Multicultural Education and Student Tolerance at Islamic Senior High School in Bali, Indonesia

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This study is to determine the effect of multicultural education on student tolerance at Islamic schools in Bali, Indonesia. Bali is an island with a majority Hindu population. The methodology is based on the Group Discussion (FGD) forum with Islamic Senior High School students in Bali. This study correlates multicultural education with tolerance at Islamic Senior High School, Bina Insani Tabanan Bali students. This research found that multicultural education influences the formation of tolerant attitudes among Islamic Senior High School students in Bali. The process of multicultural education is going well. The indications are that students are enthusiastic about reading cultural diversity materials. Teachers also always stimulate cultural diversity by diverse models and learning methods. One school has teachers with diverse backgrounds. Student tolerance is also very good. The indication is that students always appreciate others' opinions, can accept the presence of teachers with diverse backgrounds, tend not to disparage, and always appreciate other people from different backgrounds. They often help a friend in need. **Originality/value**: Bali is a predominantly Hindu region. And Islam is a minority in Bali. Students' tolerant attitudes and the multicultural education process in Islamic schools are attractive, because this Islamic school is a minority in Bali Indonesia.

Introduction

Indonesia is one of the largest multicultural countries in the world (Gina Lestari, 2015). It consists of thousands of ethnic, linguistic, and religious traditions and cultures that interact and blend to be one. However, this diversity has the potential to lead to ethnic, religious and cultural conflict such as the horizontal conflict in Sambas, Poso, Sampit, Tasikmalaya and other places. Thousands of people died and countless possessions were lost (Sudrajat, 2014; Rosyada, 2014; Yakin, 2005; Ibrahim, 2008).

The multicultural face of the country, like a fire in the chaff, can explode at any time. The trigger could be the political, religious and socio-cultural temperatures heating up in this country (Choirul Mahfud, 2010; Ibrahim, 2008). Therefore, multicultural education for the people of Indonesia becomes very important, to build a more inclusive, pluralist, multicultural, humanist, and dialogical perspective, and a persuasive, contextual, and substantive dialogue. The people of Indonesia can thereby address cultural, ethnic and religious diversity wisely (Zainiyati, 2007; Amar, 2010; Hanum, 2011; Muliadi, 2012; Amalia, 2016; Misrawi, 2014).

This multicultural education can strengthen civil society and respect for human rights (Rosyada, 2014; Olowolaju, 2018). The concept is education for freedom (as education for freedom) as well as education being an agent for disseminating an inclusive movement in the life of the nation (Paulo Freire, 1984).

Multicultural education also recognizes the social, political, and economic realities experienced by individuals in complex and culturally diverse spaces. Multicultural education reflects diverse cultures, races, sexuality and gender, ethnicity, religion, social status, economics in the educational process (Unwanullah, 2012).

Literature Review

Multicultural education is not focused solely on racial, religious and cultural domains or mainstream groups (H.A.R. Tilaar, 2004), but towards intercultural education. That emphasizes the increased understanding and tolerance of individuals from minority groups, towards dominant mainstream cultures. This integrates people from minority groups into mainstream society (Ambarwangi, 2013; Maksum, 2002).

Multicultural education highly values plurality and heterogeneity. Heterogeneity is not just ethnic and tribal diversity. It is also the diversity of thought, diversity of paradigms, diversity

of understanding, economic diversity, politics and so forth. Thus, each group cannot claim its group is a role model for others (Hanafy, 2015; Suparlan, 2002).

Multicultural education also seeks to develop all human potential, including; intellectual, social, moral, religious, and economic potential, in modesty and culture. A first step is adherence to the noble values of humanity, respect for one's dignity and worth, respect for different people in terms of economic level, political aspiration, religion, or cultural tradition (Ainurrofiq Dawam, 2003).

Multicultural education can be implemented through formal education in schools. Tolerance values are imparted to the students, so they do not speak against the diversity of the nation. They can also understand cultural localism in Indonesia, and can respect the ethnic, religious, racial, ethnic, group and cultural differences of Indonesian society (Choirul Mahfud, 2010).

The practice of multicultural education in Indonesia can be carried out flexibly, not necessarily in the form of separate or monolithic subjects. The implementation of multicultural education is based on five dimensions: (1) content integration, (2) the process of composing knowledge, (3) reducing prejudices, (4) equal pedagogy, and (5) school culture and empowering school structures (Al Arifin, 2012).

As a movement of renewal, and a process to create an equal educational environment for all students, multicultural education has the following principles:

The first principle: Multicultural education is a movement aimed at ensuring social justice for all citizens regardless of their background.

The second principle: Multicultural education contains two dimensions: learning (classes) and institutions (schools) and the two cannot be separated, but instead must be addressed through comprehensive reforms.

The third principle: Multicultural education emphasizes comprehensive educational reform. It achieves that through a critical analysis of the power system for comprehensive reform in education.

Fourth Principle: Based on this critical analysis, multicultural education aims to ensure that every student has the opportunity to maximise their performance in accordance with the capabilities they possess.

The fifth principle: Multicultural education is good education for all students, regardless of background (Sudrajat, 2014).

Multicultural education is implemented flexibly in Indonesian schools, by prioritizing its basic principles and general goals such as: (1) developing a fundamental understanding of the process of creating systems and providing equal education ministers; (2) linking the curriculum with teacher character, pedagogy, classroom climate, school culture and school environment context to build a vision of an "equal school environment".

School students should do several strategies in multicultural education. First, learn to understand accurate information about diverse individuals or groups of cultures. Second, identify the positive aspects of different individuals or ethnic groups.

Third, learn tolerance to diversity through experimentation within schools, and classes with different practices and habits. Fourth, develop empathetic behaviours through role-playing and simulation. Fifth, apply "perpective glasses", by looking at and understanding history, or see actual issues through the perspective of cultural diversity.

Sixth, develop a sense of self-esteem (self-esteem) for all learners in a variety of cultures. Seventh, identify and analyze the occurrence of cultural stereotypes. Eighth, identify all cases of discrimination and social prejudice that come from the lives of everyday learners.

The above strategy can be implemented in the material method, until the education curriculum is based on that of a multicultural school (Muliadi, 2012). This multicultural curriculum contains 4 (four) approaches, such as:

• Curriculum as a syllabus (curriculum as a body of knowledge to be transmitted),
• Curriculum as product,
• Curriculum as a process and
• Curriculum as a praxis.

Teachers play an important role. They are at the forefront of the implementation of multicultural education in schools. The material presented, how to teach and the personality of teachers can influence the teaching and learning process in schools that assumes learners have diverse religious, ethnic, linguistic and cultural backgrounds.

Institute of Education in Bali Indonesia

Bali is very thick with Hindu religious culture (Kusuma, 2007; Picard, 2008). In formal Balinese educational institutions, there is a common or religious-based integration with national education (Samsul, 2016).

This area has 3,332 public education institutions which are under a ministry. Further, 4.09% is a religious education institution under the Ministry of Religious Affairs of Bali Province. That amounts to 123 institutions. Also, there are interesting facts from an Islamic-based educational institution in Bali. Apparently, the Islamic education institute has many Hindu teachers. The diversity that occurs within the scope of this school underlies the enactment of multicultural education in schools (samsul hadi, 2016; Maryati & Atmadja, 2014). One such enactment is multicultural education in Islamic Senior High School (Bina Insani Tabanan Bali).

A high school educational institution under the auspices of La-Royba Boarding School Foundation, located in Meliling Village Kerambitan District Tabanan Regency (about 11 km to the west of Tabanan City), Islamic Senior High School is in the middle of Hindu society. This institution belongs to the category of minority groups in the area.

Students in Islamic Senior High School Bina Insani receive multicultural education involving Hindu teachers (Islamic Senior High School Bina Insani Profile Yayasan La Royba, 2016). The diversity of teacher backgrounds, learning curricula and management of education is made with an inclusive and multiculturalist nuance.

These interesting facts express the influence of multicultural education on the formation of students' tolerant attitudes. This paper studies the problem of the application of multicultural education to Islamic Senior High School Bina Insani in Bali; what is the tolerant attitude of the students, and how multicultural education influences the formation of tolerant attitudes among students.

Methodology

This study used a qualitative approach, to test the correlation between multicultural education and tolerance among students of Islamic Senior High School in Bina Insani Bali Indonesia. A sample of 28 students was used.

Result and Discussion
Multicultural Education of Islamic Senior High School Student in Bina Insani Bali

Questionnaires were distributed to 28 respondents with 10 question items, yielding the following data: Students always read various cultural materials (42.86%). Master always explains various cultural materials (35.71%). Students rarely study group material (70,00%). Have teachers with diverse backgrounds (50.00%). Sometimes students perform group assignments with varying personalities (53.57%). Students always get a variety of learning models (50%). However, students only occasionally use diverse learning methods (35,71). In

the learning process teachers always answer questions from students (39.29%), and never underestimate the question of students (57.14%). Students always appreciate teachers in the learning process (46.43%).

Tolerant Attitude of Islamic Senior High School Students in Bina Insani Bali

This data was obtained from a questionnaire distributed to 28 respondents. It had 10 questions. More details can be seen in the summary data: The students always appreciate the opinions of others well (85.72%). Can accept the existence of teachers with diverse background (71,43%). The students also tend not to disparage others (71.43%). Always appreciate friends (50%). They also never underestimated the lesson (67.86%). Always appreciate others of different background (50%). Often helps a friend in need (46.43%). Although sometimes helps others with different background (53.57%). They are also always trying to improve relationships with friends (50%). And always appreciate the differences that exist in the surrounding environment (82.14%).

Analysis of the Implementation of Multicultural Education at Islamic Senior High School Bina Insani Bali

This data is obtained from a questionnaire distributed to 28 respondents with 10 questions, to generate data   N = 28, $\sum X$ = 808. As for knowing the implementation of multicultural education in Islamic Senior High School Bina Insani Bali, we used the following formula: $M_x = \sum X/N$. and the result is M_x = 28,85.

From the result it can be seen that the implementation of multicultural education in Islamic Senior High School Bina Insani Bali is 28.85. The quality variable X (Implementation of multicultural education at Islamic Senior High School Bina Insani Tabana Bali) is shown in Table 1.

Table 1: Implementation of multicultural education at Islamic Senior High School Bina Insani Tabana Bali

Average	Interval	Kualitas
28,85	31-33	Very good
	28-30	**Good**
	25-27	Enough
	22-24	Less

From the above description, the implementation of multicultural education in Islamic Senior High School Bina Insani Bali included a good category, at the interval value 28 - 30 with an average value of 28.85.

In the implementation, the Islamic Senior High School familiarized students reading the various learning materials. Both themed Balinese culture as well as different cultures.
Teachers are the spearhead, being the implementer and always explaining the material based on multiculturalism. Differences in the background of some teachers strengthen the application of multicultural education. Teachers and students appreciate and respect each other despite different cultures and religions. And the students also get a variety of learning models.

Analysis of Student Tolerance of Islamic Senior High School Bina Insani Bali

This data is obtained from a questionnaire distributed to 28 respondents with 10 questions. From the result of questionnaire variable Y (tolerant attitude) note that: N = 28 and $\sum X$ = 826.

As for knowing the tolerant attitude of Islamic Senior High School students Bina Insani Tabanan Bali, we used the following formula: $M_x = \sum X/N$ and N = 28, ΣX = 826. Then the result is M_x = 29,5.

From the result it can be seen that the tolerant attitude of Islamic Senior High School students of Bina Insani Bali is 29.5. The quality variable Y (Tolerance Student Islamic Senior High School Bina Insani Tabanan Bali) is in the 'good' category, at the 28-30 value interval, with an average value of 29.5 as shown in Table 2.

Table 2: Tolerance Student Islamic Senior High School Bina Insani Tabanan Bali

Average	Interval	Kualitas
28,85	31-33	Very good
	28-30	**Good**
	25-27	Enough
	22-24	Less

The students' tolerant attitude is already established. It can be seen from their habits that students always appreciate others' opinions, and receive a diversity of backgrounds both from teachers and the environment. Students also tend to always appreciate friends and people of different cultural and religious backgrounds. Even these students often help others despite their different backgrounds.

Hypothesis Testing

The researcher wanted to know the influence of the implementation of multicultural Islamic education on the formation of tolerant attitude of the students of MA Bali Bina Insani. Therefore a statistical analysis of product moment correlation was used, with the results, $r^{xy} =$ 0,435. After the value r_{xy} known 0,435.

The next step is to test the hypothesis, what is working hypothesis (H_1) accepted and null hypothesis is rejected (H_o), or otherwise (H_1) rejected and (H_o) accepted.

In order to know it all, it should be consulted on the "value" "r" product moment. If the calculation result r_{xy} is greater than the table value, it can be stated that the null hypothesis (H_o) is rejected while the working hypothesis (H_1) is accepted, or otherwise H_o : There is no influence between the implementation of multicultural Islamic education on the formation of students' tolerant attitude.

H_1:There is an influence between the implementation of multicultural education towards the formation of students tolerant attitude with a confidence interval of a=5%.

Based on the product moment formula $T_{hitung} = 5,665$ and $T_{tabel} = t_{(0,05,26)} = 2,056$. So, T_{hitung} 5,665 is more than T_{tabel} 2,056. Because $T_{hitung} > T_{tabel}$, H_o is rejected and H_1 is accepted.

Thus, there is the implementation of multicultural education influences the formation of a tolerant attitude, with a 0.05 or 5% confidence interval.

Based on the correlation analysis, there is a number called coefficient of determination, which is equal to the quadratic value of the correlation coefficient (as the coefficient determinant $r^2 = 0,435^2 = 0,189$).

This means variants in the variable Y 18.9%. This can be explained through variants that occur in the variable X, or that variable Y% is determined by the magnitude of variables X and 81.1% by other factors.

Multicultural Education and Student Tolerance at Islamic Senior High School Bina Insani Bali

Looking at the above exposition, the implementation of multicultural education in Islamic Senior High School Bina Insani Bali goes well. Seen from the habituation prevailing in the school environment, the formation of tolerant attitudes among the students also works well. The same is seen from activities and artifacts associated with institutional tolerance, such as

the availability of religious facilities, libraries containing religious textbooks, students' actual sitting conditions in the classroom, interfaith disciplining of students during their time outside of school hours, and so on.

Multicultural education is positively influencing the formation of tolerant attitudes among Islamic Senior High School Bina Insani Bali students. There is influence and good influence. In general, it is a well-run multicultural education, effecting the formation of tolerant student attitudes. Although they have some weaknesses in terms of understanding tolerance, they mean tolerance only in an interfaith context, whereas in their own religious body there may be certain streams that deserve tolerance as well.

Conclusions

The implementation of multicultural education in Islamic Senior High School Bali Bina Insani is in the good category, at interval value 28 – 30, with an average value of 28,85. This indicates that MA Bina Insani really implements multicultural education well. The indications are that students are enthusiastic about reading cultural diversity materials. Also, teachers always stimulate cultural diversity. They use different models and learning methods. One school has teachers with diverse backgrounds.

The establishment of tolerant attitudes of the students of Islamic Senior High School Bali Bina Insani is also included in the good category, which is at 28 - 30 interval value with an average value of 29.5. The indication is that students always appreciate the opinions of others, can accept the presence of teachers with diverse backgrounds, tend not to disparage, and always respect other people of different backgrounds. They often help a friend in need.

The influence of Islamic education on the formation of tolerant attitude of Islamic Senior High School Bali Bina Insani students is significant, in the sense that there is influence and significant influence. This is based on a correlation analysis of magnitude equal to the value of the square of the correlation coefficient (r^2) as the determinant coefficient; $r^2 = 0,435^2 = 0,189$. This means that variants occurring in the variable Y 18.9%, which can be explained through variants that occur in the variable X, or variable Y%, are determined by the magnitude of variables X and 81.1% by other factors. Thus, H_o is rejected and H_1 is accepted.

BIOGRAPHIES

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