celebrations. Meanwhile, according to history teachers in terms of individual self-transformation, multicultural education strategies can be applied through 3 subjects.

If understood more deeply, there are two different answers between the principal and the teacher in applying the multicultural education strategy model, so it can be analyzed that the principal provides a space for all activities in implementing multicultural education, which is carried out both by the teacher and students. But for a teacher the strategy in implementing multicultural education is more focused on the development of individual students, especially tolerance and mutual respect.

According to Religion, teachers in Universal High School subjects that are very relevant to multicultural education are PKN, IPS, and Religion. All three lessons can be integrated into a single unit in understanding multiculturalism.

The material in the history course on tolerance and equality that is very appropriate is about the national movement, because in it there are values of a young man who prioritizes the interests of the state rather than personal interests. The teacher of religion always stresses that in every subject matter, such as the discussion of the Qur'an Surah Al-Hujurat verse 13 must still maintain the values of tolerance. Besides other materials such as Tasamuh, Ta'awun implicitly also teaches multicultural education.

Multicultural education can also be developed in extracurricular activities. Various extracurricular activities carried out at Universal Kemayoran High School include Scouting, Paskibra, OSIS, dances, sports, and choir. Extracurricular activities that must be followed by all students are Boy Scouts, while other extracurricular activities are optional. Principals, teachers, and students agree that the extracurricular activities most relevant to multicultural education are Martial Arts, Dance, Drama. Extracurricular activities carried out provide values of courage for students to be able to mingle with other friends who have different tribes and religions without having to dichotomize both religions and various tribes.

4. Conclusion

The implementation of multicultural education in schools at various levels is one crucial step. Schools are institutions that have broad influence in society, because the members of these institutions consist of the Principal, subject teachers, and students. The successful application of multicultural education in schools is believed to be able to change people's perceptions broadly about the importance of shared values in different community life. Based on the results of research, multicultural education is practically implemented. The eight schools have different multicultural education strategy models according to various considerations from the leadership of foundations and schools. The multicultural education model through school institutions seems to remain the model used by schools so far. This model emphasizes the exemplary role of school leaders, teachers, and school staff in creating an atmosphere of mutual respect among students from diverse ethnic, religious, social and cultural backgrounds. This model is also supported by implementation in the learning process that integrates multicultural education material in relevant subjects. Extracurricular activities attended by students become complementary supporters of the implementation of the transformation model through school institutions. The eight

schools, although based on religion, are still open to students from other religious groups. School leaders are well aware of the importance of mutual respect for the diversity of students who live in the national capital of the country whose inhabitants come from various regions in Indonesia. Principals, teachers, and students agree that multicultural education can be applied to schools that imply any religious symbol. All informants are of the view that multicultural education is indeed essential to create togetherness among all school leaders, teachers, staff, and students in the school environment, but it does not need to be a separate subject. Multicultural education can be integrated through Pancasila and Citizenship, Sociology, Religious Education, and Cultural Arts subjects.

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