



# Implementation of Multicultural Education Values in Senior High School

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## Article Information

## Abstract

### Keywords:

Implementation,  
Values,  
Multicultural  
Education,  
Barriers.

This research aims to describe and analyze the implementation of multicultural education values at Kharisma Bangsa Global Education High School in South Tangerang City and know the obstacles and challenges of implementing multicultural bathing there. This research uses a qualitative approach with this type of case study research. Data sources are obtained from primary data sources (Principals, PAI Teachers, Academic Staff, and Kharisma Bangsa Learners) and secondary data sources from several books and others that support primary data. Data collection techniques are used through observation, interviews, and documentation. Then from some of the data that has been obtained the author performs data analysis techniques. The results of this study show that 1). The implementation of multicultural education values at Kharisma Bangsa Global Education High School in South Tangerang City is the value of democracy, humanism, and tolerance, and the learning of multicultural Agama Islam (PAI) Education. These values are implemented through a whole school approach, dan 2). Obstacles and challenges in the implementation of multicultural educational values at Kharisma Bangsa High School are the adaptation of early learners into school, digital multicultural literacy, and awareness of understanding of multicultural education.

### Kata kunci:

Implementasi,  
Nilai-Nilai,  
Pendidikan Multikultural,  
Hambatan.

### Abstrak

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis mengenai implementasi nilai-nilai pendidikan multikultural di SMA Kharisma Bangsa Global Education Kota Tangerang Selatan dan mengetahui hambatan serta tantangan implementasi pendidikan multikultural di sana. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Sumber data diperoleh dari sumber data primer (Kepala Sekolah, Guru PAI, Staff Akademik dan Peserta Didik Kharisma Bangsa) dan sumber data sekunder yaitu dari beberapa buku-buku dan lainnya yang mendukung data primer. Teknik pengumpulan data yang digunakan melalui observasi, wawancara dan dokumentasi. Kemudian dari beberapa data yang telah didapatkan penulis melakukan teknik analisis data. Hasil penelitian ini menunjukkan bahwa 1). implementasi nilai-nilai pendidikan multikultural di SMA Kharisma Bangsa Global Education Kota Tangerang Selatan adalah nilai demokrasi, humanisme dan toleransi serta pembelajaran Pendidikan Agama Islam (PAI) yang multikultural. Nilai-nilai tersebut diimplementasikan melalui pendekatan *whole school approach*, dan 2). hambatan serta tantangan dalam implementasi nilai-nilai pendidikan multikultural di SMA Kharisma Bangsa adalah adaptasi peserta didik awal masuk sekolah, digital literasi multikultural, dan kesadaran pemahaman tentang

## INTRODUCTION

Indonesia is a country that has a plural society, consisting of various tribes, races, cultures, customs, groups, and religions, as well as social equality. Indonesia alone has about 260 million inhabitants spread across 17,000 islands. The various islands make Indonesia rich in diversity. The diversity owned by Indonesia will give birth to a different culture so that this nation belongs to one of the multicultural country categories (Jayadi, Abduh, & Basri, 2022).

The variety of different cultures makes the wealth of the Indonesian nation that is very high in value. This wealth is very less enjoyed because in compound societies there are often problems that are not harmonious in society (Marzuki, Miftahuddin, & Murdiono, 2020; Skerrett, 2015). Various problems in the community related to differences, such as differences between groups, violence between groups, clashes between students, and *bullying* of school children with their friends, show how vulnerable the sense of togetherness in diversity has been built by the founders of the nation (Banks, 1993; Banks & Banks, 2019). These problems can lead to discrimination among others. This problem cannot be allowed to occur continuously, which is among school children who still need mental and character strengthening (Baguna, 2020).

Education becomes a very important tool in the development of a nation, future generations will depend on quality and quality education. Education should be held democratically and uphold human rights, culture, and religious values (Anwar, 2021; Voevoda, 2020). As stated in law No. 20 of 2003 on the National Education System Article 4 paragraph (1) mentioned "*Education is organized democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and a plurality of the nation*".

Multicultural education needs to be viewed as a strategic breakthrough where multicultural education is a concept, the idea of philosophy as a belief (*self of belief*), and an explanation of the recognition and assessment of the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, educational opportunities from individuals, groups and in a country (Banks, 1985; Banks & Banks, 2019).

Multicultural education is also considered a comprehensive and fundamental educational process for all learners. This type of education opposes racism and all forms of discrimination in schools and communities by accepting and affirming plurality (ethnicity, race, religion, language, economy, gender, and so on reflected among learners, communities, and educators) (Aprilianto & Arif, 2019; Ma`arif & Arifin, 2022). This type of multicultural education should be inherent in the curriculum and teaching strategies, including in every interaction carried out by educators, learners, and families and the overall teaching-learning atmosphere (Liu, Colak, & Agirdag, 2020).

According to HAR (Tilaar, 2003), multicultural education is an education based on multicultural, attitudes and *mindset* (thinking) learners to be more open in understanding and appreciating diversity. Multicultural education can instill and change the thinking of learners to truly appreciate ethnic, religious, racial, and inter-racial diversity (Latif & Hafid, 2021; Maulidyah & Fauzi, 2021). While Ainul Yaqin (Arifin & Kartiko, 2022) recommends multicultural education as an educational strategy that is applied at all levels of subjects

through how to use cultural differences that exist in learners (ethnicity, religion, language, gender, social class, race, ability, age) so that the learning process becomes effective and builds character that is able to be democratic, humanist, pluralist in their environment.

Karisma Bangsa Global School is a school that contributes to the field of education, which has a global orientation, a school that is multicultural and values student achievement both academically, sports, arts and culture. Karisma Bangsa School organizes elementary, junior and high school level schools using two curricula, namely *Cambridge Assessment International Education* (Cambridge International) and national curriculum (Curriculum 2013). Karisma Bangsa School has pillars that are firmly held, namely diversity (diversity), superior, responsible and respect (respect) for the school environment and outside. Karisma Bangsa has a mission to provide quality and global education by providing full support to students in developing and awakening all the potential they have in contributing to the world both nationally and internationally. Karisma Bangsa students consist of students who are multireligious, diverse and very heterogeneous. There are various ethnicities, tribes, religions & cultures. In terms of the beliefs of students who are Muslim as much as 95%, the rest are Christian and Budha. There are students from Sabang to Maroeke, such as students from Papua, Kalimantan, Riau and Jawa island.

From the above exposure, the purpose of this article research is to explain and analyze how the implementation of multicultural education values in Karisma Bangsa Global Education High School in South Tangerang City and what are the challenges and obstacles to the implementation of multicultural educational values there.

## RESEARCH METHOD

This research uses a qualitative approach that is descriptive. Qualitative research is one that aims to find the principles and explanations that lead to inference. The type of research used in this study is case study research. According to Muri (Yusuf, 2014) explained that case study research is a type of qualitative research that refers to a single object, such as an individual interaction, program, a group, an institution, organization or even institution. The goal is to get a detailed exposure information and a deep understanding of the whole event. A case study can generate data from generalizations to theories. Case studies also use various techniques such as observations or surveys, interviews, and archives to collect data (Yin, 2003).

## RESULTS AND DISCUSSION

### Values of Multicultural Education in Karisma Bangsa Global Education High School In South Tangerang City

Implementation of multicultural education values in Karisma Bangsa Global Education High School environment in South Tangerang City based on some information obtained by the author, namely;

#### Democratic Values

The value of democracy or justice is an overarching term in all forms, whether cultural, political or social. Democracy in education is an act of appreciating the diversity of the potential of different individuals in togetherness. As Dewey in (Bulle, 2021) said, democracy is defined as a way to live together by members of society in a process to obtain a

safe life. The atmosphere of democracy in schools according to him can be realized by mutual acceptance, willingness to live together in differences, respect the ideas of others, fair not discriminatory, and responsible.

One form of democratic values in Kharisma Bangsa High School is to provide freedom of opinion and convey ideas in choosing and being elected. This is implied in the framework of student council activities, this student council activity aims to provide opportunities for learners to develop and express themselves in organizing together. This activity is also expected to establish good and harmonious relationships between each other, especially between the upper class with the lower class and in the school environment.

In this student council activity can also teach learners about leadership and a sense of responsibility. Learners will accept their new duties as leaders in an organization, learning to be fair, kind and responsible leaders. This will make the experience for learners in the future. The election of the Chairman, Vice Chairman and members of the Student Council was held in a democratic and open manner. All activities held by the Student Council in Kharisma Bangsa are supported by the school in depth and dismay, the learners are given leadership and responsibility training or commonly called *Leadership Camp OSIS*.

The training is guided by educators from Kharisma Bangsa school or bring in some speakers from outside. This activity is carried out 3 times in one semester. Based on observation virtually through zoom held *student camp* activities, this activity consists of several sessions, such as *reading time* sessions, seminars or webinars, consultation of learners' plans, then at the end of the session in this activity will be held *daily quiz* (evaluation of *reading time*).

### **Humanism**

Humanism is also practiced as a way of looking that treats man solely because of his humanity, not for any other reason beyond that, such as race, caste wealth and religion (Muhammad, 2020). Humanism is a very valuable concept of humanity because it is entirely in favor of humans, upholding human dignity and dignity and facilitating the fulfillment of human needs to maintain and perfect its existence as the noblest being (Ok, Al-Farabi, & Firmansyah, 2022).

Human rights in multicultural education is a process of developing all human potential (learners). By understanding or seeing that each learner has their own potential, this indicates that learning and learning need to be adjusted to their needs. The application of humanism values in Kharisma Bangsa High School is through diverse extracurricular activities. This extracurricular activity is a very popular and interesting activity for Kharisma Bangsa learners. This extracurricular Activities the learners are given freedom in following it, in accordance with the talent and interest to be developed. Through this activity also many achievements achieved or achieved by learners.

Based on an interview with the principal of Imam Husnan Nugraha;

*"... As I have revealed that the vision of Kharisma Bangsa fully supports the students in developing all the potential they have, this means that the school provides several activities that are to accommodate the potential of learners."* Then the results of an interview with high school students Kharisma Bangsa Devina Natharina, according to him:

*"...there are a lot of activities in school such as events made by the student council, then there is Toska (for those who are interested in the Olympics), there is also basketball kb*

*eagles, so we can choose according to what we are interested in.* Zhafirah Kamilah also mentioned the same thing that he is very fond and interested in basketball (Interview).

Kharisma Bangsa School strives as much as possible to accommodate and provide activities in order to develop the potential of learners, among several extracurricular activities in Kharisma Bangsa namely *Club Sport* (Sports): in this activity consists of Basketball, soccer, pencak silat, badminton, fitness, volleyball. Then *Club Art* (art): Photography, saman dance, cooking, Cultural Club Theater, painting and music, singing, storytelling (*story telling*). Technology: Computer, robotic logo-lego mind Stormms gammer, *Communication* (communication): English, Arabic, Turkish, Japanese, Film, Journalist and Traveling, *Sciene* (science): Olympic Science and Sciense olympic project and Tahfidz Al-Qur'an.

Humanism in multicultural education is also able to build empathy and sympathy for learners to the suffering of others or their surroundings. In fostering empathy and sympathy (Admin, 2021). Kharisma Bangsa school has a charity program or *charity program*. This program is a channel of sympathy, humanity that can be in the form of expressions, poems and donations to be given to the needy. All forms of this program involve the participation activities of Kharisma Bangsa learners.

### **Tolerance**

Tolerance is defined as the existence of the existence of the existence and greatness of the soul in responding to differences. Students in a school tend to carry or at least be influenced by the family environment in various forms of habits and community environment with their cultural background and also influenced by the religious values they embrace (Nawawi, Sulastri, Edi, & Setiawan, 2022; Nawawi et al., 2022).

This value of tolerance is very important to be developed and introduced to learners, so that they can respect and respect and accept the differences of others. Respecting differences does not mean eliminating self-identity, because accepting the real difference is giving opportunities and opportunities to others to do something according to their characteristics (Sa'diyah, 2015). The application of tolerance values in Kharisma Bangsa High School through classroom learning and activities outside the classroom. One form of tolerance values in activities outside the classroom is:

#### **The celebration of religious holidays.**

The celebration of religious holidays is a special time that is awaited for each of its followers. The celebration activity also involves learners as committees. Because in Kharisma Bangsa High School students are diverse backgrounds both racial, cultural, and religious.

As in the celebration of the Prophet Muhammad Maulid, Isra Mi'raj, Eid al-Adha and others are held openly and tolerantly for those who want to follow it. Commemorative activities of The Prophet Muhammad (peace be upon him) commemorated in various competitions aimed at getting to know and love the figure of the Prophet Muhammad Saw. Including the Competition of Love Letters for the Prophet, LCC (Intelligent Race Meticulous) about Sirah Nabawiah, calligraphy competition, Nasyid as well as the closing event of the competition and the distribution of prizes. If we look at the many differences of

opinion in the view of scholars, especially among Muslims about the celebration of the Prophet's maulid, but in Kharisma the Nation tries to accept some of these views by giving freedom of expression in the celebration of the prophet's maulid, for those who celebrate are allowed to make activities or celebrations in school. It turns out that the celebration of the prophet's maulid goes well every year and there is also participation from non-Muslims in enlivening the activity. The author has also participated in prophet's maulid celebration activities held online (virtual) due to the condition of the covid-19 pandemic (*Research Observation follows the prophet's maulid activities virtually on October 24, 2020*).

At the prophet's maulid celebration held online, from the competition all read the history of the prophet Muhammad (peace be upon him) and finally the special webinar event of the Prophet's maulid themed "Love on the Light of the Eternal & The Story of The Hanging Coffee". In the event many give pictures of how to love the Prophet in the present and there are also stories about the Prophet's tolerance towards muslims and non-Muslims, and not from the story of coffee that depends also gives wisdom to fellow humans to help each other.

Then the eid al-Adha celebration activity is no less festive also where in this activity becomes a momentum to foster piety for learners and schools to share fellow communities in need. Pada this activity, collecting funds to sacrifice, the school opened donations and involved students in raising funds through *Market Day* activities. The activity also involved students, student guardians and communities both Muslims and non-Muslims participating.

#### **Receive differs in sectarian views in Islam.**

In Kharisma Bangsa, which is majority Islamic from different backgrounds to different countries to the Middle East, making it a container of various views of madzhab from learners and educators. On this is very important to give an understanding of tolerance in the treasures of the madzhab view. As said by Mrs. Kharisma as a Teacher of Islamic Religious Education;

*"... The charismatic environment of the nation consists of various individuals from different backgrounds (culture, race, culture and even madzhab fiqh. According to him, differences in madzhab and culture exist and exist in our Islamic world. However, accepting the difference in madhhab is not and mixing the teachings of the various madhhabs or so-called talfiq. This is forbidden, but the purpose of understanding and accepting the differences in madhhabs and cultures that exist in our Islamic world is to cling to a single madzhab that is the ultimate of the four jurisprudhabs (Hanafi, Maliki, Shafi'i and Hambali), while still respecting other Muslim brothers who do not pray without blame. (Interview with Pai Sma Kharisma Bangsa Teacher, Karisma Ekhsan Biyan P, Pondok Cabe, August 12, 2020).*

The above interview can be concluded that one in accepting differences about the school, learners are not forced to follow other schools, but learners are given an understanding of the madhhab they embrace. Kharisma's mother as PAI teacher provides a deep insight not to vilify each other or blame each other from the madzhab embraced.

From some examples of forms of tolerance that have been mentioned above, we can draw the conclusion that tolerance is interpreted by mutual respect, respect and not arbitrary about differences in other individuals or groups. From some of the activities of Kharisma Bangsa High School above, it is expected that learners have knowledge and experience in everyday life with the principle of tolerance that has been taught.

Next, Penulis will use the *whole-school approach to tolerance education* element theory developed by (Raihani, 2012) in explaining and explaining the implementation of theories and concepts of multicultural educational values applied in the Kharisma Bangsa School, these elements are:

### **School Vision and Policies**

The vision of the school becomes the most important element in determining the success of multicultural education in the school. According to the author, vision is a skeleton or backbone of all activities carried out in school. So that the vision and policy of the school also explicitly make multicultural education as the core of the vision and policy of the school. From the beginning of the establishment of Kharisma Bangsa school has had a vision that is; "*Give full support to students to awaken all their potential, become a person who continues to learn and contribute to the international world and implement the school's basic values of Diversity, Excellence, Responsibility and Respect*".

From the vision above, the author analyzed that the vision of the Kharisma Bangsa School refers to multicultural education. Kharisma Bangsa which has four pillars (basic values) of schools, where there are values that are the values of multicultural education. So that when the vision and mission of the school goes well then multicultural educators will be realized. Although the basic values of Kharisma Bangsa include;

**Values of Diversity (*diversity*) which upholds and embraces all differences / diversity that exist in the school environment.**

Diversity is an inevitability and every religion values diversity and understands it as God's most beautiful gift to His servant. Man was created from the same origin, but it was God who made him a nation, a tribe and a variety of skins and nations. Plurality or diversity is the law of nature or *sunnatullah*. Humans are created with differences between one another not as a reason to cause conflict between them, but so that they know and understand each other so as to respect each other (Amirudin, Ruswandi, Erihadiana, & Rohimah, 2022). This is explained in God's Word:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ ١٣

"O people, We have created you from a man and a woman, and made you nations and tribes, so that you may know one another. Surely the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing, All-Knowing.." (QS Al-Hujurat [49]:13).

Some interpretations of this verse are that God created man of the same origin as the descendants of Adam and Eve who were created from the ground. All human beings are

equal before God, man becomes noble not because of his tribe, skin color or gender but because of his piety. It is also mentioned in the prophet's hadith;

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. (رواه البخاري ومسلم)

"Narrated by Abi Hurairah Ra from the Prophet Muhammad PBUH said: Fear you against bad thoughts, indeed bad prejudice is bad news and do not seek the disgrace of others, envy, hate and worship one another. And be a servant of God who is brothers to one another." (HR. al- Bukhārī dan Muslim)

Diversity in *the framework of diversity* of the Indonesian nation that is very plural, especially in the field of education makes it very important to be entrusted to learners. Schools are a crucible in such diversity and do not discriminate against children of different ethnic, religious and cultural identities. Schools should accommodate students fairly. Such different identities should not be eliminated, but at the same time should not be contradictory and there is always a common ground in difference (Cushner & Others, 1992; Platzdasch & Saravanamuttu, 2014).

Kharisma Bangsa highly appreciates the values of this Diversity, as strong as possible to be held firmly in the environment of Kharisma Bangsa. The value of diversity holds the principle of *diversity*, every individual in the Kharisma Bangsa environment has diversity. In principle, to borrow Gus Dur's expression, the same should not be distinguished, which is different, do not be equalized. This is in line with the Islamic teaching that difference is God's will. Differences are useful so that we get to know each other and compete in doing good. Therefore, NU scholars teach three types of brotherhood (*ukhuwwah*), namely brotherhood of fellow Muslims (*Islamiyah*), brotherhood of fellow citizens (*wataniyyah*) and brotherhood of fellow human beings (*insaniyyah*).

As Sulalah said diversity does not need to be denied and should be used as a base for rebut over to compete for good (*fastabiqu al-khairat*). The differences ranging from the sexes, tribes and nations are diverse and can give birth to mutual understanding (*ta'aruf*). From knowing each other is born mutual understanding (*mutual understanding attitude*), then from mutual understanding is born *mutual respect (mutual respect)*. Furthermore, from mutual respect is born mutual trust (*mutual trust*).

*Superior Value*: Kharisma Bangsa School has high expectations for its students. In achieving the best quality of education starting from the process, products and results that are or will be implemented make a certain advantage for the school. Through programs designed by the school appropriately in developing and maximizing their potential, to deliver them to achieve achievements in both academic and non-academic fields, learners are expected to be intelligent and virtuous graduates, have an attitude of love and appreciate the diversity that resides in the community.

*Value of Responsibility*: Kharsima Bangsa School expects all Kharisma Bangsa residents, both educators, principals, students to have a high sense of responsibility. So that in carrying out their respective duties can be carried out and done well. One of the responsibilities as a citizen of Kharisma Bangsa is to uphold the principles or values of the

Kharisma Bangsa school. The value of this responsibility is also given to learners in various activities and organizations of learners. Like the existence of a student council that aims to nurture learners to have a sense of responsibility as a leader.

*We act by heeding/ paying attention / thinking about the feelings, hopes / desires and rights of people (others):* Respect in this regard is very much considered, where we care about others, the environment around the school and public facilities. We value our institution by demonstrating respectful and dignified behavior. We also do others properly.

### **Leadership and Management**

Successful school leadership in carrying out its role in Indonesian schools is a leader who diligently teaches about values consistent with their own beliefs and personalities. In this multicultural educational context, school leadership should reflect the values of multiculturalism, such as democratic and participatory (Burga & Damopolii, 2022).

Leadership and management in Kharisma Bangsa according to the author has reflected the application of multicultural values seen and analyzed from the number of activities to train leadership and develop good relations between the principal and all school residents, including; through enrichment and periodic training for Kharsima Bangsa educators from elementary-junior high to high school level, joint vacations and *outbonds*, leadership camp, meeting or visiting the student's home guardians, seminars, workshops, evaluation of educators and others in part.

### **Enrichment and Periodic Training for educators**

Kharisma Bangsa School always supports and participates in organizing periodic trainings organized by the central and regional education agencies. The training provided is also very diverse, ranging from the socialisai of new education policies, curriculum preparation, teaching techniques to teacher certification. Kharisma Bangsa School also always holds enrichment seminars for educators. These seminars are discussing other topics and some are specific about education or empowering and developing educator competence.

Based on the academic calendar of educators and education personnel of Kharisma Bangsa High School, in an effort to develop competence, every month the Kharisma Bangsa Foundation conducts meetings from elementary-junior high to high school level, the existence of Teacher Motivation Day, *Educator Competency Development Program (DTP)* and others.

### **Outbonds and Holidays Together**

Kharisma Bangsa School annually holds a tourist event with the entire Kharisma Bangsa family. The holiday, which is subsidized by the foundation, aims to develop the spirit of leadership and strengthen relationships between staff, so that interactions between large families are established. Holidays that contain *outbound games* and eating together in strengthening family relationships.

In establishing a close relationship Kharisma Bangsa also annually held a thanksgiving birthday Kharisma Bangsa foundation. In this celebration of many activities that involve members of the Kharisma Bangsa extended family, the family of the murid guardian also enlivened the event. The building of a sense of family and togetherness

between foundation managers, educators, and school staff and guardians of students is very important, because the familiarity that is established can be the basic capital in fostering commitment and dedication as part of the Charismatic Nation.

*Please visit the student guardian or home visit*

Kharisma Bangsa School continues to always strive to maintain the fabric between all school residents, whether working or studying in it. This is important so that the interaction is not too rigid and too institutional. Home visit is usually done at *parent club activities*, where in this activity will be assembled several events, often invite parenting motivations to add family insight in knowing the development of children. Home visit is also woven when there are several *problems* of learners, here Kharisma Bangsa school will cooperate closely with parents to talk about the development of their children.

As stated by the headmaster "... And here kamil also adds that working very closely with parents. If there are problems about the student's behavior then the class guardian will talk to the elderly, who later parents will come to school or the class to come to the house, so that it can be solved in a quick way these problems.

### **Capacity and Culture**

School culture can be interpreted as a reflection of the philosophy of education embraced by a school. School culture is also commonly referred to as school culture which is a belief and practical system that is reflected in the habits and patterns of interaction between the school community. Culture will always change and therefore can be created. Therefore, the creation of culture in the process becomes very important in the context of multicultural education (Raihani, Karim, Asyari, & Mahnun, 2016).

According to View author, the culture contained in Kharisma Bangsa high school environment is grouped into two, namely school and classroom culture; *Culture schools* formed by multicultural values are realized through the following, including; Celebration of religious holidays, celebrations of Indonesian Diversity, and others. *Culture or class culture* is characterized by praying according to their respective religions and beliefs before the first lesson begins and after the last lesson, carrying out active learning, *sharing* discussions between learners.

### **Student Activities**

Student activities or activities ranging from intra-curricular and extracurricular activities play an important role in personality formation and tracing of learners' talent interests. These activities must also be designed and planned in such a way that the teachings of multicultural education can be well developed outside of formal activities. The activities of learners at Kharisma Bangsa High School as described above, the author found that these activities have the potential to be multicultural learning containers, namely the Science, Sports, Arts, Music and Language Club, The Diversity Podcast and ISPO festival and OSEBI.

In the late days many schools are exploring the talents and interests of learners through race activities. ISPO (Indonesian Science Project Olympic) and OSEBI (Olympic Arts and Indonesian) are media to explore the talents, abilities, and intelligence of learners, enriching contributions to the nation's cultural characteristics by providing opportunities to

learners in the development of their intelligence in the fields of science, art and Indonesian. The festival aims to provide a moral message about *diversity* with students from various regions to get to know each other to uphold togetherness while maintaining diversity. So it can be said that this event is one example of keeping an Indonesian house to remain one in the frame of NKRI.

This OSEBI festival consists of categories of writing festivals, solo singing, poetry performances and single creation dances. Then the ISPO festival consists of Olympic projects in biology, physics, chemistry, technology, environment, and computers. Based on an interview with Kharisma National High School Principal Imam Husnan Nugroho:

*"Every year Kharisma Bangsa hosts ISPO and OSEBI activities which are followed by several schools in Indonesia. This activity is an event to develop and channel the talents and interests of our learners and the introduction of Indonesian culture, ISPO and OSEBI participants every know it is greatly improved, and this activity is in collaboration with eduversal education consultants".*

According to Farah Fakhirah Khairunnisa:

*"Through the activities in Kharisma Bangsa school gives us the opportunity to learn and explore ourselves and learn, and discover the talents and interests that we have, such as I like class activities and osebi festivals. In this activity dare to perform and also make know close friends between classes or friends from various regional schools, and I became aware that the culture in Indonesia is very diverse."* With these festivals make the spirit and experiences in maximizing the potential possessed by learners.

### **Collaboration with Wider Community**

The involvement of parents and the community in school activities has several objectives including to share the vision of multicultural education, maintain the consistency of school policies, and also control and evaluate programs developed for the success of multicultural education together, making for good cooperation and communication.

There are several programs and initiatives at Kharisma Bangsa High School that are carried out to share the vision of multicultural education in increasing the involvement of parents and the wider community in schools such as; Market Day as a form of raising funds for sharing, distribution of food packages for underprivileged communities, in collaboration with various fields of education (*Eduversal, Cambridge Assesment International Education, Google for education, Edu Parents*). From some of these programs Kharisma Bangsa school continues to strive to be able to provide and implement modern learning that continues to adapt to environmental changes and provides high concern for education.

### **Multicultural Perspective Islamic Religious Education at Kharisma Bangsa High School**

Islamic education is a strategic means to shape all the potentials of humans or learners (physical, resourceful, psychic, spiritual, fitrah, talent and social) in order to carry out their devotion to Allah SWT by achieving the happiness of life in the world and in the hereafter, as well as a means in instilling values, teachings, experiences, and putting forward the principle of balance (Fuadi & Suyatno, 2020).

The principle of balance of Islamic religious education taught in human life pays attention to every human need both in the world and the hereafter, physical and spiritual needs, spiritual, material, and others in part by being democratic, tolerant (*tasamuh*), human, honest, fair, solid, not discrimination, open and accept opinion selectively (guided by the

source of Islamic law), innovative, creative, accept change, prioritize Brotherhood and friendship of fellow human beings (all human beings created by God), rational, trustworthy and responsible. These are among the principles in Islamic education (Chowdhury, 2018; Nata, 2016; Ok et al., 2022).

From the principles of Islamic religious education it can be understood that it is in accordance with the objectives of multicultural education, even wider Islamic education, including multicultural education, so that when Islamic religious education can be carried out properly and correctly then multicultural education will be achieved. But in realizing this, it is a long process including the process of disbursing in individuals, communities and environments.

In teaching Islamic education in a multicultural perspective in public schools, especially in Kharisma Bangsa High School found several things that must be considered; Educators and learners need a broad insight into understanding Islamic religious education.

According to Ibu Karisma, as a Teacher of Islamic Religious Education, Kharisma Bangsa High School regarding multicultural Islamic religious education;

*"... In teaching Islamic agama education, an educator must understand that islam and the prophet who brought it is rahmatan lil alamin. Islam is acceptable in any part of the world. Islam entered the customs of the area, in fact, in some places there was cultural assimilation. This makes the pattern of Islam in various places different. It's not in essence. The essence remains the same, but the way used to spread the essence of Islam is different and follows the local culture. I invite PAI educators throughout the country to be more insightful to get to know the Islamic culture spread throughout the universe, so that we are more enlightened and more receptive to differences without shouting "this is heresy and it is haram not in the time of the Prophet".*

From the above interview, I can understand that Islamic religious education taught at Kharisma Bangsa High School has some of the following principles; Islam *Rahmatan Lil' alamin*, Important know the history of Islamic culture, because the process of spreading Islam in various countries and regions by looking at cultural patterns, accepting differences without denouncing and vilifying each other.

### **Islamic Education Learning Process (PAI)**

PAI learning process at Kharisma Bangsa High School uses the 2013 curriculum where educators need to have methods, creativity and innovation in providing islamic religious education learners in the classroom so that learners can learn actively, think critically and provide experiences that students have gained from various diversity, so that they can be used as discussion material for fellow learners. One of the things that Mrs. Kharisma did as a Teacher of PAI Sma Kharsima Bangsa in her teaching is;

*"Many methods one of them is to create projects about different Islamic traditions that exist in the students' home regions to be told through writing in front of the class, or spread through social media platforms"*

PAI material that leads to multicultural education is material about unity and unity or *ukhuwah* taught in grade 10 then for grades 11 and 12 taught about tolerance. This is based on the results of an interview with PAI High School Teacher Kharsima Bangsa;

*"In implementing multicultural Islamic education, namely through formal activities such as: teaching material about unity, anti-racism, equality while learning and through non-formal activities such as: student council competitions and team guidance and counseling activities that*

*support multicultural activities". Class 10 material on unity and unity or ukhuwwah, Class 11 and 12 material about tolerance".*

Through materials delivered in the classroom and then practiced in daily activities both in the school environment and outside the school. Then the results of an interview with Pai High School Teacher Kharsima Bangsa;

*"The Prophet (peace be upon him) never taught a single way about Islamic discourse. On many occasions he taught way A to a friend, and taught way B to another friend in the same problem. This is what will answer about the formation of a diverse Islamic jurisprudhab if traced further. It is wrong if we as PAI educators cannot understand or even accept the differences that have been very entrenched since the 1000s years ago, which is agreed by almost all salaf scholars. Differences in madhhab and culture exist and exist in our Islamic world. However, accepting the difference in madhhab does not necessarily mix the teachings of the various madhhabs or so-called talfiq. This is forbidden, but the purpose of understanding and accepting the differences in madzhab and culture that exist in our Islamic world is to cling to a single madzhab that is the ultimate of the four jurisprudhabs (Hanafi, Maliki, Shafi'i, and Hambali), while still respecting other Muslim brothers who do not semadzhab, without blaming the way they take in carrying out sharia if based on strong propositions".*

### **Obstacles and Challenges to The Implementation of Multicultural Education Values in Kharisma Bangsa High School in South Tangerang City**

The application or implementation of multicultural education in Kharisma Bangsa High School has been well applied because it is supported by all components of the school, namely principals, teachers, staff and learners in carrying out the values of multicultural education, then the vision, mission and atmosphere of a multicultural school both in terms of race, region, culture and religion, as well as adequate facilities and infrastructure in every multicultural education activities.

In the application there will certainly be obstacles and challenges, the following are one of the obstacles or obstacles in the implementation of multicultural education according to the Headmaster of Kharsima Bangsa High School, namely;

*"..... problems or interactions between them. For example, they don't really agree with the school. Then we'll take it and discuss it. Then the mischief in school is still there. But most importantly in the Kharsima Bangsa school it has a system that will help that. So let's put it this way, we have a policy on bullying cases. If there are students who are proven to be bullying then we can make an excuse to get him out of school. So there are policies that ward off not giving punishment, but warding off the occurrence of such things. And here we also add that working very closely with parents. If there are problems about the student's behavior then the class guardian will talk to the elderly, who later parents will come to school or the homeroom teacher comes to the house, so that it can be solved quickly these problems"*

Likewise, the same obstacles expressed by the teacher of Islamic Religious Education Ibu Karisma; *"The initial obstacle is the habituation of children in order to accept differences. In fact, there are some children who are less able to accept differences, due to previous educational factors that expose children to multiculturalism in all kinds: (race, tribe, culture, madzhab".*

From some of the above explanations the author concluded that among the obstacles and challenges in the implementation of multicultural education in Kharisma Bangsa High School, namely;

**Adaptation of New Learners:** New learners start from the 10th grade where learners begin to enter a different level from Junior High School (SMP) to High School (SMA). At this time it is not easy to adapt to other people from different regions, who have different characters, languages of different origins and different religions. If previous schools have not been introduced or exposed about accepting differences and multicultural education it will certainly be difficult to adapt. But this can be overcome immediately in one-two months, by providing an introduction and habituation of multicultural values.

**Multicultural Digital Literacy.** *Multicultural digital literacy* is the ability to analyze cognitively, practically and critically that can be used to filter information received through digital, whether the information contains elements of lies, discrimination and violence on the basis of differences in religion, religious ideology, ethnicity, race, language, economy and others. Or already have multicultural digital literacy (Faidah & Maarif, 2022; Skerrett, 2015).

Maintain awareness in building an understanding of multicultural education in teachers, learners and school environments. teachers need to have the ability to critically analyze issues caused by differences in cultural background, religion, ethnic race and others (Mawardi, 2022). Then the teacher should also be able to put himself to take a position in favor of the main principles of multicultural education, such as the values of justice, humanity, democracy, anti-discrimination and non-violence (Fathurrochman, Ristianti, & Arif, 2019).

## CONCLUSION

Multicultural education is an education that raises diversity in ethnicity, race, gender, language, religion and culture in society, or a process of providing information, direction, guidance, teaching and understanding about diversity owned by humans in order to be developed to achieve goals and there is no misunderstanding and selfishness in that diversity. Implementation of multicultural education values in Kharisma Bangsa High School through whole school approach and multicultural educational values such as democracy, humanism and tolerance and PAI learning has been implemented. The value of democracy is reflected in student council activities where learners are given freedom in choosing and being applied. Humanist values are implemented through a variety of activities or extracurricular activities that exist, these activities are a place to channel and develop all the potential of learners. Tolerance values are implemented through activities in the classroom and outside the classroom. His activities include commemorations of religious holidays, in which case students are taught to respect each other for different values. The value of tolerance is also taught in islamic education subject matter.

Obstacles and challenges Implementation of multicultural education values in Kharisma Bangsa High School are the adaptation of new learners, digital multicultural literacy and awareness of multicultural education understanding.

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