

Institutionalization of Multicultural Values in Religious Education in Inclusive Schools, Indonesia

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ABSTRACT

Purpose – Sekolah Tumbuh, an educational institution in Yogyakarta, is characterized as an inclusive school that encourages respect for diversity and difference. This study aims to investigate how multicultural values in Sekolah Tumbuh are integrated into educational aspects, allowing them to incarnate as a form of institutionalization.

Design/methods/approach – This study used a phenomenological approach in qualitative methods. The data collection methods involved observation, in-depth interviews, and documentation. The number of respondents was 25 people, including the school principal, religious teachers, students, and employees of Sekolah Tumbuh.

Findings – The data analysis results have shown that the institutionalization of multicultural values in Sekolah Tumbuh is in the form of systematics. This process involves a series of solid commitments, massive internalization of values, and institutionalization in the school's vision and mission. All school residents have a strong responsibility and commit to implementing these multicultural values.

Research implications/limitations – The best practices carried out by Sekolah Tumbuh can be used as a role model for other schools. These findings have positive implications for the development of multicultural education at the institutional level.

Originality/value – This study has contributed to an in-depth understanding of how multicultural values in Sekolah Tumbuh are integrated into aspects of education, including religious education and being institutionalized. Also, this study's results contribute to the development of the concept of multicultural education in Indonesia.

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Introduction

According to Article 30 of Law No. 20 of 2003 concerning the National Education System, religious education is preferred to be taught in schools rather than religion education. Ideally, organizing religious education means that participants should not be oriented to become religious experts but to develop religious morals or ethics of religious life behavior in society. Through religious education, students are expected to obtain an adequate understanding of various religions in Indonesia, as well as be able to respond to them. Religious education teaches common values, kindness, and togetherness between religions (Djohar, 2007).

However, in practice, schools tend to provide religion education rather than religious education. Religion education, especially for children and adolescents, should ideally be a matter for religious institutions. If educational institutions, such as schools, are also granted the authority to provide religious education, then the substance and method chosen are truly aligned and answer the needs of students in facing the challenges of the times (Listia, Arham, and Gogali, 2007). Religion education also needs to prevent the tendency to be exclusive, especially to the point of exacerbating differences between religions (Djohar, 2007). Religion education needs to deliberately consider the ideals religious education want to achieve.

Currently, Yogyakarta – a city of students, culture, and tourism – is experiencing problems or challenges related to the issue of tolerance in social relations in society, especially interfaith relations. Yogyakarta was declared a tolerant city in 2006 (Zudianto, 2008). However, in recent years Yogyakarta has even been named as one of the intolerant cities in Indonesia (Wahid Institute, 2014 & 2015). The June 2017 coverage of Tempo magazine supports the view that intolerance, especially in interfaith or religious relations, including in the school environment, is now threatening Yogyakarta.

Sekolah Tumbuh is an educational institution that opens educational programs starting from the early childhood level (Preparatory), elementary school (Primary School), and secondary school (High School). The Primary education program is for children aged 4-5 years. The Primary School program is an educational program that is open to elementary school children from grade 1 to grade 6. Meanwhile, High School is an educational program for junior high school to high school level from grade VII to grade XII.

Sekolah Tumbuh has unique characteristics that distinguish it from other schools. *Sekolah Tumbuh* comes in the community to build an inclusive school. *Sekolah Tumbuh* also provides a space for children to appreciate all forms of existing diversity in society. It is in tune with the school's vision, namely “children grow and develop as learners with character, appreciate diversity and local wisdom, love the country, and uphold awareness as citizens of the world.” The best practices carried out by *Sekolah Tumbuh* to develop religious education full of multicultural values can be used as a model for other schools. Given that many religious teachers are still not inclusive enough. As stated by the results of the Alvara Institute survey in 2021, it showed that of the 20,352 teachers studied, it turned out that 19% of teachers (PAI and General subjects) indicated to be intolerant and radical. A total of 37.6% fell into the yellow category, which means a warning. Teachers who are still

in this position need to be enlightened regarding multiculturalism. Otherwise, they are feared to be exposed to radicalism and extremism. While, another 43.4% fell into the good and tolerant category.

Methods

This study is a type of qualitative research that examines how multicultural values in religious education in Growing Schools are institutionalized. According to Denzin and Lincoln (2000), qualitative research seeks to see entities as they are according to their settings but then seeks to interpret or make them better understood. This study was conducted in Sekolah Tumbuh, from elementary to high school. Sekolah Tumbuh was selected for it has excellent implementation of multicultural values.

The subjects of this study were the school's stakeholders, which included foundation leaders, school principals, teachers, students, and employees. As qualitative research that relies on data acquisition from the field, the data collection methods used were observation, interviews (including in-depth interviews), and documentation. The respondents of this study amounted to 25 people consisting of 2 Islamic Religious (PAI) teachers, 1 Catholic Religious Education teacher, 1 Christian Education teacher, 1 Hindu Education teacher, 1 Buddhist Education teacher, 5 school principals, 10 students from various religions, and 2 employees.

After the data was collected, data analysis came next. Data analysis is a process of organizing data into patterns, categories, and one basic description so that working hypotheses can be found and formulated (Moleong, 2002: 190). According to Cresswell and Poth (2017), data analysis involves several crucial stages. The first is initial understanding, where researchers dive into the data to understand the context, recognize early patterns, and build an initial comprehension of emerging issues. Then, the next step is coding, where data is partitioned and labeled on relevant units of information, often through a manual coding process. After coding, researchers categorize and identify key themes that emerge from the data and find consistent patterns. The next stage is interpretation, where the data is analyzed more deeply to understand the meaning behind the findings by reflecting on them in the context of the theory, relevant literature, and research objectives. The final step is the verification stage, where researchers ensure the analysis' consistency, reliability, and validity by verifying the findings and interpretations produced.

Result and Discussion

1. Institutionalization of Multicultural Values in Sekolah Tumbuh

Institutionalization can be defined as the process of building and solidifying an institution or agency in society through the establishment of various principles, values, and norms that are recognized and followed by its members. This process involves formal recognition and affirmation of the existence of an institution in society, as well as the establishment of structures, ordinances, and rules governing interaction within it (Scott, 2017). In the context of institutionalization, the adopted principles, values, and norms

become the foundation of ethics and binding rules for individuals in society. This establishment process provides clarity on the values officially accepted and recognized by society, creating moral and regulatory obligations that shape social structures and collective behavior.

Berger, P. L. (2014) suggests that social reality is not an entity that exists as it is but is the result of human construction and interpretation. They discuss how individuals internalize social norms and values through the socialization process and how institutions such as family, religion, and education play a pivotal role in shaping human understanding of reality. Meyer and Jepperson (2000) also expressed a similar statement in the theory of social structure and the role of institutions in shaping and maintaining social values. Parsons describes how social institutions, such as religion and education systems, function as normative institutions that shape and teach values to individuals.

Meanwhile, James A. Banks explained that important aspects or core values in multicultural education include recognition of diversity, social justice, curriculum approaches, intercultural dialogue, and education for global citizenship (Banks, 2019). Banks emphasized the importance of recognizing and appreciating ethnic, cultural, linguistic, and other background diversity in educational contexts. He proposed the idea that education should embrace and respect students' diverse cultural identities. Banks advocated for the principles of social justice in education. It includes efforts to address inequality and discrimination in the education system, ensuring all students have equal access and opportunities for success. Banks promotes an approach to intercultural dialogue where students are invited to communicate and interact positively with people from different cultural backgrounds. He believes that dialogue like this can increase understanding and reduce stereotypes. In addition, Banks underscored the importance of multicultural education from the perspective of global citizenship. Education should prepare students to live in an increasingly connected global society.

Currently, the implementation of religion education in public schools refers to the 2013 Curriculum that tends to be centralized. The material in the curriculum is prepared by the central government, while teachers only implement it. The implementation of the 2013 Curriculum is intended to improve the curriculum of the 2006 Education Unit Level Curriculum / KTSP, which is considered unsuccessful in solving problems such as student fights, cheating in national exams, plagiarism, drugs, and social turmoil, of course, caused by intolerant attitudes or behaviors. Based on the 2013 Curriculum, in addition to material and method issues, teacher capacity and teaching practices are more likely to influence students' perspectives, attitudes, and behaviors, including tolerance and respect for diversity. The capacity of teachers here includes the educational background of teachers who teach Religious Education, as well as their experience, perspective, and ability to innovate, such as in translating and improvising the curriculum.

Sekolah Tumbuh is a foundation that is engaged and active in the education field. Sekolah Tumbuh has educational institutions from early childhood to high school levels. Educational institutions under the auspices of Tumbuh schools include KB/TK Tumbuh, SD Tumbuh 1, SD Tumbuh 2, SD Tumbuh 3, SD Tumbuh 4, and Tumbuh High School. In addition

to educational institutions, Sekolah Tumbuh also has a Center for Studies on Inclusive Education (CSIE). CSIE is part of the Sekolah Tumbuh that serves as a center for educational studies, especially inclusion education. Sekolah Tumbuh is an educational institution established in Yogyakarta. Sekolah Tumbuh has noble aspirations to educate its students to be tolerant individuals. The ideals of Sekolah Tumbuh are reflected in its vision and mission. The vision of Sekolah Tumbuh is "Children grow and develop as learners with character, respect diversity, love the country, and local wisdom, as well as show awareness as citizens of the world".

Sekolah Tumbuh has several religious teachers from various religions, such as Islam, Catholicism, Christianity, Hinduism, and Buddhism. They have diverse views related to multiculturalism. For instance, Mr. S, a Catholic religion teacher, said that "multiculturalism is an understanding of how we respect others." Meanwhile, for Mrs. M, a teacher of Islam, multiculturalism is defined as "an attitude of respect and appreciate varied differences, including differences in views even though they do not want to respect us. Respect is meant not only between religions but also includes internal religions, except in the case of aqidah." Ms. S, a Buddhist teacher, stated that "multiculturalism is valuing differences in any form because respecting differences means that I have learned to accept whatever exists without downplaying whatever form arises." In contrast, Ms. I, the Hindu teacher, contended that "multiculturalism is an attitude of respect and appreciation for whatever other people and all living things have, including plants, animals, and the entire universe. Not only does it respect and appreciate their existence but there is a sense of empathy concerning them."

From the interview results, it can be concluded that multiculturalism is interpreted as an attitude of respect and appreciation for all existing differences. It is not only to humans but also to other creatures, such as animals, plants, and the entire universe. If humans can respect and appreciate each other, regardless of the background of primordialism that exists, and also willing to respect and appreciate the universe and all its contents, then peace will be created. It is both peace with fellow human beings and peace with the cosmos.

However, the task and responsibility to instill multicultural values does not only fall on teachers. All school residents have the same duties and responsibilities in this regard. For Sekolah Tumbuh, the commitment to instill multicultural values is a shared duty and responsibility of all school residents, whether principals, teachers, staff, cleaning services, security guards, etc. It was also admitted by Mr. C, a security guard at the Sekolah Tumbuh. He explained that "Sekolah Tumbuh is an inclusive school that upholds the values of tolerance that respect between human beings. When some people do not behave well, for example, bullying, then I will advise and give advice to them". This was also confirmed by the Principal of Tumbuh School, Mrs. P, who said that "the cultivation of multicultural values is the duty and responsibility of all school members because it becomes the vision and mission of Tumbuh."

The cultivation of these multicultural values is a common task for all Sekolah Tumbuh residents. Each individual in Sekolah Tumbuh can play an active role in instilling

and enlivening multicultural values. It is also carried out massively in all institutions under the auspices of the Growing School. In fact, they have made several concrete and systematic efforts to inculcate and preserve those values. Efforts that have been made include:

(1) Conducting Selection for New Student Admissions

Sekolah Tumbuh does not accept all who enroll as new learner members. This school has a maximum acceptable quota. Each class is limited to 20 students. Of the 20 people, 30% of them are quotas for children with special needs (ABK).

During the selection process for new students, there is an important thing regarding the commitment of students and parents. This commitment is related to parents' views regarding their religious moderation. This commitment is unwritten. Sekolah Tumbuh only wants to know how parents respond when their children are asked to participate in interfaith and multi-religion activities. If the parents are considered to object and disagree with the applicable education system, then Sekolah Tumbuh unfortunately will not accept the students. It cannot be interpreted as being selective or discriminatory against prospective students. This policy is carried out solely to facilitate the further learning process.

(2) Recruiting Inclusive Religious Teachers

Sekolah Tumbuh runs a process of recruiting teachers and employees through a special division known as Human Resource and Development (HRD). HRD has a great responsibility to ensure that the selected candidates are in accordance with the standards set by the school. In conducting the selection process, HRD shows extra care to ensure that only the most suitable candidates are selected.

In order to accept candidates for religious teachers, the selection process involves several stages. Apart from knowledge testing, which is a standard step in the selection, HRD also implements two additional methods: micro-teaching and interviews. Through micro-teaching sessions, prospective teachers are given the opportunity to demonstrate their teaching skills directly in front of school staff. It allows HRDs to evaluate their skills directly. In addition, interviews are used to dig deeper into the prospective teachers' insights and tolerant attitudes towards diversity and culture in the school environment. With this approach, Sekolah Tumbuh ensures that the selected teacher candidates have not only strong academic qualifications but also excellent teaching skills and attitudes that are in tune with the school's values.

(3) Implementing Multicultural Religious Education in Sekolah Tumbuh

According to Mr. H, a teacher of Islamic Religious Education subject, in the learning process, Islamic Religious Education does not only teach about worship and the law but Islam in broader aspects, such as tolerance, justice, equality,

human rights, commendable morals, and other moral teachings. In essence, the Islam taught in this subject is not only normative Islam but also contextual Islam. The Islam that is being emphasized is an inclusive one. Through learning Islamic Religious Education, students are expected to believe that Islamic values are universal, which certainly gives mercy (Rahmat) to anyone, including non-Muslims. Students are encouraged to be able to actualize the religious knowledge they gain in school in everyday life, such as respecting others, respecting differences, maintaining togetherness, living peacefully, sharing with friends, discipline, and other positive attitudes.

The subject matter of religious education is always linked to the latest contemporary religious issues. For this reason, teachers of Islamic Religious Education subjects use a variety of references (such as books, journals, newspapers, magazines, the internet, and others) or not only have textbooks as learning sources. Religious Education teachers also often take material from several articles containing tolerance values and discuss them with students (Bu M, Islamic teacher). For example, when learning about surah Al-Hujurat verse 13, the PAI teacher will give freedom to students to find out the contents through books, scriptures, the internet, magazines, newspapers, and so on. After the students managed to find it, the teacher will invite the students for a discussion. One of the students named Aqila, a Muslim student in Sekolah Tumbuh, said that we should be grateful and proud because Allah has created all of us with different tribes and nations so that we can get along and get to know each other.

Regarding teaching and learning methods, religious teachers at Sekolah Tumbuh are not fixated on one method but elaborate on various methods, such as lectures, discussions, watching movies with all religions, direct practice, field trips, social causes, joint celebrations of religious holidays, and more. In comparative studies, for example, students have been invited to visit different houses of worship. The school also scheduled to invite other religious leaders to lecture and discuss with students. W, one of the students from Hinduism, admitted that he felt touched because his friends were very kind and caring. They want to celebrate Diwali together at school.

Meanwhile, the learning media used in religious learning at Sekolah Tumbuh also varies from using internet media, images, charts, and graphics to screening films loaded with tolerance, together with friends from other religions. Apart from preventing students from getting bored in learning, they all aim to make students appreciate all the differences and diversity found in society, whether religious, racial, ethnic, cultural, or linguistic. Sasi Kirana, a Buddhist student, said that she was happy to be taught by Mrs. S, her religious teacher, as she was very kind and taught many things. In addition, SK, a Buddhist student, also likes to be invited to study with friends from other religions because there are more friends compared to only one or two when studying Buddhism.

Moreover, the evaluation of learning used in religious education subjects at Sekolah Tumbuh Yogyakarta is not based solely on cognitive aspects but also includes affective and psychomotor aspects. Mr. S explained that in Catholic Religious Education lessons, there are two parameters used in evaluating or assessing students, namely, numerical and personal values. Numerical values are values obtained from student exam results, while personal values are those taken from student attitudes and behaviors, such as ethics, diligence, discipline, neatness, etc. The form of exam questions in this subject is a combination of multiple choice and essay. Also, there are occasionally oral examinations, practical exams, and other forms of evaluation. The goal is that students are not trapped in merely rote memorization when answering exam questions but can analyze them critically, rationally, and argumentatively. The exam question material is always associated with contemporary religious issues and is directed at a positive understanding of other religions.

Furthermore, according to Mr. H, a PAI teacher, the evaluation of religious education learning at Sekolah Tumbuh is available not only in one question model. There are more question models the teachers usually make, depending on the needs of their students. In Islam, for example, since the majority of students, the question model can be up to 3 to 4. Of the 3 or 4 models, there will be high, middle, and low-level questions, as well as for ABK children. The variety of models of this question is motivated by the ability of students who are also diverse. According to them, the abilities of bright children certainly cannot be paralleled and compared with children who need a long time to understand the material. Moreover, children with special needs, such as Autism, certainly cannot be equalized.

The learning evaluation implemented in religious education subjects at Sekolah Tumbuh Yogyakarta is already appropriate. Ideally, religious education evaluation standards do not solely use normative standards as stipulated in religious norms and doctrines but extend to students' attitudes and awareness in actualizing the religious norms and doctrines they profess. The success of implementing religious education is not measured by how much material in the form of religious doctrine can be given to students but by how much religious education can enlighten and transform into religious awareness and attitudes among students. In this case, the assessment standards used are not normative, let alone cognitive standards, but participants' attitudes and awareness of their religious teachings (Paryanto, 2003). According to Paul Suparno (2003), the evaluation of religious education (Islam) should be based on the entire process, not solely on the achievement of the numbers inscribed by students. A more significant result in religious education is the internalization of Islamic Religious Education as an integration factor in the personal formation of learners (Ludjito, 1998).

(4) Wearing non-religious clothing during religious education

During the implementation of religious education, Sekolah Tumbuh gives freedom to its students to dress without the obligation to wear religious symbols. No rules require students to wear clothing that reflects their religious identity. However, there is no prohibition for students who wish to express their religious identity by using religious symbols on their clothing.

For example, Muslim students, especially female students, are not required to wear hijab. However, observations showed that some female students still choose to wear the hijab, and Sekolah Tumbuh firmly does not hinder their decision. This approach reflects the school's commitment to giving students space to express their religious identity without any rules restricting that freedom.

(5) Every religion has the opportunity to celebrate its big day

All religious believers in Sekolah Tumbuh are allowed to celebrate their big religious holidays. Both religions with many adherents (majority) and religions with few adherents (minority) have the same right to celebrate their holidays. However, in one school year, the school only allows one large-scale celebration of the religious holiday. Other religious holidays are held more moderately. Then, in the following school year other religions have the opportunity to celebrate festively. And so on, religious celebrations are carried out alternately. This restriction is applied due to a lot of school agendas carried out in one school year. For everything to run effectively, the agendas for a school year are compacted and planned well before the learning process begins.

When celebrating religious days, all Sekolah Tumbuh citizens are involved. School principals, teachers, staff, and other employees like security guards, cleaning services, and cooks are all included. All residents of Sekolah Tumbuh actively participated in the event without exception.

Mrs. D, a Christian religion teacher, said she felt excited that she could help other religious teachers prepare for the event. She also wants to actively participate in the committee. During the Diwali celebration, Mrs. D was assigned to be a fashion show judge. According to her, Christian students also felt happy to participate in the Diwali celebration. They didn't mind at all. It was also acknowledged by Mr. S, a Catholic religious teacher, who said his students were happy and excited to participate in events together. They prefer to celebrate with all religions rather than attend the class.

(6) Living Values for Students who Do not Attend Religious Education

Sekolah Tumbuh is open to all existing religions and creeds. All students, both those who belong to the six official religions and those who are religious sects are facilitated. Each student has the right to receive religious education following the religion he embraces. Those who have not

chosen any religion are asked to take Living Values lessons. The Living Values subject contains strengthening positive values every human being should possess. Students are taught about good values (akhlakul karimah). Living Values is a universal values education program that presents a variety of experiential activities and practical methods for learners to develop universal values. According to Tillman, there are twelve universal values developed in Living Values, namely peace, appreciation, love, responsibility, happiness, cooperation, honesty, humility, tolerance, simplicity, unity, and freedom (Tillman and Hsu, 2004).

(7) Increase Religious Lesson Hours

According to government regulations, the implementation of religious education is only 2 hours of lessons per week (Daradjat et al., 2008). With such an allocation of time, it is obviously impossible to equip students with adequate religious knowledge, attitudes, and skills. Therefore, it requires alternative strategies to meet the student's needs for religious education. An alternative strategy carried out by Sekolah Tumbuh is to provide more lesson hours to students. When other schools have the average religious lesson hour of 2 hours, Sekolah Tumbuh has it to 3 hours. Of the 3 existing lesson hours, 2 lesson hours are for religion education materials, while the remaining 1 lesson hour is for the cultivation of ethics and habituation. For the PAI lesson, 1 lesson hour is used for congregational Dhuha Prayer or congregational Dhuhr Prayer. While, other religions' education, those lesson hours are used for activities following their respective religions.

(8) Conducting Multi Religion Activities

Based on the interview results with Mrs. M, a PAI teacher at Sekolah Tumbuh, multi-religion activities were held for religious teachers at Sekolah Tumbuh. This activity is an integral part of the school's annual agenda and is regularly scheduled at the beginning of each new school year. During the activity, various religious aspects were explored and discussed to broaden teachers' understanding of religious diversity.

One of the multi-religion activities studied the meaning of sacrifice in various religions. It aims to understand the diverse perspectives on such important religious practices. To carry out this activity, Sekolah Tumbuh collaborated with organizations or institutions expert in religious studies, such as Papyrus. In the event, each religious teacher had the opportunity to convey their ideas and thoughts regarding the meaning of sacrifice according to the version of each religion they represented. As a result, it became clear that the concept of sacrifice is not only found in Islam but also has different meanings and practices in other religions.

(9) Provide Appropriate Sanctions for Intolerant Perpetrators

According to the interview results with all parties, the school rarely faced cases of intolerance. Even if so, they are very trivial and rare. Cases of intolerance are often done by learners. It is still tolerable since they are still children and do not quite understand how to behave. Cases of intolerance committed by students of Sekolah Tumbuh are, among others, accidentally bullying, saying rude, and mocking their friends. If these happen in front of teachers, staff, or other employees of Sekolah Tumbuh, they will reprimand and advise the children carefully.

While cases of intolerance occur among teachers, staff, and employees are nearly zero. Even if so, it may just be a misunderstanding. For example, asking about the procedure for praying to Christians and Catholics when going to eat. Why do Christians and Catholics have different ways of praying? For some Christians and Catholics, it may be a sensitive matter and does not need to be asked, causing a little misunderstanding. To overcome this, the principal intervened by initiating a casual chat while inserting 'jokes.' In between the chats, the principal inserted advice and understanding to the person who was considered slightly intolerant.

Education is not solely concerned with the delivery of academic materials but also includes character-building and moral values for students. Sekolah Tumbuh, as an educational institution, has sought to institutionalize these values through various initiatives. However, as an integral part of the process of implementing values, the challenges and obstacles that arise are also a prominent focus in academic discussions. The challenges and obstacles experienced by Sekolah Tumbuh in institutionalizing multicultural values in religious education will be explained below.

2. Challenges and Obstacles to Institutionalization of Multicultural Values in Sekolah Tumbuh

Based on the results of public testimonials on the implementation of education in Sekolah Tumbuh, it can be seen that the school has a positive image. They appreciated the inclusive education system of Sekolah Tumbuh, emphasizing the values of multiculturalism and religious moderation. Moreover, they have high hopes for this school to be a role model and inspiration for other educational institutions. However, it does not mean no obstacles and challenges experienced in its implementation. Based on the observation and interview results, researchers found several obstacles and challenges faced by Sekolah Tumbuh in instilling the values of tolerance. Among them are:

(1) Dealing with Children with Special Needs (ABK)

Instilling the values of tolerance in children is not easy. Moreover, some students in Sekolah Tumbuh are ABK. Dealing with ABK requires more effort. Religious teachers need to have special skills and experience in handling them. It is

not easy even to simply meet the needs and desires of children with special needs. Let alone coupled with the task of instilling multicultural values into them. On one side, religious teachers do not always have the experience and provisions to deal with them. On the other side, ABK is not only one type but diverse. According to the PAI teachers, some students are deaf. She felt overwhelmed and confused about how to teach the child, so it took time and adaptation long enough to find the right way (Mrs. M). Mrs. D, the teacher of Christianity, also said the same thing. She finds it difficult to deal with children with special needs. On the one hand, we must focus on those who are non-ABK, but on the other hand, we must still pay attention to children who are ABK. To anticipate this, Mrs. D, when providing Christian education learning, is accompanied by other teachers.

(2) Parental Support is not Optimal

In Sekolah Tumbuh, religious teachers have put a lot of effort into teaching religious materials and building positive habits for students. However, this effort cannot run optimally without strong support from parents and family at home. The habits instilled by parents at home play a crucial in the development of their children. Parents who have a strong commitment to religion can provide significant support in their children's religious understanding and practice.

On the contrary, parents' lack of attention or indifference to a child's religious education can be a serious barrier for children to understand and apply religious teachings learned in school. It is due to the central role of the family as the closest environment to students, where the habits and values taught at home will provide the core foundation for the child's understanding and behavior in a religious context. Therefore, a collaboration between schools and families is essential to providing holistic religious education for students.

(3) Religion Diversity in Student Families

Students at Sekolah Tumbuh come from diverse families. This diversity ranges from economic ability level, ethnic origin, language, and religion to the country. Some students come from father-mother couples of different countries (expatriates). There are also some whose fathers and mothers have different religions. Even more, some of them are atheists. Children who come from families with parents of different religions often have problems with their religious education. The child is still hesitant and not sure about the religion he adheres to and learns. It is also coupled with the weak religious knowledge background of the parents or guardians that leads their children to experience the same thing. Accordingly, it is not surprising that sometimes there is a religious conversion among students of Sekolah Tumbuh. An example is a child born to a Muslim and Catholic couple (a Moslem father and a Catholic mother). Initially, the child attended Catholic religious education. However, because his Muslim father asked

the child to follow him, the child eventually converted to Islam and attended Islamic Religious Education. There was also a child born to Catholic and Christian couples. Currently, the child is attending Christian Education but he also had time to tell his teacher that he would move to Catholicism.

The conversion from Catholicism to Islam, as well as from Christianity to Catholicism, had caused the previous religious teachers to become sad and disappointed. Mrs. D, a Christian teacher, said that she actually felt sad and disheartened. However, she could do nothing because it could violate the law. In addition, she also cannot force his students to stay with his religion. Moreover, it had become the wish of his parents. Mr. S, as a Catholic religion teacher, also conveyed almost the same thing. She felt that she had failed to educate the child. In addition, the child is also not excited anymore when following her classes.

Conclusion

This study explored the process of institutionalization of multicultural values in religious education in Sekolah Tumbuh, an inclusive institution that has religious teachers from various faith backgrounds. The presence of these teachers firmly reflects the implementation of multiculturalism values in the school environment. Their role is not only limited to teaching about the appreciation of differences among people but also involves the concept of respect for all beings in the universe.

This study further confirms that cultivating multicultural values is not solely the responsibility of religious teachers but is a joint task of the entire school community. Concrete steps taken by Sekolah Tumbuh, such as the selection of new students, recruitment of inclusive teachers, regulation of student quotas, and organization of multireligious activities, have successfully proven the school's commitment to presenting these values.

Although Sekolah Tumbuh has received positive appreciation and is expected to be a role model, the study results also identified several obstacles, including suboptimal management of children with special needs, lack of parental support, and diverse religious backgrounds of students' families. Therefore, this study confirms that Sekolah Tumbuh can be an effective means for institutionalizing multicultural values. With the joint commitment of all school elements, including teachers, staff, and parents, Sekolah Tumbuh has succeeded in embodying an inclusive and multicultural vision in its educational practice.

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