

ABS 39

by Icels_2 Abs 39

Submission date: 30-Sep-2020 03:36PM (UTC+0700)

Submission ID: 1401145625

File name: full_paper_abs-39_8544149827.docx (78.99K)

Word count: 6918

Character count: 41189

Management of Multicultural Based Character Education

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Abstract

Character education services in schools that have multicultural students have obstacles in the form of not serving the strengthening of character in minority students. Especially when presenting character education to students of different religions, because religious character must be shaped and developed with the religious values adopted by students. In most schools, there is often a disregard for minority students. In this connection, it is necessary to conduct research on the harmonization of multicultural-based character education in schools. This research method is descriptive qualitative, using observations, interviews and documentaries. Data analysis is performed using an interactive process. It starts with data collection, data condensation, data models, describing and summarizing research results. In this study it was found that (1) harmonization of multicultural-based character education began in the community environment, (2) policies at the unit level of education that support the implementation of multicultural-based character education, (3) dynamic leadership styles, (4) all educators show attitudes respect and respect even support character education with a variety of differences, (5) each religious teacher develops their subject matter towards values of tolerance, and religious harmony.

Keywords: Tolerance, Character, Multicultural, Harmonization

Introduction

When discussing education will not be separated from efforts to shape the character or morals of students. Because education itself is an effort to help the growth of morals, mentality, and moral responsibility (Yunus. M, 1978, Dewey. J, Langeveld. MJ) or according to Driyarkara in Sudiarja et al. (2006) education is humanizing human beings by means of raising humans to the human level. Aristotle in Smith, S (1986) defines education as one of the functions of the state ... following the child's physical and mental development in stages. RI Law. No. 2 of 2003 defines education as an effort to develop the self-potential of students in order to have religious spiritual strength, self-control, personality, moral intelligence of the nation and state. The term character education refers to the emphasis on implementing aspects of education in a country. Is education emphasized on physical abilities or moral values of morals or character.

Indonesia has long been developing character education which was pioneered by Ki Hajar Dewantara who was born on May 2, 1889 and is celebrated as National Education Day. The Semboyan that I proclaimed in education is *ing ngarsa sung tulada, ing madya mangun karsa, tut wuri handayani* (in front of being an example, amid encouragement and behind a motivator). Until now the Indonesian Nation has always been a comet in building the nation's

character, because after all the character of the nation will be a driver of the progress of a country and become the identity of a nation. In this context Cicaro said that in the character of citizens lies the welfare of the nation (Lickona T. 2015). Indonesia which has a multicultural people must be able to provide character education to various levels of society of different ethnic, religious and cultural groups, both majority and minority. Fairness and equity must be manifested in multicultural student education services, as well as being a character developed in education. The character of justice is manifested in togetherness, kinship, mutual cooperation, harmonization, respect for others (Samani. M & Hariyanto. 2017: 24). Various ethnicities, religions and cultures can be a positive potential, but multiculturalism can be a destroyer of the order of life if not managed properly, which is why Indonesia echoes the official motto of the country namely the slogan Bhenika Tunggal Ika which means different but still one.

²
In the context of the implementation of multicultural-based character education in Indonesia is still constrained, from the results of the initial assessment in South Kalimantan the majority of Muslims found cases as follows: a mother sent her child to school very far away, even though there was a school next to her house, it was due to a nearby school his home does not accrue character education with Christian religious values of the child concerned, then Christian students always take part in Islamic religious education activities and even several times won the chanting of Islamic songs and blessings. Another case of non-Muslim students has an empty hour when the subject of religion because what is taught is the religion of Islam. The issue of multicultural-based character education becomes a problem and a serious concern for the Indonesian people, especially at the level of the education unit. Huda (2012) states that education in multi-cultural, multi-ethnic and multi-religious is one of the serious challenges.

Another problem in multicultural-based character education is that there are teachers or educators who have an opinion of intolerance so that in its implementation there is a counter-productive with the mandate of the law and the educational goals themselves. Umam (2018) revealed the results of his survey 63.07 percent of teachers in Indonesia have opinions of intolerance towards other religions (www.nu.or.id). At the level of education implementation at the education unit level, educational leaders and leadership are needed who truly have a high multicultural awareness, so that they can bring their education units to be able to serve character education evenly among students who are multicultural. School leaders must be able to build multicultural awareness for the citizens of the school they lead. The primary role of multicultural-based education leaders is to develop multicultural awareness in all school

members (Connerley & Padersen, 2005). The task of the education leader is how to plan, organize and organize character education that can provide character education with equal portions to all citizens of multicultural schools. The success of education in diverse communities will be achieved if ⁶educators and education service providers do not ignore the cultural, religious or ethnic differences of their students (Tetzloff L & Obiakor F.E: 2015).

Several studies that have been conducted include; Research O'Connor, (2014) found that the United Kingdom built and maintained the values of multicultural country life. Wattarasook W. (2013) found that the main key to solving multicultural education problems starts with the government, especially in the aspect of educational practice policies, namely management of multicultural education, including textbooks, teaching tools, educational media and class atmosphere conditions for non-discrimination between cultures. Ratnawati (2012) found that character education planning must involve all parties, especially teachers and the community, evaluation of the implementation of character education is carried out ¹⁵in two ways: a participatory management system (involving all school components), (b) through academic assessment. Kapai (2012) found that in making decisions must come from facts for the benefit of individuals and groups from various backgrounds and the facts that occur in the school environment and surrounding communities must be clearly understood. From some of these studies. David's research. S., Arwildayanto, & Djafri. N. 2018 about the Principal's Spiritual Leadership in Strengthening Student Character in High Schools. Agustina Research. P. (2018) ⁵⁶aims to determine the characteristics of school principals' leadership behavior and school culture. Research by Syaefudin, Santoso. S. (2018) concerning the typology of Principal's leadership in shaping the character of peace-loving. Although many have conducted research on character and multicultural education, but very few have conducted research on efforts to harmonize character education, which is to present a fair strengthening of character education to multicultural students by educational leaders, so the authors feel ⁴⁰it is very important to conduct research about the harmonization of multicultural-based character education in schools. The ²purpose of this research is to study in full the process of discussing harmonization within multicultural schools and surrounding communities and multicultural character education harmonization strategies.

²Research Methods

The method used in this study is qualitative according to Ulfatin, N (2015: 25) all qualitative techniques are descriptive, that is, describe or describe the characteristics of the phenomenon, with the design of multisite analysis techniques. Taking the location of the

study determined by purposive location that is determined by not random. In this case, three regencies/ cities in Kalimantan have high schools which are considered representative, namely having multicultural school residents but the school conditions are always in a harmonious, harmonious and peaceful state and even have academic and non-academic achievements. These regencies/ cities are; Banjarmasin City, Tanah Bumbu Regency, Balangan Regency.

Data collection techniques are interviews, observation and documentaries. Checking the validity of the data uses four criteria, namely credibility, transferability, dependability, conformability, then analyzed interactively and takes place continuously until conclusions can be drawn through cross-site analysis. Data analysis was carried out with an interactive process as offered by Miles, Huberman & Saldana (2014). It starts with data collection, data condensation, data models, describing and summarizing research results.

Literature Review

Character Education

Character is a pattern of behavior both physical and psychological that is inherent and distinctive that is owned by every individual, in living life and interacting with family, community and environment. Character can be said as the values of human behavior related to God Almighty, self, fellow human beings, the environment and nationality that are manifested in thoughts, attitudes, feelings, and actions based on religious norms, law, etiquette, culture, customs and ethics. Samani, M & Hariyanto, (2017).

Character is a characteristic that is difficult to remove even tends to be attached to a person or group of people. According to Vessels, G., & Huitt, W. (2005: 4), although there are many overlapping and different opinions Berkowitz (2002), Damon (1988), Huitt (2000), Lickona (1991), Navarez and Rest (1995) and Kapai (1998), they agree that character is a psychological phenomenon and the level of character is determined by the consistency and power of influence. Arthur (2008: 81) argues that traditional approaches to character building emphasize the role of habits, imitation, models, instructions, rewards and punishments.

Many factors affect the formation of character including innate factors, external factors including individual people close (parents, family, friends), others, environment, facilities and the times, so Robert Marine 1998 in Samani, M & Hariyanto (2017) refers to characters as a vague combination, but characters are formed because there are factors that affect it. Thus, the character can be formed and developed with deliberate efforts through education, usually called character education.

Character education is defined as the process of developing students' understanding, commitment and tendency to behave in accordance with core ethical values, making students smart and good (Lickona 1991), (Milson & Mehlig, 2002: 47). In this case character education starts from an effort to instill an understanding of the character that is in accordance with ethical values, then lead to comets behaving in accordance with the ethical values prevailing in society which increasingly become a tendency to behave and behave as what is said to be character. Character education is a deliberate effort to manifest virtue, by objectively improving the quality of humanity, so that it becomes a good human person individually, and also good for the whole community (Lickona, 2015).

Multicultural Education

Initially, multicultural education began with the term inter-group education. That happened because of competition between white and black races in the United States, namely groups of Africans, Americans and Mexicans. After World War II this intergroup education was given as a whole and for all (Banks, 2004). Hereinafter also referred to as cultural pluralism education. According to Netto (2004) argues that multicultural education is education of anti-socialism and social justice, social justice will be realized if there is no more discrimination to anyone. Multicultural education is a basic education that must be received by every student and for all students. Sleeter defines multicultural education as a process carried out by schools in order to oppose oppressing groups (Burnett, G. 1994).

In subsequent developments, multiculturalism is not only interpreted as ethnic and racial diversity, but also refers to the diversity of religions, gender, language, class, and sexual orientation. At this level Andersen and Cusher (1994) say that multicultural education is education about cultural diversity. Then broader Baidhawi, Z (2005) argues that multicultural education is a way to teach diversity. Tarman, I. & Tarman, B. (2011) concluded that multicultural education is a process, and a transformative movement. The contents must be included in all school curricula and programs in order to build equitable education and social justice.

Developing Multicultural Based Character Education Harmony

Before entering into the efforts to develop multicultural-based education harmonization, it is necessary to advance various problems for multicultural-based character education leadership. Among other things is prejudice, in this aspect education leaders must try to eliminate prejudice for school residents. Connerly & Padersen (2005) argues that it takes hard work to dispel prejudice.

Within the scope of religious communities, each religion has a typology, Hidayat, K. (2003) mentions that there are five typologies of religious attitudes, namely "exclusivism, inclusivism, pluralism, eclectic-vism, and universalism". Interpreting religious values for each adherent will give birth to a tendency to the typology of religious attitudes that give birth to an attitude of tolerance or intolerance. In the aspect of religious relations, intolerance attitude will become a serious obstacle for the development of multicultural character education harmonization. (Abdul Mu'ti, A & Burhani, AN (2019) stated that in the Indonesian constitution and ideology the roots of intolerance were found. On the basis of the Pancasila precepts 1 Godhead that is God Almighty, and also in article 29 Indonesia adheres to the concept of religious monoteism, it instills discrimination against minority religions, such as Hinduism, Buddhism and Communism. Political policies can cause contradictions to reality on the ground, principals and teachers are trained in accordance with group political interests, as is also the case in China school leaders are trained to carry communist ideology and ideology (Xu & Lau.2014) The creativity of the leadership of the school leadership is disturbed by hierarchical regulation, culture and authority (Chenwei & Ma. 2015).

The shortage of educators or teachers is a chronic problem in Indonesia, this will affect educational services for students. The minority tends to be neglected besides that the service to students in shaping their character is carried out by teachers who do not understand different ethnic, religious and cultural backgrounds. Different experience and cultural backgrounds, resulting in misunderstanding between teachers and students many problems including teacher misunderstanding students, students misunderstanding teachers (Carothers.D, Aydin.H, Houdyshell.M. 2019) The shortage of educators is exacerbated by the lack of training of the students religious teachers as the basis for forming students' characters on the basis of the religious values adopted by the students. (Dube. B & Tsotetsi. C. 2019). So, in conclusion the teacher's shortage in quantity and quality in dealing with students with multicultural bases will be one of the serious obstacles.

Human character is formed early on, since humans interact with other people or the surrounding environment and get children's education. The formation of children's attitudes towards their race, the culture of other groups takes place early in the preschool year. (Yusuf. N.M, Abdullah A. Ch, & Ahmad N. 2014). Thus, the role of family and community is very important in shaping multicultural-based character. In subsequent developments the child is accustomed to ethnic, religious and racial differences. When children enter the education dubia at school, they will be able to quickly make adjustments with friends, with teachers of different ethnic, religious and racial backgrounds.

Caram (2016) argues that in order for tolerance to grow, one must have *apuche*, that is, an attitude of restraint, neutrality and objectivity when meeting people with different opinions, beliefs, ethnicities and races. If all religious people living in multicultural societies are able to open *epoché* attitudes, they can feel suffering, joy or even pleasure with people of different religions. So, fostering aspects of mental attitude with awareness, especially respecting differences, must first be instilled in all school members.

At the level of multicultural education practice in schools, it must start from the renewal of the teacher education curriculum that contains multicultural education, because from the survey results 63% of teachers in Indonesia were exposed to intolerance. However, incorporating multicultural reform into the teacher education curriculum requires time and consideration from the faculty and curriculum organization. When a multicultural education program enters teacher education it will function to create teachers that are culturally responsive, who work in democracies with diverse cultures (Vavrus, 2002) ⁹ Multicultural education can help teachers gain knowledge, skills, and dispositions that serve all students, especially students whose historical interests marginalized by institutions and people in special positions. To achieve this goal, responsive and culturally relevant teachers need professional development from institutions committed to multicultural education (Gay, 2000; Irvine, 1992, 2001; Ladson-Billings, 1995 in Vavrus 2002: 1). Teachers must be able to integrate ¹² multicultural curriculum goals into educational programs to help children respect and understand diverse cultures (Tarman, I & Tarman, B 2011: 6).

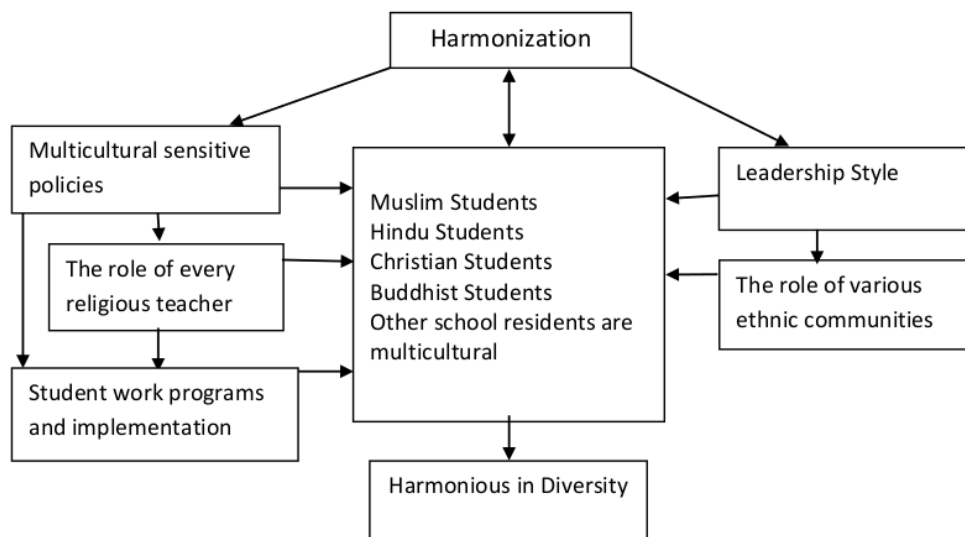
In general, prospective teachers or teachers who do not receive multicultural education do not have the motivation and awareness to educate students with ethnicity, race and culture and marginalized people. After education and training, they are ready and comic and have the enthusiasm to educate ¹² students from different ethnic, religious and racial backgrounds (Ball, A.F. 2006). To make it easier to develop multicultural education in schools there are five dimensions into a conceptual framework that must be mastered by teachers and school administrators, namely: (1) content integration, in this case educational material must be integrated or inserted multicultural *khanah* material (2) construction knowledge of the process, how to help students about various forms of learning (3) reduction of prejudice, in this aspect endeavored to help students develop positive responses and attitudes towards other people or groups (4) pedagogical equality, the method used must be in accordance with potential and development students ⁶⁹ (5) empowering school culture and social structure, by developing a culture of respecting and respecting differences and cooperation with surrounding communities in developing multicultural attitudes and awareness (Banks 2001).

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It can be concluded that the objectives of multicultural-based character education are; first all students get the same opportunity, treatment and portion in forming their character. Secondly, the formation of individuals with character and intelligence has a high multicultural awareness. Third is the manifestation of multicultural culture in the environment and in character education activities, as well as in all activities in schools. For this reason, arrangements and various engineering aspects must be carried out. Multiukultural itself is a source of character and also as a basis for education.

Findings and Discussion

Multicultural Harmonization of Multicultural Based Character Education



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Figure 1. Findings of multicultural based character education harmonization research in state high schools

Multicultural-based character education has the concept of all students, regardless of religion, gender, social status, ethnicity, race or cultural characteristics, must obtain the same opportunities and treatment for learning in school. For that to share responsibility must be grown. The more parties involved in the development of multicultural character education, the more sustainable the development of the program. Multicultural education is "a total school reform effort designed to improve educational equity for various cultures, ethnicities, religious groups and economies" (Vavrus, 2006: 1).

In the framework of equitable development and strengthening of character-based multicultural education efforts need to harmonize educational activities and also harmony

between differences in school prices. In this case, to develop harmony, deliberate efforts are made to develop the diversity potential of the school. At SMA Negeri 1 Sungai Loban, SMA Negeri 7 Banjarmasin, SMA Negeri 1 Halong it was found that:

Harmony of character-based multicultural education is obtained through a process of experience in the community and education in schools

Intermingling of cross-cultural relationships between tribes and religions occurred from the age of children, it happened because their parents did not forbid them. The parents always advocate and advise to always live in harmony even though different ethnicities and religions. These habits occur until they attend high school level, even into adulthood. Harmony, harmony does not appear by itself but through a process that is fostered from an early age. In the end the multicultural character thrives in the midst of society. The results of the study are in line with the results of research Yusof N.M, Abdullah. A. Ch. & Ahmad. N. (2014) that from a preschool environment monoethnic and multiethnic is very effective in achieving an important goal is to form a common nation and destiny of exceptional ethnic, cultural and linguistic diversity in creating harmony amid diversity.

Harmony in an effort to strengthen multicultural-based character education in schools, will be more maximized and maintained if the school is able to absorb the multicultural-based character strengthening process carried out in the community environment around the school. This can happen if in preparing the curriculum in all levels of education can adopt the values of regional plurality, with the principle of upholding the national cultural treasures and local wisdom. Rohman & Wiyono's (2010) research results state that in the current era of reform and regional autonomy most of the efforts to develop education are carried out with a bottom-up approach.

In this, it is found that the role of the community in developing multicultural characters in schools, namely

1. Coordinate/always deal with the school,
2. Provide input advice to schools related to the strengthening of character and multiculturalism,
3. Bequeathed the values of harmony and harmony to her children,
4. Supervision of the symptoms of deviation from character and multiculturalism.

The education leadership policy in the context of strengthening character education must be in favor of all religions

The policy at the local government level is to dismiss students who commemorate the religious holidays, so that they can seriously commemorate and or specifically carry out their worship in accordance with their religion. Likewise, the school or the principal issues a policy for certain religious students out of school to come to the religious teacher both at the place of worship and to the teacher's house from outside to study their religion. The school also publishes policies for organizing student activities that can build the character of students, especially those concerning togetherness, tolerance, mutual cooperation.

Principals' policies will become a guide and reference for school residents and become the basis for legal funding for the management of multicultural-based character education in schools. The policies issued and implemented are a reflection of the seriousness, willingness, and ability of school principals to build harmony for the strengthening of character education for all multicultural students. In this case Noorhead (2010) argues that cultural diversity can be an important source of synergy in increasing organizational effectiveness. More and more organizations are starting to appreciate the value of diversity, but they know very little about how to manage it. It was also stated by Banks J.A (2007). One dimension of multicultural education is empowering school culture and social structure (empowering school culture and social structure). This dimension is important in empowering the culture of students brought to school from different groups.

Policies in Australia even set out a National Action Plan (RAN) in the field of education, aiming (i) to expand the education of Australian citizenship and values in schools and address the isolation and marginalization of some young people (ii) inform Australians about religious diversity and culture and encourage all religious and community leaders to promote respect and mutual understanding (iii) better educate religious leaders and teachers in Australia who have been improperly trained abroad, including those who have recently arrived in Australia, (Cahill. Dec. 2009).

Dynamically implementing leadership styles

A leader at any level in a school that has multicultural citizens must be able to influence, bring school members to strengthen the character of all citizens who have differences. For this reason, a leader does not only use one style of leadership, but must use multiple styles. A dynamic leadership style as an effort to overcome the main obstacles of education on a multicultural basis, the main obstacles include prejudice. In connection with these findings (Connerly & Pedersen, 2005: 15), it is necessary to work hard to dispel prejudices between fellow school members and between leaders and school members, that is the idea in an effort

to become a leader who has multicultural competence. For a leader the habit of prejudice against religious backgrounds, ethnic races and culture must be removed, in the sense of not eliminating religious leadership because religious leaders do not mean not multiculturalism. "A religious leader does not mean another anti-religious leader" (Buchanan, 2013: 105).

The style and also the leadership behavior always adjust the situation and condition of the students in the school environment. In certain cases, applied authoritarian, at certain times applied democratically even giving freedom to students. In this case the Educator must ensure the dignified treatment of children with learning differences, and creating an environment in which each student can develop is important in informing the process by which the school district interacts with culturally and linguistically diverse families whose children have challenges or learning differences (Steeley, SL & Lukacs, K. 2015). Kauffman (2003a) states that special education, the best is fair treatment does not blame, do not create a bad stigma that is not only wrong but misguided (Tetzloff, L & Obiakor F.E. 2015).

Between teachers must support each other the activities of forming spiritual and social character.

The effectiveness of character-building multicultural students can be achieved if the educators are compact and support each other, especially in terms of maintaining the honor, dignity and dignity of the teachers. The first movement of teachers is always to show respect and mutual respect among teachers. Then express respect and respect for ethnic, religious and cultural differences. This will show students that the teachers have a good attitude and all teachers have the integrity and credibility which is a hidden curriculum for the formation of students' character. The cohesiveness of the teachers shows the cooperative attitude that becomes learning for students to improve student moral development, as the results of Tichy's research raised by Liddell (2008) that the use of cooperative learning and constructive specific techniques can be a powerful tool to improve student morale. Not only collaboration between teachers Lickona cs (2007) stressed the importance of involving parents and community members as full partners in the character-building process.

Each element, especially educators must always improve the ability of multicultural character, so that it can transmit both in the form of transfer of knowledge, transfer of behavior and advice that can bring enlightenment rather than blame. Important elements of this definition of multiculturalism are precise and effective, Nodding (2008) states that any type of education must insert character or moral education. They determined that interaction

with others (people with cultures that are different from us) requires the development of effective and appropriate multicultural competencies (Wubshet, H., & Menuta, F. 2018).

Every religious teacher has the values of religious teachings in developing the spiritual character of multicultural social culture.

Religion as a belief as an indication of the truth towards the salvation of life in the world and the hereafter. Every religion teaches its adherents to have the belief that the religion they hold is true so that it leads to the ultimate safety and happiness of life. In the scope of schools, religious teachers have a very important role in teaching true religious sciences for essential safety and happiness but are also able to create harmony in social life, so as to bring harmony and happiness to life within the sphere of national and state life.

Table 1.

Multicultural Character Based on Religion

No	Religion	Source of teaching	Multicultural Character	Information
1.	Muslim	Humans were created by different sexes, different ethnic groups to know each other (QS. Al-Hujurat 13).	Trust each other, understand each other, respect each other, be fair, respect others	Sources of Islamic Teachers
2.	Buddhist	The main characters that are developed are the five basic behaviors that are termed Buddhist Pancasila.	Affection, empathy and sympathy for others	Buddhist Teacher Resources
3.	Christian	Love your neighbor as yourself (Luke 10:27)	Compassion, fairness, tolerance, respect for others	Resources Students and coaches of the Christian Religion of the Ministry of Religion in South Kalimantan
4.	Hindu	Four teacher's chess that must be respected.	Respect and love for the government, respect for fellow human beings, other communities, affection for others.	Sources of Trustees of the Hindu Religion Ministry of Religion South Kalimantan

Every religion has a flow of teachings that can be interpreted by people who have a high enough religious knowledge. From these interpretations, the flow of religious teachings that bring harmony to life in the community, but also emerged religious teachings that lead to adherents to be radical or intolerant, and exclusive who consider only the truest religion of other religions wrong and must be justified in accordance with the interpretation concerned

The foundation of living harmony between religious communities must be taught by every religion teacher with the right foundation. Islam teaches that humans are created by different sexes, ethnic groups to get to know each other ³⁷ as the word of God (Q, S al-Hujurat verse 13. Differences exist as a mercy to the universe and bring good and benefit to all people. Nahdlatul Ulama follows the stand , that Islam is a religion that fithri, which is perfecting all the goodness that is already possessed by humans. The religious ideology adopted by Nahdlatul Ulama is perfecting good values that already exist and belong to and characteristics of a group of people such as tribes and nations , and does not aim to erase these values (Einar M..S 1989: 214)

The principal teachings of the Buddhist teacher in an effort to harmonize the ⁶⁶ life of the nation and state in a multiculturalist sphere is the development of the Buddhist Pancasila namely the nature of love (meta), compassion (karuna), sympathy / empathy (modeta), balance (upika) which gave birth to inclusivism teachings namely respecting and respecting civil servants does not discriminate between ethnicities, races, religions and living tolerance. The principal teachings of Hindu religious teachers in an effort to harmonize national and state life in the multiculturalist sphere are the development of teacher chess, which are four that must be respected; respect and love for the government, society, fellow human beings and others. The main grip for Hindus in living side by side with other people of different ethnicities, religions and races is religious, nationalist, integrity, mutual cooperation and independence.

The principal teachings of the Christian religion teacher in an effort to harmonize the ⁶⁵ life of the nation and state in the multiculturalist sphere is the development of the teachings of loving fellow human beings like yourself (Luke 10-27). The characters developed are compassion, fairness, tolerance, respect for others. In this study it was found that each religious subject taught by their respective religious teachers, in giving religious lessons religious teachers must develop the character of tolerance and respect for anyone despite different beliefs. In Germany, interfaith education is developed in which students are given knowledge about other religions, so that knowing the noble values of religion in the end there is no longer an ¹ attitude of behavior that is insulting, hating other religions. Interfaith education, the aim is to teach tolerance and mutual respect by supporting mutual awareness and knowledge of each other. In addition, including the level of attitude, the aim is to support the development of the ability to live with cultural and religious differences in one's own community and at the global level (Schweitzer, F 2009).

In connection with that Sue & Madonna (2005: 224) states that: To achieve the goal of harmony, working in multicultural organizations needs to be created important conditions that must exist in organizations to become more multicultural namely; (1) multicultural commitment must come from the highest level, (2) have written policies, mission statements, or vision statements that frame the concepts of multiculturalism and diversity, (3) have multicultural actions and diversity planning with clear objectives and timelines, (4) multicultural accountability must be built into the system and individuals must be responsible for achieving the objectives of diversity and multiculturalism, (5) having the supervision of a team empowered to assess, develop, and monitor development organizations in relation to the goals of multiculturalism. The team must have the ability to influence, formulate and implement multicultural initiatives, (6) organizations must be afraid / worried, for that they must actively gather feedback from employees related to issues of race, culture, gender, ethnicity, and sexual orientation, (7) multicultural competencies must be included in the evaluation criteria and used for hiring and promoting employees. (8) recognizes cultural sensitive monitoring, (9) has a commitment to long-term systematicism and plans to educate the entire workforce on diversity issues.

Student activity program

From the data collection conducted on student activities in multicultural-based educational leadership, it was found that: 1) students direct / invite their friends to positive activities that contain fun elements, 2) Personal who excels at being an idol at school will make other students competing to be superior, 4) The Student Council Chairperson along with the management tried to formulate an OSIS work program that could attract students' interests, 5) organize activities independently with the support of schools or other parties.

In the framework of multicultural harmonization in developing student character students formulate work programs, which are fair, namely.

Conclusions

From the paparam and the description above, several conclusions can be drawn as follows:

1. Harmony in the development of multicultural character of students in schools, starting from an early age or pre-school to adulthood. This means that the process of multicultural harmonization of students in high school starts from leadership in the family and community.

2. Local governments must make policies and leaders at the education unit level make policies both written and unwritten in order to create harmony in developing the character of students fairly between the majority and the minority.
3. Every educator shows an attitude of respect, respect and must support each other against differences in ethnicity, religion, culture of school residents. Because educators and school adults who are more mature become a reference for students' attitudes and behavior, and as a habit of living amid differences.
4. Religious and spiritual characters ²³ are developed in accordance with the religion of the students. The material for each religion must be developed by religious teachers in the direction of religious teachings that are tolerant, respectful and respectful in order to create harmony among religious communities.
5. Student leadership through Osis and extra-curricular activities to create and implement work programs that are able to accommodate all students despite different religions, ethnicities and cultures. It also creates and implements work programs with schedules for the activities of each religion.

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