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Multicultural School Management in the Development of Religious Inclusiveness Culture in SMK Bhakti Karya Parigi West Java

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Abstract

Education as a sub-culture of society should be able to contribute to building harmony above differences, especially religious differences. One of the efforts that can be taken in this regard is the practice of multicultural school management. The existence of multicultural school management shows that schools officially recognize diversity through policies to organize and accept this diversity. Through the implementation of multicultural school management at SMK Bhakti Karya Parigi Pangandaran, West Java, it is hoped that education will be able to contribute to developing religious inclusiveness in social life. The method used in this research was field research using a qualitative approach. The main subjects in this study were the principal and manager of SMK Bhakti Karya Parigi Pangandaran, West Java. In this study, the material object was SMK Bakti Karya Parigi, and the formal object was multicultural school management in developing inclusive religious culture. Data collection techniques used participatory observation, interviews, documentation, and data triangulation. Meanwhile, the data analysis employed the Spradley model data analysis technique with domain, taxonomy, componential, cultural, and triangulation analysis. The results revealed that the implementation of multicultural school management at SMK Bakti Karya has included all management functions, from planning, organizing, implementing, and supervising schools and one of the results of the multicultural school management practice is the development of religious inclusiveness culture in

the school environment and the community. It can be proven by the school's ability to accommodate differences, especially religious differences, in the school environment to reach school goals together.

Keywords: School Management, Inclusive Culture, Diversity

A. Introduction

Indonesia is a multicultural or plural country, seen from various aspects. In terms of ethnicity, for example, there are Malays and Melanesians, which then form a hundred major tribes and 1,072 major and minor derivative tribes. Concerning language, there are hundreds of languages spoken throughout the region. In terms of inhabited islands, there are about 13,000 archipelagic environments. Related to local political history, tens or even hundreds of old tribal kingdom systems influence the current system of social stratification and local customs. Regarding livelihoods, there is diversity between those oriented towards land and sea life and between rural and urban life. In terms of religion, many major world religions and local belief systems spread throughout the archipelago (Lubis 2005, 1–2). This diversity is a gift that needs to be cared for together by all citizens. Even though there are differences, the Indonesian people should work together in building the country and not create conflicts over these differences. A multiculturalism concept like this is expected by the nation's founders and all Indonesian people always to be realized in the state's life.

However, differences often lead to conflict, a process that a multicultural and plural society must pass. In fact, in the world context, the United Nations noted that 75 percent of major conflicts rooted in cultural dimensions occur today. In Indonesia, several cases of the conflict stemmed from cultural differences, in which the tragedy took hundreds of victims and caused material losses. Conflicts that occurred because of differences in Indonesia include the Sampit tragedy that began in 2011 and the conflict happened because of a dispute between the Dayak and Madurese ethnic groups, which killed approximately 469 people. In addition, there was the Maluku conflict, which was a violent conflict with the background of religious differences between Muslim and Christian groups. The Maluku conflict claimed the most victims; around 8-9 thousand people died. Moreover, there was the 1998 conflict, a social conflict due to the economic crisis in Indonesia, where many ethnic Chinese became victims (Dewimerdeka 2015, 2).

In this case, building harmony in differences is a process that must always be pursued so that the multiculturalism and pluralism concepts can work well. One aspect that can be tried

to achieve this goal is through education with multicultural school management practices. Multicultural school management is a development step of multicultural education practice (Globeethics.Net 2015, 26). According to the authors, multicultural school management is important because the backgrounds of school members are different, so it is easier to create a multicultural environment through multicultural school management practices. In the multicultural education concept, the existence of appropriate school management shows that the goal to be achieved is not only so that students can easily understand the material they are learning but also to increase their awareness so that they always behave in a humanist, pluralist, and democratic manner (Yaqin 2005, 4–5). This concept can be implemented by building a culture of togetherness in diversity integrated with every activity in the school.

According to Suharsimi Arikunto, management is a series of activities, from planning to carrying out activities to evaluating them. In a narrow sense, management is limited to the core of real activities, regulates or manages the smooth running of its activities, regulates the dexterity of carrying out personnel, regulates supporting facilities, manages funds, and others (Arikunto 2008, 2). Based on this understanding, the multicultural education practice can only be realized effectively through the management of educational institutions directed at real multicultural education programs. The program is structured systematically, from planning to evaluation.

One educational institution implementing multicultural school management is SMK Bhakti Karya Parigi Pangandaran, West Java. Students at the school come from various regions in Indonesia and even from Malaysia, with different ethnicities, cultures, and religions. The program has been running for four years since 2016. In practice, SMK Bhakti Karya Parigi teaches not only the theory of diversity but also the practice of diversity by bringing together different people.

The multicultural school management of SMK Bhakti Karya Parigi is supported by the cultivation of multiculturalism values that refer to five basic concepts: the value of tolerance, the spirit of peace, the spirit of networking, the spirit of culture, and the spirit of active learning. In addition, for the practice of multicultural schools, SMK Bakti Karya received an award as one of the schools embody the Pancasila values in educational practice. The MPR RI gave the award to 11 other schools throughout Indonesia. Other awards were also given by BPIP, Pancasila Caucus, and Cahaya Guru Foundation in the same category (SMK Bhakti Karya 2016). Seeing the importance of implementing multicultural school management, this study is intended to see the management process carried out by SMK Bhakti Karya Parigi Pangandaran, West Java, by taking the title *"Multicultural School Management in the*

Development of Religious Inclusiveness Culture". This study aims to discover the implications of multicultural school management at SMK Bhakti Karya Parigi in developing an inclusive culture of diversity within the school and the surrounding community. The result indicates that multicultural management practices develop an inclusive religious culture in the school environment and surrounding communities. It can be proven by the ability of schools to accommodate differences, especially religious differences in the school environment, toward the school's goals together.

1. Method

This type of research is field research. Collecting data in this study used a study of observations, in-depth interviews, and documentation in the form of secondary data, which were then analyzed by existing theories (Moleong 2007, 6). With the method, the authors observed all educational activities at SMK Bhakti Karya Parigi Pangandaran. From these methods, data were obtained about managing multicultural schools to develop a religiously inclusive culture. In comparison, the approach employed in this study was qualitative, and the sampling technique of data sources utilized purposive sampling. The informants in this study consisted of (1) Principal of SMK Bakti Karya Parigi Pangandaran, (2) Head of SMK Bakti Karya Parigi Pangandaran Foundation, (3) Teachers and Educators of SMK Bakti Karya Parigi Pangandaran, (4) Students of SMK Bakti Karya Parigi Pangandaran, (5) Community of Cikubang Hamlet, Cintakarya Village, Pangandaran.

The data analysis model used in this study was the Spradley data analysis model. Spradley divides data analysis into qualitative research based on the stages. The analysis in the Spradley model uses four stages: domain analysis, taxonomic analysis, componential analysis, and analysis of cultural or cultural themes. With Spradley's data analysis, the qualitative research process after entering the field began with determining the key informants, who were the authoritative informants believed to "open the door" for researchers to enter the research object. Afterward, the researchers interviewed the informants and recorded the interview results. Then, the researchers paid attention to the research object and began to ask descriptive questions, followed by an analysis of the results of the interviews, and then the researchers conducted a domain analysis. The researchers determined the focus in the seventh step and conducted a taxonomic analysis. Based on the taxonomic analysis results, the researchers asked the contrast question, followed by componential analysis. From the componential analysis results, the researchers then found cultural themes (Sugiyono 2013, 412–14).

B. Discussion

1. Construction and Basic Functions of Multicultural School Management

The education implementation is a mandate of the 1945 Constitution of the Republic of Indonesia to educate the nation. The ideal implementation of education, as stated in the provisions of the National Education System Law, must prioritize the principles of democracy, justice, and non-discrimination, by upholding human rights, religious values, culture, and national pluralism (Kementerian Pendidikan dan Kebudayaan 2003, 23).

The education implementation with the principle of justice has been carried out by SMK Bakti Karya Parigi as an institution consisting of school members with different backgrounds for more than three years. The juridical basis regarding the education implementation above becomes a reference in the practice of multicultural schools at SMK Bakti Karya Parigi. It is as stated by the Head of the Darma Bakti Foundation, who oversaw SMK Bakti Karya Pangandaran, and at the same time, served as the head of the initiator of the Bakti Karya SMK multicultural school program, Ai Nurhidayat, as follows:

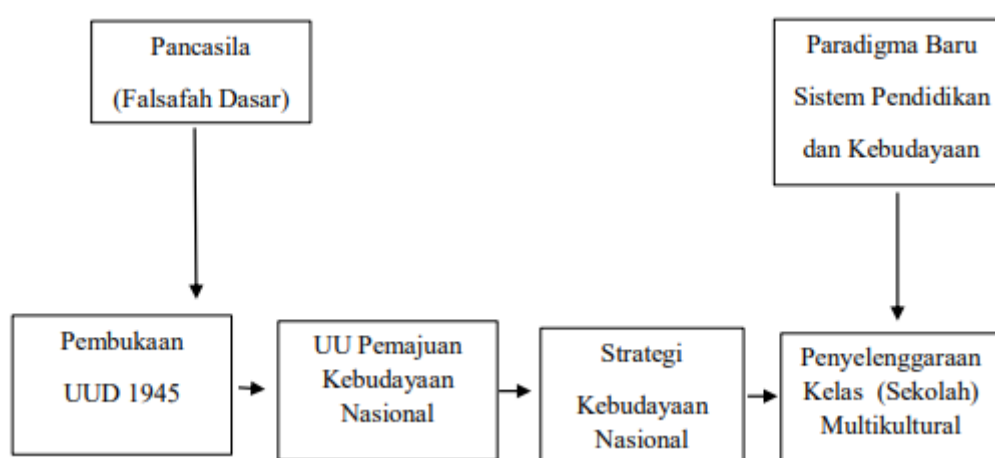
“Is it possible to carry out education with multicultural practices? The answer is possible because this country has been practicing it for years, even decades, with military education, police education, and IPDN; it works because there are rarely conflicts because of the diversity among these groups. However, the problem is that they are state administrators, while the conflicts that have occurred so far are not by the state apparatus but by the community's citizens. Meanwhile, the community members do not have access to study outside the region or their culture to find diversity directly. We have abilities, and we have 1,340 tribes to get to know each other; there are hundreds of languages for us to listen to each other. We need that, and the government has already done it, living in the people.”(Nurhidayat 2019b, 1)

Based on Ai Nurhidayat's statement, implementing multicultural education practices is to create a learning culture in accordance with the mandate of the Indonesian state as a democratic country. In addition, according to him, implementing a multicultural school at SMK Bakti Karya Parigi promoted a culture in Indonesia. The legal basis for this practice is the Law of the Republic of Indonesia Number 5 of 2017 concerning the Promotion of Culture.

Education and culture are two elements that cannot be separated; both have the same relationship in terms of inculcating values. Thus, there is no educational process without culture and no education without culture and society (Az Zafi 2017, 1). In addition, implementing multicultural schools at SMK Bakti Karya refers to the nation's ideology, i.e., Pancasila. It is motivated by the historical fact that at the beginning of the

Indonesian state's founding, the Indonesian people's condition was multicultural, so the founders of the nation determined Pancasila as the state ideology that could protect all citizens. The consequence of this is the necessity for the government and the people of Indonesia to realize the Pancasila values in all elements of life, including education. In this case, implementing multicultural education by SMK Bakti Karya is one of the manifestations of Pancasila values in educational behavior. This pattern of thinking can be seen from the Referral of Thought at SMK Bakti Karya as follows (SMK Bhakti Karya 2019):

Referral of Thought SMK Bakti Karya



The chart above depicts that implementing the multicultural school at SMK Bakti Karya has become a new paradigm for the national education system. The national education paradigm is oriented towards promoting culture, harmony, and the noble values of Pancasila. The success of SMK Bakti Karya's multicultural program could be felt by all school members even though the program was still under development. In addition, the community felt the success of multicultural schools more broadly in the long term when graduates of SMK Bakti Karya returned to their respective areas with a mission of peace.

Implementing multicultural schools as the basis for providing education in accordance with the mandate of the Law of the Republic of Indonesia requires a good management approach. It is also one way to realize a new paradigm of Indonesia's education and culture system. Based on the authors' research at SMK Bakti Karya, the management of multicultural schools in these schools run in harmony with the four basic functions of management as per the existing theory. The management of multicultural

schools at SMK Bakti Karya put forward a realistic process through planning, organizing, implementing, and supervising.

a. Planning

Planning is the process of defining organizational goals, creating strategies to achieve them, and developing organizational work activity plans (Gunawan 2017, 37). In the context of school organization, it means that schools must determine goals and strategies and develop school goals. SMK Bakti Karya did planning by determining the vision and mission based on the purpose of establishing the school. Schools did not just copy-paste the visions and missions of others.

Planning at SMK Bakti Karya is the seriousness of the school; this could be seen in the principal as a leader who was aware of the school's needs. In addition, in line with the principal's statement above, according to Herujito, as quoted by Gunawan, planning must be dynamic, sustainable, and flexible (Gunawan 2017, 38). Dynamic planning denotes that schools have clarity in determining goals based on facts and reality.

b. Organizing

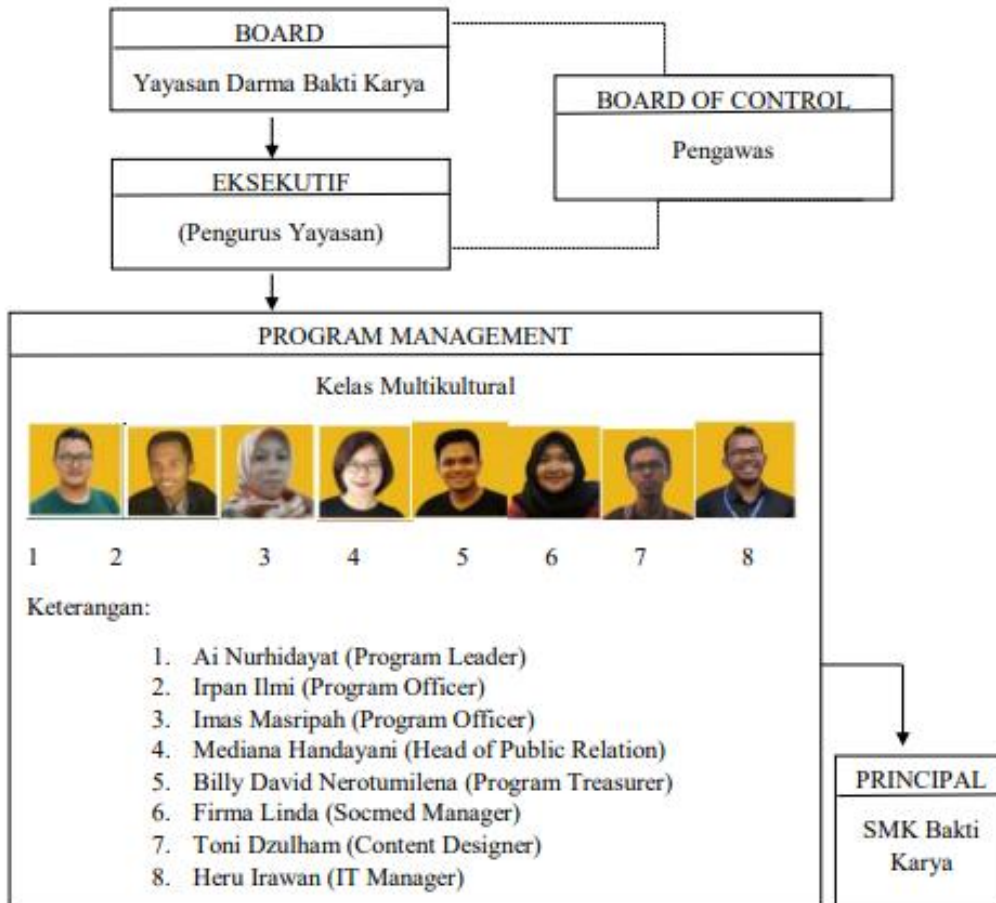
According to Robbins in Syafaruddin, organizing is a matter related to determining the tasks to be carried out, who does them, how the tasks are grouped, who reports, to whom the reports are submitted, and where decisions are made (Syafaruddin 2015, 83). Based on interviews with the principal of SMK Bakti Karya, the process of organizing in the practice of multicultural school management at SMK Bakti Karya used a line organization type, namely an organizational form in which there is a line of authority that connects directly vertically between superiors and subordinates (Gunawan 2017, 69).

We did staffing, students communicated with OSIS, then OSIS communicated with the deputy head of student affairs, the deputy head of studentship communicated with the deputy head of the curriculum, and from the deputy head of the curriculum the approval of the school principal. It could be that when the principal does not agree, it returns to zero (down) when quality assurance in one of these sectors is not completed. But sometimes, Cross-Culture can happen when the Head of the Foundation goes directly to the students (Ilmi 2019).

Moreover, organizations related to managing multicultural school programs have had their members (teams). Organizing multicultural programs was not much different from organizing schools in general; it was only that in carrying out the

program, there was public involvement, not only school members. The management team for the multicultural program at SMK Bakti Karya is as follows:

Multicultural School Program Management Team



Based on the chart above, it can be explained that the multicultural school program was organized by the Darma Bakti Karya Foundation. The foundation's management, as the executive, had the responsibility and authority to manage the program and was supervised by the Board of Control, both by the government and the community. In managing a multicultural school, the foundation formed a program management team of eight people with different roles, ranging from program leader, program officer, head of public relations, and others. In comparison, the implementer of the multicultural school program was SMK Bakti Karya, where the principal was the party responsible for implementing the program. Even so, the principal and the head of

the foundation continued to enter and be part of the team to maintain the consistency of the program running well.

c. Implementing

According to Imam Machali, implementation is an effort to move or direct the workforce (manpower) and utilize existing facilities to work together. Implementation is one of the functions to realize the results of planning and organizing (Machali 2016, 23). In this case, the implementation of multicultural school management at MK Bakti Karya based on the history of its establishment was carried out by young people who were members of the Sabalad community. Sabalad, which means comradeship, is a youth community in Cintakarya Village, the location of the SMK Bakti Karya, which takes real action in the community. The concrete actions were carried out by establishing a reading garden, inviting the community to take advantage of the environment by cultivating productive plantation land, theater and art, discussions with the community regarding solving problems in community life, to networking aimed at realizing shared ideas and thoughts (Rumaru 2016, 2).

The community has succeeded in contributing ideas and strong relationships, especially in bringing in students from regions in Indonesia. According to Irpan Ilmi, too many people are currently criticizing, cursing, and berating each other. Thus, what must be done is to find solutions to existing life problems; according to him, today's youth are tomorrow's leaders (Ilmi 2019). The strength of youth is not limited to the role of the community behind SMK Bakti Karya establishment but also to the current school management, which young people almost entirely carry out. Based on the authors' observations, youth in school mobilization at SMK Bakti Karya showed a high-spirited culture in school programs. In addition, according to the authors, the movement of youth organizations could run more effectively because youth could coordinate more openly compared to, for example, between young people and their parents, which was still possible for thinking or emotional gaps to occur.

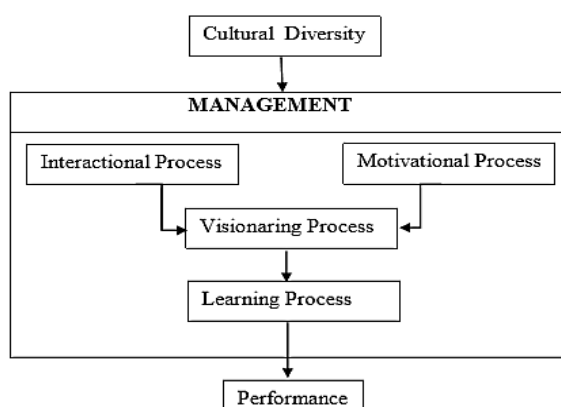
d. Supervising

Theoretically, supervision is a process of observing and measuring an operational activity, and the results achieved are compared with the standards that have been previously set in planning (Machali 2016, 23). In this case, the supervision of the multicultural school program at SMK Bakti Karya could be interpreted as a process of observing and measuring school activities in carrying out the school's vision, mission, or goals. The principle of involvement of all elements in the school is intended

to create dynamics of communication between school members regarding the evaluation of multicultural programs so that democratic values (equality in speech) can be manifested in school culture.

2. Cultural Differences in the Implementation of Multicultural School Management

School management means a process that includes planning to supervise all activities to achieve predetermined school goals. Meanwhile, multicultural school management means an ongoing process that recognizes and involves elements of differences in the school environment in all school management functions. In this case, the implementation of multicultural school management at SMK Bakti Karya, including all management functions, was based on the value of multiculturalism or differences in backgrounds in the school environment (Australia Multicultural Foundation And Robert Bean Consulting 2010, 10). Recognition and involvement of elements of difference in the management function, both planning and supervision at SMK Bakti Karya, can be seen using the theory of cultural diversity in management as follows:



According to the theory above, cultural differences in the management process must involve the process of motivation, interaction, determination of vision, and learning process to ultimately produce effective organizational performance. Based on this, the implementation of multicultural school management at SMK Bakti Karya can be seen in all management functions: planning, organizing, implementing, and supervising through the cultural diversity in management theory above.

a. Planning, Motivation, and Visioning

Planning in multicultural school management at SMK Bakti Karya Parigi was carried out with a goal-oriented motivational process by determining and carrying out the vision and mission together regardless of background differences. According to

Irpan Ilmi, an organization gathering place for its members has absolutely different views. According to him, when differences in views are a necessity in organizations, unification of goals must be sought so that these differences can strengthen strong resources in achieving goals.

In the social matrix, when people gather, they will have different views. However, if only one person creates something meaningful, it can give birth to a "motive," which becomes conditioning. For example, I gather students who have different backgrounds, and I tell them to do something, for example, holding a competition in groups so students will no longer have a problem and even talk about their ethnicity, culture or religion, what is on their mind is how to make them win the race (Ilmi 2019, 1).

The conditioning described by the principal above went through a process of motivation and became the basis for the practice of multicultural school management. The conditioning in question was the principal's effort as a leader to commit to uniting the differences in the school environment to fully contribute to carrying out the vision and mission through a motivational process.

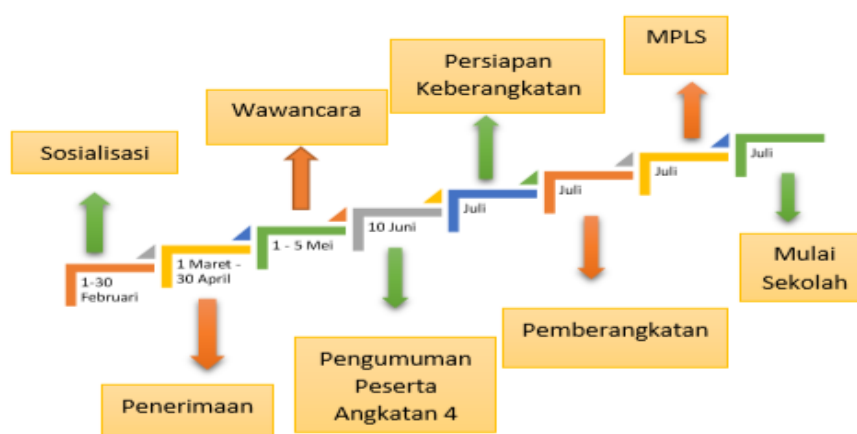
In addition to going through a strong motivational process, according to Gunawan and Djum Noor Benty, good planning must go through several stages. Here are only mentioned several stages that the authors consider important (Gunawan 2017, 44). *The first* is forecasting. In this dimension, the implementation and management of the multicultural school of SMK Bakti Karya departed from experience and the determination of long-term plans. The projection was based on an analysis of community needs related to the multicultural program. It can be seen from the long-term plan of the multicultural program of SMK Bakti Karya based on the blueprint for the development of multicultural classes as follows (SMK Bhakti Karya 2019):

Multicultural School Long-Term Plan

Time Range	Purpose
3 years (2016 – 2018)	Pioneer for holding multicultural class
4 years (2019)	Strengthening the model of holding multicultural classes to achieve national representation
5 years (2020)	Doing replication in other areas (1-3 locations in Indonesia)

7 years (2022)	Held in every province in Indonesia
10 years (2025)	Held in every regency in Indonesia
15 years (2030)	Held in every secondary school in Indonesia

The second is setting objectives. It is an activity to determine something to be achieved by implementing activities. In this case, the purpose of organizing a multicultural school at SMK Bakti Karya was reflected in the school's vision and mission. However, setting goals related to multicultural programs at SMK Bakti Karya generally departed from the reality of plural Indonesian society. Therefore, social conflicts often occur in the plurality of Indonesian society, so tolerance is needed to achieve peace. *Third* is policy formulation, which is in the form of identifying school activities that can support the achievement of school goals. In this case, to achieve the goal of the multicultural school program, SMK Bakti Karya created several programs related to the inculcation of multicultural values, namely the multicultural class program, the archipelago village, professional class, ecology class, and multimedia class (SMK Bhakti Karya 2019). *Fourth* is scheduling; it is the scheduling of activities that have been prioritized. It is in the form of determination or appointment of time according to a certain chronology to carry out various kinds of work. The scheduling implementation at SMK Bakti Karya can be seen from one of the program implementations, namely the fourth batch of multicultural class programs, as follows:



Socialization, recruitment, interviews, the announcement of batch 4 participants, preparation for departure, departure, MPLS (School Environment Introduction Period), starting school

Fifth, budgeting is the determination of sources and budget allocations. SMK Bakti Karya in school financing maximized funding sources from the government and the public (community). The school system providing full scholarships to students made SMK Bakti Karya require large funds, so the school did not rely on government assistance but on establishing as many relationships as possible to get donors (Nurhidayat, 2019, 2).

b. Organizing and Interaction Process

Organizing in a multicultural management process requires effective interaction to foster mutual trust. The interaction process, in this case, becomes crucial because the organization members have different views, so their actions can also be different. The existence of good interactions can eliminate misunderstandings, conflicts, or even destructive distrust of each other (Rijamampiana n.d., 119–67). In this case, the organization at SMK Bakti Karya involved public (community) interaction. Community involvement was not limited to certain aspects but all possible aspects. People from all walks of life were given the widest opportunity to learn, become learners, or volunteer (Anang 2019, 1). Hence, it can be said that SMK Bakti Karya has utilized social capital in running school organizations. According to Rusydi Syahra, social capital can play an important role in making the provision of assistance effective for community development. According to him, as quoted by Bain and Hicks, there are two dimensions of social capital. First is the cognitive dimension, which relates to values, attitudes, and beliefs influencing trust and solidarity, leading to societal cooperation to achieve common goals. Second is the structural dimension, in the form of the structure, scope of community organizations, and institutions at the local level, which accommodates and encourages collective activities that benefit all community members (Syahra 2003).

c. School Organizational Movement (Implementing) and Performance

Implementing the multicultural school program of SMK Bakti Karya could be the result (performance) of planning and organizing multicultural school programs. This performance was manifested in programs supporting the inculcation of multiculturalism values; as previously explained, these programs covered multicultural classes, Nusantara villages, professional classes, ecology classes, and multimedia classes.

d. Controlling/Supervision as a Learning Process

According to the authors, the supervisory function in management is a learning tool aimed at knowing the program's shortcomings and weaknesses. In addition, the supervision results also become the basis for reformulating the follow-up plan, so improvements and developments can run dynamically (Hanafi 2003, 8). In this case, the supervision of the multicultural school management at SMK Bakti Karya could be said to be dynamic. The supervision process's dynamics were realized through reciprocal communication in routine meeting activities (Ilmi 2019, 2).

Aside from the information above, evaluation was also a process in ensuring the quality of the multicultural school program at SMK Bakti Karya. Quality assurance was carried out by monitoring every plan and activity implemented. Here, the principal was the determinant of whether the plan of activity running was feasible or not to be developed further (Ilmi 2019, 3). The quality assurance process carried out by the principal was also by determining the standard of each program to be run, then supervising each implementation of the program, and when an error or weakness occurred, the principal gave the policy to correct these deficiencies (Ilmi 2019).

3. Multicultural School Management and Religious Inclusiveness Culture

In this study, SMK Bakti Karya Parigi, as a school with a multicultural program, had students from various social, ethnic, ethnic, cultural, linguistic, and religious backgrounds. It is not impossible if the school management was managed by prioritizing socio-religious inclusiveness. In terms of planning, for example, multicultural schools could target students coming from various islands in Indonesia, such as Papua, Flores, Kalimantan, Sumatra, Sulawesi, and Java. It indicates that SMK Bakti Karya Parigi could bridge the plurality in this diverse country, especially religious plurality.

Moreover, a pluralist or inclusive attitude can emerge in the community if the existing system in that environment is indeed made for it. In this case, SMK Bakti Karya was designed as a multicultural school, so its management was also intended to support the realization of the multiculturalism and inclusiveness values in schools. The authors saw this school's understanding and inclusive attitude as a culture. Because the existing system in schools (school management practices) was made to form a multicultural culture producing beliefs and behaviors based on the values of inclusiveness, equality, respect, and others, when the beliefs and practices of these values become more and more repeated and strong, it would become a distinctive culture in the school.

The principal also viewed religious differences as a blessing; with the grace of these differences, humans can produce things beneficial to them. According to him, the concept in Islam, "*Syu'uban wa qabaila lita'arafu*" (made into nations and tribes to know each other) in the creation of humans is a natural thing to understand (Ilmi 2019, 4). Thus, this understanding by the principal was realized through multicultural school programs. The program was managed so that one of its goals to create religious inclusiveness can be achieved.

Further, the multicultural school management is an effort to realize the practice of inclusiveness in society and is a sign of the highest growth of multicultural values. It refers to the theory put forward by Boutto about the level of multicultural growth in society as follows (Fitriani 2016, 4):

Stage of Multicultural Growth

	Level I	Level II	Level III
Level of Awareness	<i>My perspective is right, and only one.</i>	<i>My perspective is one of many.</i>	<i>My perspective is changing and being enhanced.</i>
Emotional Response to Difference	<i>Our fear, rejection, and denial are all alike.</i>	<i>Interest, awareness, openness</i>	<i>Appreciation, respect, joy, enthusiasm/active seeking</i>
Model of Curriculum Interaction	<i>Isolation, avoidance, hostility</i>	<i>Integration, interaction, acceptance</i>	<i>Transforming, internalizing, rewarding</i>
Approach to Teaching	<i>Ethnocentric curriculum</i>	<i>Learning about other cultures</i>	<i>Learning from other cultures</i>
Approach to Management	<i>Monocultural, autocratic, directive</i>	<i>Compliance, tolerance</i>	<i>Collaborative, valuing diversity, maximizing potential</i>

Referring to the theory above, the multicultural school at SMK Bakti Karya with such school management is the school's success in creating a multicultural and inclusive environment. It can be seen from the Boutto multiculturalism growth stage theory above that the multicultural school at SMK Bakti Karya was at level 3 in the management approach. This level indicates that differences are not obstacles and problems but are addressed positively, even though these differences between school members can collaborate, respect diversity, and maximize mutual potential.

Regarding religious differences, one of the diverse elements in SMK Bakti Karya, there could be no doubt that the school could realize an attitude of openness regarding religion. It was based on the school management practice that successfully managed differences into shared capital, as stated above. In addition, based on the authors' observations of the school environment, respect for and openness to other religions were visible. It can be proven by providing access and facilities by schools to each religion to carry out their respective worship.

4. Interaction of School Residents on Religious Differences

Social interactions of people or groups can be categorized into associative or dissociative forms. Associative is a form of positive social interaction that leads to unity, while dissociative is an interaction that leads to the division of individuals and groups (Waluyajati 2018, 2). In this case, group interaction over religious differences, as explained earlier, should be a form of associative interaction because of the commandment of religion itself. Religious differences in groups should not prevent members from cooperating, forming assimilation, or even acculturation. In line with this, Roro asserted that if the theory of religious harmony is the result directly proportional to the application of religious teachings at the social interaction level, the religious spirit should be able to present a pattern of harmonious interaction between religious communities (Waluyajati 2018, 3).

Based on the explanation above, the interaction of multicultural school residents at SMK Bakti Karya on religious differences could be said to be a form of associative interaction. It was none other than because of the supportive school management and the awareness of every school member, teacher, manager, student, and the surrounding community. The school created positive interactions and instilled an awareness of religious inclusiveness in students. This awareness was not limited to words

but was also manifested by students through good behavior (morals) toward their friends with different religions. For example, Muslim students often took their Catholic or Christian friends to church on Sunday mornings. According to the authors, it is the most beautiful form of a harmonious relationship between religious differences.

The pattern of associative interaction among members of SMK Bakti Karya in religious differences also occurred naturally. It can be based on Herbert Blumer's theory of symbolic interaction; the characteristics of this interaction state that the interaction relationship just happens and is natural. There are three main ideas of this symbolic interaction: 1) humans act for something (thing) based on meaning; 2) meaning comes from the social interaction of individuals and groups; 3) before meaning is used by individuals or groups when dealing with a phenomenon, meaning is reduced through an interpretative process (Waluyajati 2018, 4).

If analyzed using the above theory, it can be concluded that SMK Bakti Karya is indeed oriented toward inculcating multiculturalism and inclusivist values. It is based on the history of its establishment and the multicultural school concept. Through this multicultural concept, SMK Bakti Karya successfully managed schools based on multiculturalism. Consequently, the interactions in schools, especially interactions over religious differences, occurred naturally and fostered an attitude of religious inclusivism among school members.

In addition, among school residents, positive interactions at SMK Bakti Karya were sought for residents. School interactions with the community can be associative interactions with mutually beneficial cooperation. SMK Bakti Karya positively impacted the Cikubang Hamlet community; based on the statement of one of the community members, they got new experiences when they had to meet and interact with students who came from areas they had never visited. For example, they could exchange knowledge about eastern culture with students from NTT.

According to the authors, the associative interaction pattern, as in the example above, occurred because of the benefits of both parties. Apart from exchanging knowledge and experience, there were also material benefits for the Cikubang Hamlet people. Economically, they benefited from the school's initiative in implementing the Nusantara Village program. The multicultural school at SMK Bakti Karya was interested in the public, public agencies, and the government. Thus, public visits to schools have been increasing every year, and during their stay at homestays in Kampung Nusantara, all the costs of their stay are entirely the residents' rights (Ilmi 2019, 4).

According to Ai Nurhidayat, the founder of the multicultural school of SMK Bakti Karya, the existence of education should provide students with an experience of tolerance, not only in obtaining academic grades. According to him, good academic grades are if students' hearts are empty; for that reason, SMK Bakti Karya oriented students to get a tolerant life experience aside from getting academic grades. More than that, Ai Nurhidayat hopes that multicultural schools can be a solution to various problems of the nation, one of which is the prejudice against ethnicity and religion that often occurs (Nurhidayat 2019a, 4).

According to Ai, bad prejudice due to ethnic and religious differences often occurs among the nation's children today. He gave an example of how Javanese people view Papuans or Muslims view Christians and vice versa. Therefore, SMK Bakti Karya wanted to bring students from different backgrounds to understand each other. Besides being able to know and understand each other, they were also taught to interact with students outside their area. Thus, acceptance of these differences was not only limited to the imagination but can be realized. Ai Nurhidayat said that people already know about the imagination of nationality and Indonesianness, both from maps, books, and lessons at school. However, they are often surprised when they see the difference in real terms (Nurhidayat 2019a).

In line with the above, according to Irpan Ilmi, celebrating and formulating differences is not limited to theory but must be realized. When there is a conflict, each individual should not be a problem maker but a problem solver. According to him, the existence of multicultural schools is a real implementation of harmonious interaction over differences in ethnicity, caste, religion, and others. In addition, multicultural school programs can enhance students' imaginations about nationality. Thus, they are rich in national experience, not only in theory (Ilmi 2019).

Based on the data above, it can be concluded that the pattern of positive interaction between school residents of SMK Bakti Karya could be formed without being hindered by differences in background, especially religious differences. Indicators, in this case, could be seen in the school's achievements during the implementation of multicultural programs. With differences, they could still collaborate to achieve academic and non-academic achievements. In addition to achievements, this school also received various awards from the government and the community.

5. Forms of Religious Inclusiveness at SMK Bakti Karya

The application of multicultural school management at SMK Bakti Karya has implications for the realization of interaction and a culture of openness (inclusiveness) among school members, especially openness to religious differences. It is because of the vision-mission, implementation, and evaluation of programs oriented toward realizing multiculturalism values. In addition, applying multiculturalism-based management functions results in religiously inclusive behavior among those involved in social and religious activities. The forms of religious inclusivism include:

a. Freedom of Worship

Freedom of religion and worship is the right of every Indonesian citizen. Freedom to choose religion and worship according to its teachings is equated with freedom to choose education, work, and even citizenship. It is as explained in the 1945 Constitution of the Republic of Indonesia Article 28 paragraph E Number 1 that everyone has the right to embrace religion and worship according to his religion, choose education and teaching, choose work, choose citizenship, choose a place to live in the territory of the country and leave it and entitled to return (DPR RI 1945).

As a multicultural school supporting Indonesian pluralism and unity, in this study, SMK Bakti Karya also provided the right to freedom of worship for every religious adherent in the school environment. It was carried out in accordance with the principle of inculcating and developing the value of religious inclusivism in schools. One proof of freedom of worship in the school environment was the existence of religious activities for each religion simultaneously. Rhere, a Muslim student, admitted that he could respect and appreciate his Christian friends when they had to work side by side in studying the teachings of their respective religions (Rhere 2019).

b. Provision of Teachers for Every Religion

Providing religious teachers for every religion is an obligation every education unit in Indonesia must provide. The basis used in this case is the Government Regulation of the Republic of Indonesia Number 55 of 2007 on Religious Education and Religious Education, explaining that every student in an education unit in all paths, levels, and types of education has the right to receive religious education according to the religion he adheres to and is taught by religious educators (Kementerian Agama 2007).

c. Respect for Religious Holidays

Amid religious differences in the SMK Bakti Karya school environment, students and the community were equipped with an awareness of the importance of tolerance and maintaining social harmony. Evidently, during the celebration of religious holidays, they respected each other by participating in enlivening the holiday. For example, during the Eid al-Fitr celebration, Christian and Catholic students also celebrate it by wearing clothing attributes like Muslims, such as wearing sarongs, *koko* clothes, caps/*kopiyah*, and veiling for women. They also participated in the “*Halal bi Halal*” event with residents around the school and toured Kampung Nusantara. It aimed to maintain good relations with residents around the school.

d. Mutual Cooperation

The form of religious inclusivism in SMK Bakti Karya, apart from the religious context, also occurred in social relations. The social context, in this case, cannot be separated from the religious context. Examples of activities that could be categorized in this context were cooperation in building places of worship.

Religious inclusiveness through social activities is a form of cooperation in society. Cooperation is a form of social process in which certain activities aim to achieve common goals by helping each other and understanding each other's activities. Through mutual cooperation activities, awareness of common interests can grow. In addition, with mutual cooperation, harmony among community members could be increased, especially for students at SMK Bakti Karya.

C. Conclusion

Management construction at SMK Bakti Karya was built by prioritizing the principle of multiculturalism based on Pancasila values. These multicultural values were embodied in the school management process, planning, organizing, implementing, and supervising. The management construct at SMK Bakti Karya incorporated and acknowledged the differences in members in the school environment, teachers, students, employees, and the community into all management functions, communication, and service processes to create a fair, harmonious, inclusive, creative, and effective organization.

Moreover, the pattern of management construction at SMK Bakti Karya is to place the “multicultural school” program above the formal institutions of SMK Bakti Karya. The explanation for this pattern is that the “multicultural school” program is a product of the Darma Bakti Foundation as the board overseeing SMK Bakti Karya. Under the supervision of

the Board of Control, namely the supervisor, the Foundation Board formed a program management team for the “multicultural school” consisting of eight people, including the Head of the Foundation and the principal, who held different roles in the team. Meanwhile, the implementer of the program was a formal institution of SMK Bakti Karya, where the principal was the party with the responsibility for implementing the program in schools.

Implementing multicultural school management at SMK Bakti Karya was based on recognizing and involving all elements of differences in the school environment through the management function. Based on the theory of cultural diversity in management, the practice of multicultural school management was carried out by combining all management functions with factors influencing the management of cultural differences. Applying multicultural school management at SMK Bakti Karya could be said to be effective in developing a religiously inclusive culture in the school and community. A pluralist or inclusive attitude appeared in the school environment because the system was made to support it. In this case, the existence of the SMK Bakti Karya was designed as a multicultural school, so its management was also intended to support the realization of the multiculturalism and inclusiveness values in schools.

The contribution of the multicultural school of SMK Bakti Karya in realizing religious inclusiveness is an interesting idea in the field of educational research. Therefore, the task of the next researchers is to develop and perfect these studies so that the essence of education as the cultivation of peace values can be realized in the wider community.

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