

The Application of Multicultural Education in Realizing Religious Tolerance in Yunior High School 1 Ponorogo

Wahyu Widodo, Nur Kolis
IAIN Ponorogo, Indonesia

Abstract:

Indonesia is a multicultural country with a diversity of cultures, ethnicities, languages and religions. These differences can cause conflict if not managed properly, as was the case with the inter-religious confrontations that occurred at the beginning of the reformation period. Ambon, North Maluku, Poso and Central Kalimantan are areas that have experienced such inter-religious confrontations. This can happen because of the lack of tolerance between religions. So it is easy to blame or feel self-righteous. Thus, it is necessary to implement a program that accommodates tolerance between religious communities. The purpose of this study is to analyze the implementation of multicultural education in realizing religious tolerance at SMPN 1 Ponorogo. The research used a qualitative research method with a phenomenological approach. Data collection was obtained through interviews, observation and documentation. The number of informants is 6 people, the research interval is the 2022 school year. Data analysis was carried out through data reduction, data presentation and conclusion drawing. The method of data presentation is done by content analysis. The results showed that the implementation of multicultural education at SMPN 1 Ponorogo succeeded in realizing religious tolerance in four domains: (1) objectivity of student registration assessment (2) PAI learning, (3) Qur'an learning (4) the right to worship.

Keywords: Multicultural Education, Religious Tolerance, SMPN 1 Ponorogo.

Introduction

Indonesia is a country with diverse cultures, languages, tribes, ethnicities, and religions (Masri 2020). This difference, if not managed properly, can lead to conflict. One of the things that can make a conflict is the lack of tolerance. Even in some cases intolerance often occurs in educational institutions (Zebua et al. 2021). Such as the case at SMK Negeri 2 Padang regarding the school's policy of requiring non-Muslim students to wear the jilbab (Wibowo 2021). Cases of hate speech against friends through social media, pitting each other against each other, even more sadly in the city of Bandung there are around 600 students from elementary and junior high schools who are exposed to radicalism (Anshari 2020). The above phenomena are a small part of cases of intolerance in Indonesia. So one of the right and good steps that educational institutions should take is to instil

multicultural education, namely the doctrine of students in understanding differences.

Schools have an important role in building multicultural education (Rinaldi Datunsolang, Ritmon Amala 2022). Starting from early childhood education, kindergarten, elementary school, junior high school, and high school to college. This is because multicultural education is an education that provides an understanding of all students without distinguishing communities such as gender, culture, race, ethnicity, social strata, and religion (Watoni 2019). Before discussing further multicultural education. We try to understand what multicultural is, multicultural according to language is cultural diversity. Meanwhile, the term recognizes differences in ethnicity, culture, race, religion, and social strata in an area (Gay 1994). In other words, multicultural is a concept where a person or community can recognize diversity, differences, and plurality of cultures, races, and languages (Halimatussa'diyah 2020).

From the explanation above, we can understand that multicultural education is a conscious effort to develop the personalities of various kinds of social status, race, ethnicity, and religion to create a smart personality in addressing issues of cultural diversity (Isnami Moeis 2014). In other words, multicultural education is an educational effort that is applied to all subjects by using cultural differences that exist in students such as differences in ethnicity, religion, language, race, ability, and age, to create effective and enjoyable learning and train and build their character to be democratic, humanist and pluralist in their environment (Nurasmawi 2021). So that the purpose of multicultural education is that students are expected not only to be able to understand and master the subject matter studied, but have a strong character to always be democratic pluralist, and humanist (Yaqin 2016).

Education that pays attention to the background of students is certainly the forerunner of the emergence of multicultural education. One of the benefits of multicultural education is that students can have a tolerant attitude that can address a difference and build harmony together (Arif 2012). Tolerance is respecting, allowing, or permitting a difference to others (Bimrew Sendekie Belay 2022). Meanwhile, religious tolerance is a person's roomy attitude to respect and allow religious adherents to carry out worship according to their respective beliefs without disturbing each other or imposing either on other people or even family. Because every human being has the full right to choose, and embrace religion according to their respective beliefs (Ansari 2019).

Schools have an important role in building multicultural education, especially in creating religious tolerance. For educational institutions in the demographics of a multicultural society, it is very necessary to teach peace and avoid conflict. One of the formal education institutions that instil tolerance between religious communities is SMPN 1 Ponorogo. The efforts made by SMPN 1 Ponorogo in instilling multicultural education are none other than building a harmonious environment, especially in the realm of religious tolerance. So that students are not only able to respond to differences in other religions, but respect and respect each other. Both Muslim students to non-Muslim students, and non-Muslim students to Muslim students. SMPN 1 Ponorogo is a state-based favourite school that is

attracted Muslim students and non-Muslim (Christian) students. Although they come from different backgrounds, both in terms of region, culture, and religion, the residents of SMPN 1 Ponorogo look harmonious and harmonious and look comfortable and conducive to a school environment.

Research on multicultural education and religious tolerance was conducted by Wasisto Raharjo Jati at Sang Timur Catholic High School in Yogyakarta. The results showed that the "common house" became one of the places built to create a close family without seeing any differences in culture, race, or religion. Students are considered close family members in associating with other academicians. Within this scope, all cultural differences are melted to form a culture that applies to all citizens (Jati 2019).

Research on multicultural education in creating tolerance between religious communities has been conducted by Rubiyatul Adawiyah at SMP Immanuel Batu. In the study, the cultivation of multicultural education was carried out during the learning process in the classroom and outside the classroom which was applied through school activities. Then in the form of religious tolerance, students are given the freedom in starting their respective religious beliefs (Adawiyah, Mansur, and Handayani 2019).

This research is different from previous research where previous research focused its research on Catholic and Christian schools, while this research is in a public school where the majority of students are Muslim. Then this research focuses on the application of multicultural education in shaping religious tolerance, because at SMPN 1 Ponorogo even though the majority of students are Muslim, there are also non-Muslims. So this research aims to analyze, to what extent SMPN 1 Ponorogo applies multicultural education in the form of tolerance between religious communities.

Result and Discussion

Result

The results of research findings are as follows:

Table 1

Subject	Object	Realm
1. Multi-culture Education	1. Religious Tolerance	1. Objectivity of student admissions 2. Islamic Religious Education Learning 3. Qur’anic Study 4. Right to Worship

Table 2

Realm	Application
1. Objectivity of student admissions 2. Islamic Religious Education Learning 3. Qur'anic Study 4. Right to Worship	1. Equality of assessment of muslim and non-Muslim students during registration. 2. Non-Muslim students get a portion of their respective religious studies by pastors and the like, instead of PAI lessons 3. Non-Muslim students are directed to read books in school libraries, as a tolerance for not following the learning of the Qur'an. 4. Non-Muslim students are required to practice worship according to their beliefs, instead of the obligation to pray Friday prayers in schools for Muslim students.

Discussion

Application of Multicultural Education in Religious Tolerance at SMPN 1 Ponorogo.

The results of the interview with B show the application of multicultural education in tolerance between religious communities at SMPN 1 Ponorogo. Several applications are implemented. First, the school recognizes the existence of non-Muslim religiosity by accepting the registration of both Muslim and non-Muslim students, as well as transforming the objectivity of assessing Muslim and non-Muslim students during the registration period. All students are both Muslim and non-Muslim. This has consequences for the stability of non-Muslim students at SMPN 1 Ponorogo, where the percentage of non-Muslims currently has a percentage of 5% or an increase of 100% compared to five years ago.

According to Khoirul Anwar, several values of multicultural education emerge in the school environment which are opportunities to be implemented as much as possible by institutional stakeholders to strengthen multicultural education in Indonesia through school education. One of the multicultural education values that can be applied in schools is the value of *tasamuh* or tolerance (Anwar 2021). Tolerance is appreciating or respecting differences in religion, culture, language, and others. So when talking about religious tolerance is to respect a difference or other religious beliefs gracefully (Rizal and Kharis 2022). Likewise, the state guarantees freedom of religion, one of which is stated in the 1945 Constitution and article 28E, paragraph (1) everyone is free to embrace religion and worship according to their religion, paragraph (2) everyone has the right to the freedom to believe in beliefs, express thoughts and attitudes by their conscience (Devi 2020). All of the above information shows that the implementation of multicultural education at SMPN 1 Ponorogo through the policy of assessing Muslim and non-Muslim students during the registration period has succeeded in realizing religious tolerance.

Implementation of Multicultural Education in Religious Tolerance in PAI Subjects.

Then secondly, the results of the interview with A show that the application of multicultural education in interfaith tolerance at SMPN 1 Ponorogo is applied through PAI subject learning where for those who are Christians (non-Muslims) there are two options that they can choose from. First, they are allowed to stay in class and follow PAI lessons if they wish. Because they should not disturb their friends who are learning. Second, they are also given the freedom if they want to leave the class. On the condition that they are not allowed to go home and are directed to stay in the school environment (library). In fact, according to the PAI teacher (A) during the learning process, Christian students are more comfortable in class than going to the library because they are curious about Islam.

Learning Islamic religious education is one of the most urgent subjects, which in its learning teaches students to have an attitude of tolerance (Aryanti Dwiyani 2021). PAI teachers are believed to be one of the teachers who have a great influence in instilling an attitude of tolerance because PAI teachers convey more material about religion (Rahman 2019). So that this opportunity needs to be utilized as well as possible by PAI teachers to instil an attitude of tolerance in students, because students do not understand enough about tolerance, but must be able to apply it in everyday life (Saputro 2020). The role of PAI teachers in instilling religious tolerance creates harmony between students of different religions (Djollong and Akbar 2019). So that the impact of instilling tolerance in PAI subjects is that Muslim students can work together without distinguishing other religions (Mustaqim 2019). All of the above information shows that the application of multicultural education at SMPN 1 Ponorogo through PAI subject learning has succeeded in realizing tolerance between religious communities.

Application of Multicultural Education in Religious Tolerance through the Right to Worship

The application of multicultural education in realizing religious tolerance at SMPN 1 Ponorogo is shown by giving all students the right to worship according to their respective religious beliefs. Of course, Muslim students practice Islam such as praying in congregation, reciting the Qur'an, religious learning and others. Likewise, non-Muslim students develop according to their respective religious beliefs which are applied through their religious learning activities, both Christian, Catholic, and Protestant. Non-Muslim learning is done once a week on Friday and the rest is for additional spiritual learning or worship study at church.

Tolerance between religious communities is respecting, and appreciating the religious beliefs of others. In other words, tolerance between religious communities is for each religious community to allow other religious communities to carry out their religious worship and teachings (Muharam 2020). Every individual has the freedom to embrace religion and worship by their respective religious beliefs (Fitriani 2020). If an educational institution there are students of different religions, then the educational institution must provide the same facilities, so that each student feels comfortable and safe in religion (U. Abdullah Mumin 2018). Likewise,

in Indonesian law, which is stated in the first principle of Pancasila (Article 28E paragraph (1) and article 29) which regulates freedom of religion and worship, which is then regulated in various laws and regulations, including Law Number 39 of 1999 concerning Human Rights and Law Number 1/PNPS/1965 concerning Prevention of Abuse and Blasphemy (Fatmawati 2011). All of the above information shows that the application of multicultural education at SMPN 1 Ponorogo through policies in worship has succeeded in realizing religious tolerance.

Conclusion

The application of multicultural education in realizing religious tolerance at SMPN 1 Ponorogo has four applications: first, the objectivity of student admission, namely the school recognizes the existence of non-Muslim religiosity by equalizing the assessment of Muslim and non-Muslim students during the registration period. Second, the application of multicultural education in realizing religious tolerance at SMPN 1 Ponorogo is applied through learning PAI subjects. Third, the application of multicultural education in realizing tolerance between religious communities at SMPN 1 Ponorogo is applied through learning the Qur'an. Fourth, The application of multicultural education in realizing tolerance between religious communities at SMPN 1 Ponorogo is applied through the right to worship.

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