

CLIMATE OF DIVERSITY IN EDUCATION AS A STEP TO CULTIVATING MULTICULTURAL ATTITUDES IN EDUCATIONAL UNITS

M. Asif Nur Fauzi

STEBI Syaikhona Kholil Sidogiri Pasuruan

asif.elek24@gmail.com

Chulil Barory

STEBI Syaikhona Kholil Sidogiri Pasuruan

barorychulil@gmail.com

Abstract: *This research was motivated by the discovery of several disparities and gaps in the educational climate in schools, especially in the aspect of students' awareness in responding to the diversity that exists in schools, so that gaps still appear in their interactions. The emergence of these gaps has the potential to increase cases of bullying among students. This is supported by the lack of responsiveness of school management in minimizing the gaps that occur so that innovation is needed in educational quality standards regarding the culture of diversity to support the success of the project to strengthen the profile of Pancasila students which is implemented. The research method used is a qualitative method with a library approach by reviewing several literatures that are relevant to this field of study. Based on the results of studies conducted, fostering a climate of diversity has an important role in efforts to foster an attitude of multiculturalism in educational units, namely the growth of positive communication in student interactions both in the school environment and in community life.*

Key words : *climate of diversity, multicultural attitude*

INTRODUCTION

The motto of Bhineka Tunggal Ika is a description of the Indonesian nation which has a diverse nation in terms of ethnicity, religion, race and culture. The diversity of the Indonesian nation shows that it is one of the countries with multicultural in the world. The description of the multicultural carried by the Indonesian nation is shown by its geographical conditions which have the capacity of an archipelago ¹. This condition provides two important aspects in the implications of a nation's multicultural. First, if viewed from the potential side, the Indonesian nation can make the diversity of cultures a symbol of world diversity and can have the opportunity to introduce the nation through the uniqueness and local wisdom of the nation to the world.

¹ Siti Maizul Habibah and RR Nanik Setyowati, "Religious Moderation in an Effort to Internalize Tolerance Values in Generation Z," *Jurnal Keindonesiaan* 02, no. 01 (2022): 126–35.



Second, the condition of a multicultural nation can potentially cause horizontal conflict. The potential for horizontal conflict is influenced by several main factors including cultural differences, differences in skin color and differences in native languages and the cultural diversity of each tribe so that it has the potential to show an arrogant attitude in the superiority of each tribe. The attitudes and behavior of the nation as above, if studied from the perspective of primordialism, will become attitudes and behaviors that can trigger conflict between tribes, because they try to maintain their cultural superiority compared to other nations. This is in accordance with Kun Maryati (2014) that primordialism is a bond between a person in their social life who holds fast to things that have been brought since birth, both in the form of tribe, belief, race, customs, and region².

In accordance with the statement above, it is described that every individual who is born is certain to have a character that is formed from the culture around him. The multicultural conditions above, if not interpreted with good national harmony, will cause division or horizontal conflict that affects the integrity of the Republic of Indonesia. Therefore, Kusumo Hamidjojo (2000) said that the challenges of diversity owned by the Indonesian nation must be able to be addressed with wise actions to prevent the existing fire from igniting and build awareness of differences so that the Indonesian nation is able to become a great multicultural nation (*multicultural Nation-state*)³.

The urgency of building awareness of the diversity of the Indonesian nation as a form of preventive attitude towards the development of ethnocentric issues that have the potential to divide the Indonesian nation. According to Irianto (2013), ethnocentrism is a tendency to think that one's ethnic culture is superior to other ethnic groups⁴. Meanwhile, according to Myers (2012), ethnocentric attitudes are influenced by superior ethnic groups that look down on other ethnic groups⁵. In accordance with the description above, several aspects that underlie ethnocentric attitudes and actions are physical differences, environment, social status, beliefs and norms⁶.

Based on empirical facts, the development of ethnocentric understanding that threatens the diversity of the Indonesian nation is the event of riots in Papuan society based on racist actions that occurred to Papuan students in Surabaya. This shows an attitude of intolerance towards other tribes that can trigger the movement of the Papuan independence organization because the assumption of discrimination against Papuan society from non-Papuan Indonesian society is the basis. Therefore, the importance of fostering an attitude of tolerance to the soul of the nation is something that must be applied to prevent actions or attitudes of tolerance for the multiculturalism of the

² Haslinda Syafitri and Warsono Warsono, “Primordialism in the Practice of Democracy in Student Organizations (Social Conflict in the 2020 Unesa BEM Student Election),” *Moral and Citizenship Studies* 9, no. 3 (2021): 672–88.

³ Budiono Kusumohamidjojo, *Diversity of Society in Indonesia: A Problem of Cultural Philosophy* (Jakarta: Gramedia Widia sarana Indonesia, 2000).

⁴ Agus Maladi Irianto, “National Integration as an Antidote to Ethnocentrism in Indonesia,” *Journal of Education* 18, no. 1 (2013).

⁵ David G Myers, “Social Psychology,” *Jakarta: Salemba Humanika*, 2012, 189–229.

⁶ Abu Ahmadi, *Social Psychology, PT, Rineka Cipta, Jakarta*, 2007.



Indonesian nation. In addition, the increasing cases of bullying between students, both male and female, still often occur at all levels of education.

In accordance with this urgency, if we examine it from the scope of education, the government's efforts to address the diversity of the Indonesian nation are framed in the independent curriculum with the output of the Pancasila student profile strengthening project (5P) ⁷. According to Hasudungan (2020), the Pancasila student profile is the profile of graduates of educational units who demonstrate character and competence to strengthen the noble values of Pancasila for students and stakeholders ⁸.

The manifestation of strengthening Pancasila students is to encourage the birth of individuals with the main characteristics of critical reasoning, creativity, independence, faith, devotion to God, noble character, mutual cooperation, and global diversity. In order to realize individuals who have the main characteristics as Pancasila students, each educational unit can internalize the above character values into sustainable habits and integrate them into learning ⁹. This shows that there is a change in the quality standards of educational units in the implementation of the independent learning curriculum, namely cultivating a climate of diversity in educational units. With the existence of this culture of diversity, it is hoped that it will be able to foster a multicultural attitude in students and teachers as well as school residents. The existence of a cultural climate of diversity applied by educational units means that efforts to realize the instillation of an attitude of tolerance as a form of strengthening Pancasila students can be easily achieved.

The Urgency of Cultivating a Climate of Diversity in Schools

The climate of diversity is one aspect that appears in the national education quality report. The emergence of a climate of diversity in the quality report is an effort by the government through the Ministry of Education and Culture in building equality in obtaining decent education for the entire Indonesian nation. The diversity of the Indonesian nation does have the potential for horizontal conflict if it cannot be handled with a serious commitment. Therefore, cultivating a climate of diversity in educational units is a new challenge that must be implemented by every educational unit without exception.

Based on the analysis of the education quality report, the indicator of diversity climate is considered to be cultured if the educational unit is able to present an atmosphere of learning process that upholds religious or belief tolerance and culture. This is certainly synergistic with the output of the implementation of the independent curriculum in educational units, namely strengthening Pancasila students.

Pancasila students are the embodiment of Indonesian students as individuals who learn throughout life and have global competence and behave in accordance with

⁷ Ministry of Education and Culture, "Guidelines for Developing Pancasila Student Profiles," *Ministry of Education and Culture*, 2021.

⁸ Anju Nofarof Hasudungan and Nur Fatah Abidin, "Independent Learning: Forming The Pancasila Learner Through Historical Learning In Senior High School," in *Social, Humanities, and Educational Studies (SHEs): Conference Series*, vol. 3, 2020, 34–42.

⁹ Galih Istiningsih and Dwitya Sobat Ady Dharma, "INTEGRATION OF DIPONEGORO CHARACTER VALUES IN LEARNING TO FORM PANCASILA STUDENT PROFILES IN ELEMENTARY SCHOOLS," *Budaya* 16, no. 1 (2021), <https://doi.org/10.24832/jk.v16i1.447>.



Pancasila values¹⁰. The profile of Pancasila students is a profile of graduates who demonstrate character and competence to strengthen the noble values of Pancasila for students and stakeholders. Therefore, the profile of Pancasila students as a strengthening of character education with the direction aimed at in Indonesian education¹¹.

Cultivating a climate of diversity in the context of Pancasila students is not only an effort of the school, but also involves the active participation of all parties, including teachers, parents, and the surrounding community. With this holistic approach, an educational environment can be created that supports and strengthens the values of Pancasila and cultural diversity in Indonesia. The importance of Cultivating a climate of diversity in the context of Pancasila students has a crucial role in shaping the character, attitudes, and positive values of the young generation of Indonesia.

Educational Units organize learning activities that encourage a deep understanding of Pancasila values. This can be done through special curricula or extracurricular activities. Teachers need to be role models in appreciating diversity. Involving teachers in training and provision related to multiculturalism can help them become good role models. Integrate learning materials and resources that represent the diversity of cultures, ethnicities, and religions in Indonesia into the curriculum. Design collaborative projects that involve students from different grades or levels to work together to create something that reflects cultural diversity.

Educational stakeholders in the Education Unit have a very important role in cultivating diversity and realizing the profile of Pancasila students. Teachers have a central role in shaping students' understanding and attitudes towards diversity. They can integrate Pancasila values into the curriculum, use inclusive teaching methods, and create a classroom environment that supports cultural diversity. Teachers can also provide real examples of tolerant attitudes and behavior.

Principals and school management have a role in designing and implementing school policies that support diversity. This includes determining the school's vision and mission that values diversity, as well as managing resources that create an inclusive learning climate. Students have an active role in cultivating diversity. Through participation in extracurricular activities, collaborative projects, and social activities, students can learn and experience cultural diversity firsthand. They can also form groups that support equality and overcome stereotypes.

The school committee and parents can support the school's efforts by actively participating in activities that promote an understanding of diversity. They can support school programs that promote tolerance, such as multicultural seminars or workshops. The community around the school, including community leaders, religious leaders, and local communities, can contribute by providing support and supporting school programs that support diversity. They can also provide insight and firsthand experience to students through attendance at school events.

With active collaboration from all education stakeholders, the Education Unit can create an environment that supports the development of Pancasila students who have a

¹⁰ Dini Irawati et al., “Pancasila Student Profile as an Effort to Realize National Character,” *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 1224–38.

¹¹ Ministry of Education, Culture, Research and Technology, “Guidelines for Developing Pancasila Student Profiles.”



deep understanding of Pancasila values, tolerance, and cultural diversity. This will shape students as individuals who contribute positively to society with an inclusive attitude and respect for differences.

According to Ismail (2021), the realization of strengthening Pancasila students in an effort to strengthen the character education of students with the main characteristics including critical reasoning, creativity, independence, faith, devotion to God, noble character, mutual cooperation, and global diversity. These abilities can be carried out independently in increasing knowledge, studying, and internalizing character values in behavior¹². Global diversity is one of the characters expected in the realization of Pancasila students. The main indicator in achieving students with global diversity characters is through the introduction and appreciation of culture, and interculturality in interacting, reflecting and being responsible in the experiences of student diversity.

Cultivate climate diversity in frame strengthening Pancasila students have great importance in to form generation that thinks open, tolerant, and have awareness social. Pancasila as the basis of the Indonesian state contains values such as mutual cooperation, justice social, and unity. Civilize climate diversity is implementation real from values Diversity creates an atmosphere where all elements of society feel valued and accepted regardless of differences. This helps strengthen a sense of unity amidst¹³ diversity.

With to cultivate attitude respect and appreciate differences, climate diversity can become foundation For overcome potential conflict inter-ethnic, religious, or group social. Diversity open opportunity For exploration and development thinking open. Student invited For understand and appreciate various view as well as different cultures. Learning diversity in a way direct create attitude tolerance to difference¹⁴. This matter become key important For develop harmonious society. The realization the shown in attitude tolerance actualized by students Pancasila.

Attitude tolerance play role crucial in realize profile Pancasila students. Tolerance is ability For accept differences, understanding different views, and still honor rights and freedoms individual. In the context of education, attitude tolerance is runway main For create environment inclusive and respectful learning Diversity. Attitude tolerance covers reception to difference in all form, good difference tribe, religion, race, culture, and difference views and values life. Tolerant Pancasila students capable to penetrate diversity as wealth and resources Study.

Tolerant Pancasila students capable develop empathy towards others, trying understand perspective and experience they. This is open room For more communication good and minimize conflict. Tolerant Pancasila students own strong understanding related right basic humans. They honor rights base every individual without look at background behind it and committed For oppose all form discrimination. Tolerance enables students to manage conflict in a constructive way. They learn to

¹² Istiningsih and Dharma, "INTEGRATION OF DIPONEGORO CHARACTER VALUES IN LEARNING TO FORM PANCASILA STUDENT PROFILES IN ELEMENTARY SCHOOLS."

¹³ Afnan Fuadi, *Diversity in Socio-Cultural Dynamics, Socio-Cultural Competence as the Glue of the Nation* (Deepublish, 2020).

¹⁴ Muhammad Sain Hanafy, "Multicultural Education and the Dynamics of National Space," *Journal of Islamic Discourse* 3, no. 1 (2015).



communicate well, find solutions together, and avoid attitudes that are detrimental or trigger conflict.

Tolerance is not only a mental attitude, but also manifested in real action. Tolerant Pancasila students are involved in social activities, volunteers, or collaborative projects involving various community groups. Pancasila students are not only academically capable individuals, but also bearers of the noble values of Pancasila in everyday life, creating an inclusive and peaceful society ¹⁵.

The statement is in accordance with the opinion According to James Banks that multicultural education has proven to be the most appropriate medium for discussing difficult matters related to ethnicity, gender, social class, religion, sexuality, and others. Many students after taking multicultural education are able to think about diversity and related components in new ways after experiencing the course and having had the opportunity to openly discuss the issues at hand ¹⁶.

School efforts in to cultivate climate diversity For realize Pancasila students need commitment and integrated strategy . First , develop a curriculum that is explicit covers teaching Pancasila values and linking them with development attitude tolerance , mutual cooperation, justice , and unity . Second , implementing method learning that involves all student in a way active and giving chance for they For share and appreciate experience as well as background behind each culture .

Third , Implement method learning that involves all student in a way active and giving chance for they For share and appreciate experience as well as background behind each culture . fourth , school Ensure availability material reading , source Power learning , and representative media various culture , so that student can Study about diversity from diverse perspectives . Fifth , Organizing activity extracurricular like club culture , performance arts and activities social that encourages participation student from various group culture

Sixth , holding discussion forums and open dialogues that allow student For disclose view they about diversity , tolerance and issues social latest . Applying system monitoring and evaluation For measure effectiveness effort school in to cultivate climate diversity , and do adjustment in accordance needs . Collaborate with community local For invite leader community , religious figures , or representative culture For talking at school and sharing experience they .

Efforts made school can be done by educational units in cultivating a climate of diversity in strengthening the profile of Pancasila students is through religious moderation seminars or related to cultural diversity in student practical exams. With the concept of activities that can accommodate all aspects of diversity, it can foster an attitude of tolerance towards the character of students. The attitude of tolerance that is fostered in the character of students can be used as a preventive step in the learning process. The diversity of students in schools is not only about certain ethnicities, races, and cultures but also attitudes that belittle the physical appearance of other individuals. The importance of efforts to minimize students' attitudes in providing a character of tolerance

¹⁵ Ali Muhtarom, Sahlul Fuad, and Tsabit Latif, *Religious Moderation: Concepts, Values, and Development Strategies in Islamic Boarding Schools* (Talibuana Nusantara Foundation, 2020).

¹⁶ Moh. Nurhakim, "An Analysis of Multiculturalism Based Religion Education Model Through Experiential Learning Approach: Experience of Several Universities," *Salam Journal* 13, no. 1 (2011).



is to provide reinforcement in responding to physical differences in a person, for example, people with disabilities in any form sometimes take part in learning in public schools. People with disabilities are individuals who have weaknesses in certain aspects that require motivation from their classmates.

School support full about existence planting values multicultural, support provided by the parties school is with method the holding of class meeting activities which activities the involving all over student without differentiate existence ethnicity, race and religion. In the implementation learning in class, the teacher has not succeed develop atmosphere varied learning¹⁷.

In accordance with the study on cultivating a climate of diversity, it can be interpreted broadly as providing character strengthening for students in an attitude of tolerance towards diversity in educational units, both in terms of religion, ethnicity, race, culture and physical limitations of students. With the existence of a comprehensive climate of diversity in practice, students can actualize this character not only at school but also in their surroundings. The importance of understanding about cultivating a climate of diversity is in the hope that similar conflicts involving Papuan students in Surabaya will not happen again.

This is in accordance with Sitorus's research (2023) that cultivating a climate of diversity in educational units is attempted by a principal. Good habits and atmosphere in good and positive educational units to encourage the work spirit of teachers and education personnel. In addition, cultivating a climate of diversity as character formation through habits and the realization of a conducive school so that students get conducive learning as well. Conduciveness in learning is an effort by a teacher to equalize attention to students as a whole¹⁸.

Therefore, teacher innovation is needed in facilitating student learning activities by orienting them towards learning outcomes that are critical, creative, collaborative, and communicative. This can be achieved through challenging learning stimuli, both through potential issues that students are expected to be able to solve problems and put forward solutions to the problems offered. The importance of cultivating a climate of diversity in realizing the profile of Pancasila students is so that students are able to contribute to social problems concerning the diversity of the nation.

Objectives of Implementing a Climate of Educational Diversity

Building awareness of national diversity shows that there are several strategic steps used as a means of fostering insight into diversity in students. Based on the results of Yulianti's research (2021), instilling the value of tolerance in civic education in elementary school students is a reflection of building good citizens and ensuring unity in the life of Indonesian society from an early age¹⁹. Meanwhile, according to Ahmad Muzakkil Anam (2019), efforts to build multicultural awareness at the tertiary level are

¹⁷ Edy Sutrisno, "Actualization of Religious Moderation in Educational Institutions," *Jurnal Bimas Islam* 12, no. 2 (2019), <https://doi.org/10.37302/jbi.v12i2.113>.

¹⁸ Jimson Sitorus, Bernadetha Nadeak, and Lamhot Naibaho, "The Role of the Principal in Creating School Culture and Climate," *Journal of Education and Counseling (JPDK)* 5, no. 1 (2023): 4213–21.

¹⁹ Yulianti, "Instilling Values of Tolerance and Ethnic Diversity in Elementary School Students Through Civic Education," *Journal of Elementary School Teacher Education* 2, no. 1 (2021).



through the principles of multicultural Islamic educational values, namely openness , tolerance , unity in diversity , and Islam rahmatan lil'alam as *a leader* . Some of these principles are implemented in two forms, namely *multicultural knowing* and *multicultural feeling* ²⁰.

multicultural knowing is knowledge given to a group of people through theoretical knowledge given through classroom learning. While *multicultural feeling* is the instillation of a sense of multiculturalism from the aspect of attitude that is implemented in a person's social interactions. According to Mahfud (2007) who quoted ²¹that Multicultural education can be formulated as a study of cultural diversity of human rights, and the reduction or elimination of various types of prejudice in order to build a just and peaceful community life. Meanwhile, according to Thoha (2000) in ²²that Instilling values as an action, behavior or process of instilling a type of belief that is within the scope of belief regarding something that is appropriate or inappropriate to do in community life through the learning process.

In accordance with the description of the literature review above, it provides an illustration that the instillation of awareness of diversity in educational institutions is still at the cognitive level (knowledge) that the Indonesian nation is diverse. Meanwhile, the achievements in the Pancasila student profile strengthening project are expected to be able to produce students who are able to sow awareness of diversity in the community by integrating the competencies of knowledge, attitudes, and skills they have. This integration aims to cultivate awareness of the diversity of society with the main characteristics of differences in culture, race, ethnicity, and beliefs of society that have the potential for conflict in society. The importance of integrating the three aspects above is that students or graduates are ambassadors of change who are useful in building awareness in community life.

The role of the principal as a leader in educational institutions has an important role in realizing a diverse educational climate because schools have the potential for diversity in terms of gender and background of students. In accordance with the principles embedded in the implementation of the independent curriculum, namely strengthening the Pancasila student profile project so that these challenges do not only apply when students or members of the school actualize when at school but can also cultivate it as an indicator of additional quality standards in national education standards. This statement is in accordance with the research of Ni Putu Gita Sri Utami (2022) that students' civic education can build habits about good things, moral ethics so that they are

²⁰ Ahmad Muzakkil Anam, “INFLUENCE OF MULTICULTURAL ISLAMIC EDUCATION VALUES IN ISLAMIC COLLEGE OF RELIGIOUS EDUCATION (Case Study at Islamic University of Malang),” *Journal ISTIGHNA* 2, no. 2 (2019), <https://doi.org/10.33853/istighna.v2i2.24>.

²¹ Wahyu Adya Lestariningsih, Jayusman Jayusman, and Arif Purnomo, “Instilling Multicultural Values in History Learning at SMA Negeri 1 Rembang in the 2017/2018 Academic Year,” *Indonesian Journal of History Education* 6, no. 2 (2018): 123–31.

²² Siti Maizul Habibah, “INFLUENCE OF MULTICULTURAL VALUES IN SCHOOLS WITH A RELIGIOUS BACKGROUND,” *Integralistik* 28, no. 2 (2017).



understood, experienced and able to be practiced consistently in community and state life²³.

Therefore, this idea links the strengthening of the profile of Pancasila students in cultivating a climate of diversity. The purpose of this idea is expected to be able to provide solutions in strategic efforts to campaign for awareness of diversity in society. With the existence of the Pancasila student profile, it can be used as a preventive measure against conflicts based on differences and can foster a spirit of tolerance between communities through the role of Pancasila students.

Cultivate climate diversity in learning

Education is one of the efforts made by a person to maintain life in the scope of the dynamics of rapid development of the times. Therefore, everyone has the right to get a decent education for a quality life. This is in accordance with the mandate in the 1945 Constitution, article 31 paragraph (1), namely that every citizen has the right to get an education.

Proper education according to Law Number 20 of 2003 concerning the education system is a planned effort that is able to realize students who believe and are devoted to God Almighty, capable, creative, independent, have noble character, are healthy, knowledgeable, and become democratic and responsible citizens. In accordance with the National Education System Law above, it illustrates that the challenges of educational units in organizing education are extraordinary in efforts to realize the character of students who are whole and perfect. Perfection in the character of students when viewed from the philosophy of Pancasila is related to the second principle, namely just and civilized humanity and responsibility in the third principle, namely maintaining the unity of Indonesia. The implementation of the independent curriculum as a new curriculum that has the characteristics of the Pancasila student strengthening project must be able to be implemented in theoretical and practical forms.

The implementation of strengthening the Pancasila student profile in a Pancasila manner related to this idea is focused on religious subjects and civic education. In religious subjects in every school, both in educational units under the auspices of the government (state) and community groups/organizations (private), religious teachers refer to only one religion, for example Islam or others. Indirectly, in religious learning in educational units, in practice, it discriminates against minority religions. In fact, in one class there are several religions and the deepening of a particular religion is prioritized for the majority religion of students.

In a study related to radicalism, religious education ranks at the top in practice. This does not mean that religious lessons in educational units teach radicalism, but the distribution of knowledge about other religions is very minimal to be taught. This condition is in accordance with Boris Bokir's statement in *his stand-up comedy*, stating that his understanding of Christianity is more dominant than Islam.

In accordance with the statement above, it can be concluded that cognitive abilities in a teacher in an effort to cultivate diversity in educational units are very important. The

²³ Ni Putu Gita Sri Utami et al., "THE BENEFITS OF CITIZENSHIP EDUCATION IN NATIONAL CHARACTER DEVELOPMENT," *Proceedings of the Student Scientific Week (PILAR) 2* (2022): 386–97.



low level of knowledge related to religion is very sensitive because it can trigger *bullying* at the age of students. The importance of equalizing cognitive aspects in religious lessons is very important to prevent intolerant attitudes with the rapid era of digital disruption with acts of radicalism based on religion. The issue of radicalism which has been very intense lately requires critical reasoning from students in responding to it. This shows that the ability of teachers to equalize knowledge of other religions in responding to acts of radicalism must be mastered by teachers in the field of Religious Studies.

If examined from the subject of civic education (PKn), realizing *global citizens* is an output that must be an ideal. Therefore, the fields of study of PKN and religion must have cognitive aspects that synergize in realizing religious moderation in the learning that is taught. Realizing *global citizens* is a description of how a student acts and behaves with a character that prioritizes the Pancasila *ideology*. The Pancasila *ideology* is the foundation of the nation's life that must be used as a character that is developed in the field of education, especially civic education ²⁴.

This is in accordance with Rufaida (2017) that the internalization of multicultural values by teachers is carried out by explaining and providing various examples to students continuously ²⁵. One of the government's efforts in realizing *global citizens* is to implement quality standards for educational units called cultivating a climate of diversity in educational units. Cultivating a climate of diversity in educational units is an effort to measure the ability of educational units to present a learning process that upholds religious/belief and cultural tolerance so that students get a quality learning experience, support equality of religion/belief and culture and strengthen nationalism.

Cultivating a climate of diversity in learning involves efforts to create an inclusive learning environment, respect cultural diversity, and stimulate positive understanding of differences. Some strategies that have been carried out by the Education Unit in cultivating a climate of diversity through lessons include:

- a. Inclusive Curriculum that integrates learning materials that represent various cultures, religions, and ethnic backgrounds into the curriculum. This includes the selection of textbooks, presentation materials, and learning resources that depict cultural diversity.
- b. Selection of Inclusive Teaching Methods. Teaching methods to facilitate participation of all students. This may include group discussions, collaborative projects, presentations, and the use of educational technology that supports diversity-based learning.
- c. Festivals and Cultural Events. Hold festivals or special events that celebrate and promote cultural diversity at school. Students can participate in art performances, traditional dances, cultural exhibitions, and other fun activities.

²⁴ Firdaus, Faishal Yasin, and Dian Kurnia Anggreta, “Instilling Multicultural Values Through Education to Overcome Multicultural Problems in Indonesia & Malaysia,” *ASEAN Comparative Education Research Network Conference*, 2015.

²⁵ Hasna Rufaida, “Cultivating Multicultural Attitudes Through Internalization of Multicultural Values in Social Studies Learning,” *SOSIO DIDAKTIKA: Social Science Education Journal* 4, no. 1 (2017): 14–24.



- d. Multicultural Extracurricular Activities. Organizing extracurricular activities such as cultural clubs, student exchanges, or art activities that allow students to further explore and experience cultural diversity.
- e. Discussion and Reflection. Hold open discussions on issues of diversity, tolerance, and inclusion. Give students opportunities to express their opinions, exchange ideas, and reflect on the positive impacts of cultural diversity. Engage students in activities that increase cultural awareness, such as organizing seminars or workshops that discuss aspects of cultural diversity and how to appreciate it.
- f. Multicultural Collaborative Projects. Design collaborative projects that involve students from diverse cultural backgrounds. These projects may include collaborative research, group presentations, or other creative activities.
- g. Fair and Inclusive Assessment. Ensuring that assessment and testing methods respect student diversity. This can include variations in question types, project-based assignments, and assessment methods that support a variety of learning styles.

In accordance with the understanding above, it can be concluded that the implementation of educational quality can not only be measured in terms of students' cognitive abilities but also the ability to maintain or strengthen students' nationalism. One of the efforts that schools can make in religious and civic education is by fostering an understanding of multiculturalism in the field of study competency. The importance of this competency is to synergize the state of the nation which has diversity in terms of ethnicity, religion, culture and race.

In relation to this attitude of tolerance, it is also still relevant when connected to the theory of character formation that has been mentioned in the previous discussion. That in the theory it is stated that there are three components in the effort to form character. The attitude of tolerance is an attitude that views that everyone has the freedom to express what is their opinion in various things²⁶. The existence of an attitude of tolerance that is built above can affect the educational environment of students in learning. The existence of a sense of security and comfort in learning is certainly able to motivate students to improve learning and social interactions that are built without any underlying anxiety.

Educational environments that reflect diversity provide rich learning experiences. Students are better able to understand and internalize lessons through interactions with peers from different backgrounds. In an era of globalization, understanding diversity helps prepare young people to interact with an increasingly connected world. Diversity is a key element in the formation of student character. This includes values such as respect, responsibility, and empathy. Description of the value of respect in the educational environment Positive discipline is used to teach the importance of respecting the rules and norms that apply in the school environment. Students are taught to respect each other, teachers, school staff, and parents. There is an awareness of diversity and an appreciation of differences, such as ethnicity, religion, and cultural background.

Meanwhile, the manifestation of a responsible attitude is interpreted as Encouraging active participation in extracurricular activities, school projects, and social

²⁶ Siti Maizul Habibah and Rr. Nanik Setyowati, "Awareness of Religious Tolerance for Millennial Youth in Surabaya in the Dynamics of Diversity," in *Proceedings of the International Joint Conference on Arts and Humanities 2021 (IJCAH 2021)*, vol. 618, 2022, <https://doi.org/10.2991/assehr.k.211223.104>.



activities that can develop a sense of responsibility. Students are empowered to take responsibility for their academic tasks and behavior. The manifestation of empathy in students is interpreted as Social and emotional learning programs are integrated to increase understanding and empathy for the feelings and experiences of others. Discussions on social and global issues open students' understanding of the realities of life outside their environment. A structured and integrated character education program in the curriculum helps shape positive behavior. Cultivating an educational climate based on these values not only creates a positive learning environment, but also equips students with the skills and values needed to succeed in their personal and professional lives.

By cultivating diversity, the school community can work together to reduce discrimination and prejudice that may arise due to cultural, ethnic, or religious differences. The importance of cultivating a climate of diversity within the framework of strengthening Pancasila students is not only relevant to the national context of Indonesia, but is also a positive contribution to an increasingly connected global society.

The understanding of multiculturalism in the field of study competency can be used as a proactive step for students in increasing tolerance towards existing differences. In accordance with the visualization of educational unit efforts in equalizing education about religious moderation, one of which is through multi-religious learning taught by teachers from across religions. The goal is for students to understand the differences between several religions in Indonesia, not to believe but to facilitate minority religions in the study of religious moderation so that the experience of religious diversity can be used as a preventive measure against the occurrence of religious conflict *sensitivity* at the level of educational units and the surrounding environment. This shows that the need for community participation to be able to collaborate in cultivating awareness of diversity as an implication of learning.

Cultivating multicultural attitudes in schools shows that schools can play a role in shaping individuals who have strong social skills, deep cultural understanding, and inclusive attitudes in community life. Integrate cultural awareness education into the curriculum to help students understand and appreciate cultural differences. Encourage students to respect the views of others and talk openly about differences. Encourage collaborative projects between students representing various cultural backgrounds to work together to create something that is inclusive and appreciates diversity²⁷.

Encouragement the supported with teacher innovation in develop source Study about diversity capable give openness pattern think student in solve problem in diversity issues in society . In addition , with openness thinking that is owned student capable think in a way rational to development issues that can be trigger conflict in the environment surrounding . Ability in to argue become reject measuring success school in climate diversity built in schools through the learning process received .

²⁷ Mohammad Aulin, “Synthesis of Character Education and Multiculturalism for Higher Education Environment,” *Journal of Psychology: Scientific Journal of the Faculty of Psychology, Yudharta University, Pasuruan* 2, no. 2 (2014): 110–25.



Growing Attitude Multiculturalism through culture climate diversity

Multicultural attitudes are planned efforts that are currently emerging among the development of information flows of democratization and strengthening *civil society* in the life of the nation. Multicultural education has a diverse meaning in society, both in terms of cultural diversity and attitudes in appreciating cultural diversity. According to Kamanto Sunarto (2004), multicultural education is interpreted as education that discusses cultural diversity in society and efforts to foster students' attitudes in appreciating this diversity.

The importance of fostering a multicultural attitude in the character of students is influenced by the regional background of students in diverse educational units. This condition, if interpreted broadly, is the diversity of tribes, races and cultures. However, if examined in a narrow sense, the background of students is the difference in their regions of origin. Understanding multicultural education when examined from the Javanese philosophy *Seje Deso seje coro* which means different villages, different ways. Based on the Javanese philosophy above, it shows that each region has its own characteristics, both culture and language as its main characteristics.

The diversity of student characters according to their regional background must be managed in multicultural education that is addressed by a student. The implementation of multicultural education in educational units cannot run alone in order to be realized sustainably. These efforts can be implemented by cultivating a climate of diversity in educational units. This is used as a step to introduce the culture of each region of origin of students so that cultivating a climate of diversity in educational units can foster an attitude of mutual respect and appreciation for the characteristics of diverse regions.

With the existence of a multicultural attitude through a climate of diversity culture, in addition to knowing and preserving the culture that is the habit of the community, students can also interpret and respond to the development of community culture within the educational unit. This statement is in accordance with that conveyed by Ali Maksum (2011) that the attitude of understanding others is a manifestation of a multicultural attitude that can be formed from the support of several things such as the willingness and ability to open oneself to understand other cultures, instilling a high tolerance attitude towards cultural backgrounds when responded to by others as part of growing sympathy, and the ability to grow inspiration in each individual to be flexible and adaptable to other people's cultures.²⁸

Some aspects that can be realized in fostering a multicultural attitude through a diversity climate culture are aspects of unity character, tolerance aspects, and aspects of cultural recognition and global diversity thinking are realized. With the existence of a diversity climate that has been running according to the objectives, a multicultural attitude can be demonstrated through symbolic interactions of students and in communication that is positive and tolerant both within educational units and in community life.

The manifestation of the multicultural attitude of school residents in cultivating a climate of diversity is studied from the aspect of the character of unity is Multiculturalism in schools builds a strong foundation to appreciate differences and foster a sense of

²⁸ Ali Maksum, *Pluralism and Multiculturalism: New Paradigm of Islamic Religious Education in Indonesia* (Aditya Media Pub., 2011).



togetherness in diversity, so as to create an inclusive, peaceful, and united school climate. With the character of unity that is fostered, school residents, both teachers, students, and staff, must be able to accept and appreciate the differences that exist in the school environment ²⁹.

This attitude includes acceptance of differences in religion, ethnicity, culture, language, and socio-economic background. Schools Integrating diversity values into the curriculum is one way to instill a character of unity. Learning must include the values of tolerance, justice, equality, and brotherhood in subjects, so that students understand the importance of unity in diversity. A school environment that supports a climate of diversity must foster an attitude of mutual respect and tolerance in everyday interactions.

Schools implement rules that emphasize the prohibition of discrimination, bullying, and intolerance, and facilitate interfaith and cultural dialogues. Teachers and educators as role models must demonstrate attitudes that respect differences and encourage students to respect each other. This exemplary behavior will create a harmonious school environment and reflect unity in diversity ³⁰.

If from the aspect of tolerance, schools can create a peaceful environment, where students from various backgrounds feel appreciated and accepted. Tolerance is the key to maintaining harmony and encouraging cooperation between individuals in diversity, thus strengthening the spirit of multiculturalism in schools. The ability to appreciate differences, both in terms of religion, ethnicity, race, and culture. In the school environment, this can be realized through learning activities and discussions that teach universal human values, such as respect for human rights and the importance of religious and cultural freedom.

In the teaching and learning process, students and teachers are encouraged to be open to different views and avoid the attitude of feeling the most correct. Intercultural and interfaith dialogues can be a means to understand different perspectives without being forced to agree on the same view. In schools that implement the value of tolerance, differences that may trigger conflict, such as differences of opinion or background, are managed through a peaceful approach. Schools can hold conflict resolution training that teaches students how to deal with differences peacefully, emphasizing the importance of communication and empathy.

Schools can implement anti-discrimination and anti-intolerance policies, which ensure that no student or teacher is discriminated against on the basis of race, religion, or cultural background. These policies also protect the right of every individual to express their cultural identity freely and safely. Tolerance is not only applied in learning, but also in school activities that involve all groups, regardless of cultural or religious background. For example, in celebrating national holidays or extracurricular activities, schools ensure that all students feel accepted and valued in every activity. An attitude of tolerance needs to be exemplified by teachers and school leaders in everyday interactions. They must

²⁹ Yusar -, “The Public Sphere As The Education Of Multiculturalism Awareness,” *Edutech* 14, no. 1 (2015), <https://doi.org/10.17509/edutech.v14i1.938>.

³⁰ Siti Maizul Habibah, Nanik Irawati, and M. Asif Nur Fauzi, “Independent Learning Curriculum Mentoring: Improving the Role of Teachers in Creating Pancasila Student Profiles at SMPN 23 Surabaya,” *JMM - Jurnal Masyarakat Merdeka* 6, no. 2 (2024): 123, <https://doi.org/10.51213/jmm.v6i2.139>.



demonstrate an open attitude and respect for every difference that exists in the school. By setting an example, they can encourage students to follow the same attitude.

Meanwhile, from the aspect of global diversity thinking, the focus is on how school residents understand and adopt diversity values at the global level, which includes awareness of the importance of diversity and interconnectedness between nations. Global diversity thinking emphasizes openness to other cultures, inclusive attitudes, and the ability to work together within a broader diversity framework.

Understanding that the world is made up of many different cultures, ethnicities, languages, and traditions. This includes recognizing that diversity is a force that enriches human civilization around the world. Schools teach universal values such as justice, peace, and equality, which are essential to being responsible global citizens. Students are encouraged to think critically about international issues and how they can contribute to global solutions, both locally and internationally. This can be done through social projects that focus on global issues, such as international humanitarian aid programs or environmental awareness campaigns. Schools that instill the value of global diversity will encourage students to understand the importance of tolerance and social justice.³¹

This includes awareness of issues of discrimination, racism, and inequality in different parts of the world, and how they can play an active role in promoting global equality and inclusion. Global diversity also includes an understanding that all life on earth is interconnected.³² Students are taught about the importance of preserving the global ecosystem and how local actions have global impacts. Schools can organize activities that connect students to global movements to protect the environment, schools instill in students that diversity is not only a local reality but also a global one. This includes the responsibility to understand, appreciate, and participate in a diverse global society, thus creating a generation that is able to face global challenges with an inclusive and open mind.

The growth of multiculturalism in schools brings various significant positive impacts, both for students, teachers, and the entire school community. Multiculturalism encourages students to be more open and appreciate differences. They learn to accept the diversity of cultural backgrounds, religions, ethnicities, and outlooks on life. Tolerance becomes stronger, which ultimately reduces the potential for discrimination-based conflicts and strengthens relationships between individuals in schools. According to Rohma (2023), Multiculturalism helps create an inclusive school atmosphere, where all students feel accepted and appreciated. This inclusive environment allows students from various backgrounds to learn together without fear of discrimination.³³

This creates harmony and a sense of togetherness among students, teachers, and staff. Students who grow up in a multicultural environment gain a broader perspective on

³¹ Raga Cipta Prakasih, Firman Firman, and Rusdinal Rusdinal, "Nationalism and Anti-Radicalism Values in Multicultural Education," *Indonesian Journal of Education* 2, no. 2 (2021), <https://doi.org/10.36418/japendi.v2i2.103>.

³² IBG Yudha Triguna, "Diversity of the Indonesian Nation: Urgency and Relevance in the Era of the Industrial Revolution 4.0," *Dharmasmrti: Journal of Religious and Cultural Sciences* 19, no. 2 (2019): 46–52.

³³ Miftakhur Rohmah and Wiwik Afifah, "RIGHT TO EQUALITY AND ANTI-DISCRIMINATION OF GENDER NEUTRAL (NON-BINARY) IDENTITY GROUPS IN INDONESIAN POSITIVE LAW," *Bureaucracy Journal: Indonesia Journal of Law and Social-Political Governance* 3, no. 1 (2023): 298–312.



the world. They become more sensitive to global issues, such as social justice, the environment, and human rights. This understanding not only broadens students' perspectives but also prepares them to become active and responsible global citizens. With increased understanding and tolerance of differences, the potential for conflict and bullying in schools will decrease. The mutual respect and empathy that develop through multiculturalism teach students to resolve differences peacefully and avoid harmful behavior towards fellow students.

Multiculturalism provides students with the opportunity to learn from broader experiences and perspectives, which ultimately improves the quality of education. Teachers can integrate multicultural values into their teaching methods, which makes learning richer and more relevant to real life. Students learn not only from textbooks, but also from the real-life experiences of their friends who have different cultural backgrounds. This statement is in accordance with Sutrisno (2019) who stated that the growth of multicultural attitudes in schools provides great benefits in forming a more tolerant, inclusive, and creative society. This not only affects school life, but also prepares students to become individuals who contribute positively to the global community.³⁴

CONCLUSION

Based on results Exposure the results and discussion above can concluded that climate diversity unit education in frame strengthening Pancasila students if under review from aspect urgency , growing climate diversity in unit education as one of the step For minimize the emergence conflict of differences characteristics physique in the environment unit education . While If under review from aspect learning religious and civics learning as foothold in effort grow moderation religion in students with the presence of accompanying teachers in minority religions as alternatively . If examined from impact grow climate diversity in effort grow attitude multiculturalism in unit education is growth communication positive in interaction participant educate Good in the environment school and also in life public .

BIBLIOGRAPHY

- , Yusrar. "The Public Sphere As The Education Of Multiculturalism Awareness." *Edutech* 14, no. 1 (2015). <https://doi.org/10.17509/edutech.v14i1.938>.
- Ahmadi, Abu. *Social Psychology, PT . Rineka Cipta, Jakarta , 2007.*
- Anam, Ahmad Muzakkil. "INFLUENCE OF MULTICULTURAL ISLAMIC EDUCATION VALUES IN ISLAMIC COLLEGE OF RELIGIOUSNESS (Case Study at Islamic University of Malang)." *Journal ISTIGHNA* 2, no. 2 (2019). <https://doi.org/10.33853/istighna.v2i2.24>.
- Aufin, Mohammad. "Synthesis of Character Education and Multiculturalism for Higher Education Environment." *Journal of Psychology: Scientific Journal of the Faculty of Psychology, Yudharta University, Pasuruan* 2, no. 2 (2014): 110–25.
- Cipta Prakasih, Raga, Firman Firman, and Rusdinal Rusdinal. "Nationalism and Anti-

³⁴ Sutrisno, "Actualization of Religious Moderation in Educational Institutions."



- Radicalism Values in Multicultural Education.” *Indonesian Journal of Education* 2, no. 2 (2021). <https://doi.org/10.36418/japendi.v2i2.103>.
- Firdaus, Faishal Yasin, and Dian Kurnia Anggreta. “Instilling Multicultural Values Through Education to Overcome Multicultural Problems in Indonesia & Malaysia.” *ASEAN Comparative Education Research Network Conference*, 2015.
- Fuadi, Afnan. *Diversity in Socio-Cultural Dynamics of Socio-Cultural Competence as the Glue of the Nation*. Deepublish, 2020.
- Habibah, Siti Maizul. “INFLUENCE OF MULTICULTURAL VALUES IN SCHOOLS WITH RELIGIOUS BACKGROUND.” *Integralistik* 28, no. 2 (2017).
- Habibah, Siti Maizul, Nanik Irawati, and M. Asif Nur Fauzi. “Independent Learning Curriculum Mentoring: Improving the Role of Teachers in Creating Pancasila Student Profiles at SMPN 23 Surabaya.” *JMM - Jurnal Masyarakat Merdeka* 6, no. 2 (2024): 123. <https://doi.org/10.51213/jmm.v6i2.139>.
- Habibah, Siti Maizul, and RR Nanik Setyowati. “Religious Moderation in an Effort to Internalize Tolerance Values in Generation Z.” *Jurnal Keindonesiaan* 02, no. 01 (2022): 126–35.
- Habibah, Siti Maizul, and Rr. Nanik Setyowati. “Awareness of Religious Tolerance for Millennial Youth in Surabaya in the Dynamics of Diversity.” In *Proceedings of the International Joint Conference on Arts and Humanities 2021 (IJCAH 2021)*, Vol. 618, 2022. <https://doi.org/10.2991/assehr.k.211223.104>.
- Hanafy, Muhammad Sain. “Multicultural Education and the Dynamics of National Space.” *Journal of Islamic Discourse* 3, no. 1 (2015).
- Hasudungan, Anju Nofarof, and Nur Fatah Abidin. “Independent Learning: Forming The Pancasila Learner Through Historical Learning In Senior High School.” In *Social, Humanities, and Educational Studies (SHEs): Conference Series*, 3:34–42, 2020.
- Irawati, Dini, Aji Muhamad Iqbal, Aan Hasanah, and Bambang Syamsul Arifin. “Pancasila Student Profile as an Effort to Realize National Character.” *Edumaspul: Journal of Education* 6, no. 1 (2022): 1224–38.
- Irianto, Agus Maladi. “National Integration as an Antidote to Ethnocentrism in Indonesia.” *Journal of Education* 18, no. 1 (2013).
- Istiningsih, Galih, and Dwitya Sobat Ady Dharma. “INTEGRATION OF DIPONEGORO CHARACTER VALUES IN LEARNING TO FORM PANCASILA STUDENT PROFILES IN ELEMENTARY SCHOOLS.” *Culture* 16, no. 1 (2021). <https://doi.org/10.24832/jk.v16i1.447>.
- Ministry of Education, Culture, Research and Technology. “Guidelines for Developing Pancasila Student Profiles.” *Ministry of Education and Culture*, 2021.
- Kusumohamidjojo, Budiono. *Diversity of Society in Indonesia: A Problem of Cultural Philosophy*. Jakarta: Gramedia Widia sarana Indonesia, 2000.
- Lestariningsih, Wahyu Adya, Jayusman Jayusman, and Arif Purnomo. “Instilling Multicultural Values in History Learning at SMA Negeri 1 Rembang in the 2017/2018 Academic Year.” *Indonesian Journal of History Education* 6, no. 2 (2018): 123–31.
- Maksum, Ali. *Pluralism and Multiculturalism: New Paradigm of Islamic Religious Education in*



Indonesia . Aditya Media Pub., 2011.

- Muhtarom, Ali, Sahlul Fuad, and Tsabit Latif. *Religious Moderation: Concepts, Values, and Development Strategies in Islamic Boarding Schools* . Talibuana Nusantara Foundation, 2020.
- Myers, David G. “Social Psychology.” *Jakarta: Salemba Humanika* , 2012, 189–229.
- Nurhakim, Moh. "An Analysis of Multiculturalism Based Religion Education Model Through Experiential Learning Approach: Experience of Several Universities." *Salam Journal* 13, no. 1 (2011).
- Rohmah, Miftakhur, and Wiwik Afifah. “THE RIGHT TO EQUALITY AND ANTI-DISCRIMINATION OF GENDER NEUTRAL (NON-BINARY) IDENTITY GROUPS IN INDONESIAN POSITIVE LAW.” *Bureaucracy Journal: Indonesia Journal of Law and Social-Political Governance* 3, no. 1 (2023): 298–312.
- Rufaida, Hasna. “Cultivating Multicultural Attitudes Through Internalization of Multicultural Values in Social Studies Learning.” *SOSIO DIDAKTIKA: Social Science Education Journal* 4, no. 1 (2017): 14–24.
- Sitorus, Jimson, Bernadetha Nadeak, and Lamhot Naibaho. “The Role of the Principal in Creating School Culture and Climate.” *Journal of Education and Counseling (JPDK)* 5, no. 1 (2023): 4213–21.
- Sutrisno, Edy. “Actualization of Religious Moderation in Educational Institutions.” *Journal of Islamic Community Guidance* 12, no. 2 (2019). <https://doi.org/10.37302/jbi.v12i2.113>.
- Syafitri, Haslinda, and Warsono Warsono. “Primordialism in the Practice of Democracy in Student Organizations (Social Conflict in the 2020 Unesa BEM Student Election).” *Moral and Citizenship Studies* 9, no. 3 (2021): 672–88.
- Triguna, IBG Yudha. “The Diversity of the Indonesian Nation: Its Urgency and Relevance in the Era of the Industrial Revolution 4.0.” *Dharmasmrti: Journal of Religious and Cultural Sciences* 19, no. 2 (2019): 46–52.
- Utami, Ni Putu Gita Sri, Sang Ayu Made Pipit Miranti, Ni Luh Anik Suantari, and I Made Hendra Wijaya. “THE BENEFITS OF CIVIC EDUCATION IN THE DEVELOPMENT OF THE NATION’S CHARACTER.” *Proceedings of the Student Scientific Week (PILAR)* 2 (2022): 386–97.
- Yulianti. “Instilling Values of Tolerance and Ethnic Diversity in Elementary School Students Through Civic Education.” *Journal of Elementary School Teacher Education* 2, no. 1 (2021).

