

IMPLEMENTING MULTICULTURAL EDUCATION THROUGH RELATIONSHIPS WITH SCHOOL SOCIAL CAPITAL TO PROMOTE SOCIAL HARMONY

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Abstract: This article is the result of fieldwork that was done in various religiously affiliated schools near Medan. Its primary goal is to formulate the initial problem, which is to investigate the intercultural education process and identify mechanisms for harmonization in schools. The second one goes over different policies that have been put in place to foster an environment that promotes the harmonization of practices. To create a school climate and learning environment that are tolerant, peaceful, and mutually respectful, it is crucial to complete this harmonization process. The authors also want to look at the school's strategy for implementing multicultural education by utilizing its own social capital. The information gathered through qualitative techniques. The study's findings demonstrate that schools have duties and expectations in the form of a vision and mission that can strengthen a school's unified commitment to a multicultural environment. Additionally, this study clarified that schools



are more than just a setting for teachers and students to share knowledge under the guidance of the curriculum. Schools serve as daily learning environments, including those for intercultural education. The James Coleman-proposed social capital, which each school owns, is the social capital that is used. Here, we see that in order to maintain schools, each student must have resources like harmony in social interactions with other students.

Keywords: Harmonization, Multicultural Education, Religion-Based Schools

INTRODUCTION

Previous research has demonstrated that a variety of covert beliefs present in the environment are the source of religious radicalism. The family should be an educational institution that must embrace anthropocentric radicalism, and education incorporates it in the family.¹ To offset the effects of religious extremism, religious institutions must play a role in combating radicalism by educating people about it.² Previous studies looked at radicalization in society and the educational system. The content of Islamic textbooks, which contains ambiguous words stating errors in other religious practices and offering certain religious opinions without being accompanied by differences of opinion, is one form of radicalism that can be found.³

Several schools in the city of Medan with a religious focus experienced the same thing. According to observations made at SMA Al Ulum Medan and SMA Budi Murni 3 Medan, it was discovered that a number of learning resources were not clearly explained, which made

¹Asrori, A. Radicalism in Indonesia: Between Historicity and Anthropicity. *Kalam*, 9(2), 253–268. 2015. <http://ejournal.radenintan.ac.id/index.php/KALAM/article/view/331>.

²Ibid., p. 223.

³Astutik, et.al. Multicultural Education Implementation Through School Of Social Capital Relations In Creating Social Harmonization .



students' understanding more hazy.⁴ Special interventions are required in order to solve these issues. The authors of this study concentrate on the ways that curriculum, teachers, learning resources, learning techniques, and interactions that are ingrained in social practices within schools can erode radicalism through educational learning processes. Identifying the process of harmonization in schools, specifically the implementation of multicultural education, is the first step in problem formulation.

This article's primary focus is on the harmonization practices that exist in the educational setting thanks to the use of social capital in the form of school cultural values. The school curriculum serves as the foundation for their religion, but this will vary from one school to another even though they are all the same. These differences are a natural result of living in a pluralistic Indonesian society that embraces a range of values and cultures. Through educational institutions, children are taught how to coexist in a multicultural society with enthusiasm and tolerance from a young age.

While the second formulation the author is looking for talks about the school's plan for implementing multicultural education using its own social capital, Alternative schools that focus on religion can help students stay current with global business and career trends. Education plays a significant role in welcoming the existence of utterances that can undermine community unity because it fosters a variety of values, including mutual respect, sharing and understanding, and love. These values are all part of what it means to provide the value of life. The Unitary State of the Republic of Indonesia's goals of achieving national unity can ultimately be achieved through education.

According to Ansori's writings, religious and educational institutions must take part in the fight against radicalism and in mitigating the effects of religious extremism.⁵ When educational institutions give students the chance to develop intolerance toward existing differences,

⁴ Observation at AL Ulum High School on January 9, 2023, at 8.30 WIB

⁵ Fatimah Tuzzahrah, F., Komariah, K., & Anwar Sani, Construction of the Meaning of Islamic Schools for Parents of Students. *Da'wah Science: Academic Journal for Homiletic Studies*, 10(1), 37–58. 2016 . <https://journal.uinsgd.ac.id/index.php/idajhs/article/view/1560> .



among other values, this can be problematic. Numerous studies have been done on actual intolerance in textbook material. According to Hasniati's review of the literature, Islamic education textbooks not only promote respect for one another but also democracy and the value of unity and oneness. Several Islamic education textbooks also contain elements of intolerance and radicalism, such as rejecting democracy and demonizing other religions.⁶

The significance of educational institutions in instilling good values such as tolerance and respect for others places education, particularly teachers and school stakeholders, in the position of having a duty to act as agents that can instill good values in their students.⁷ This is desperately needed in every school because, according to the findings of the researchers' observations, every school should be able to develop tailored interventions to combat religious extremism using its unique set of cultural values. The cultural values that are represented in the social capital of this school will then serve as the cornerstone for schools to realize multicultural education by achieving educational objectives that respect differences.

With the aid of a qualitative method, the practice of multicultural education in schools will be thoroughly investigated. Because the data sought is not superficial, researchers use qualitative methods. However, the information to be examined relates to the verbal communications of the subject, which carry out the actual educational process. In addition, the process of observation and research will pay particular attention to behaviors and actions related to anti-intolerance and radicalism education. Regular classroom conduct, existing rules, and then these policies are emphasized because they are examples of tolerant education, or the opposite. So a case study approach was decided upon for this research process. This approach was chosen because the social context in which the research was conducted was comparable to other social contexts but varied

⁶Asori, A. Radicalism in Indonesia: Between Historicity and Anthropicity. KALAM, 9(2), 253-268. 2015. <http://ejournal.radenintan.ac.id/index.php/KALAM/article/view/331>.

⁷Dwi Astutik, Okta Hadi Nurcahyono, Harwan Dharma Aji, HS Multicultural Education "Analysis of Multiculturalism Education." (Yuma Pustaka, 2019).



from school to school. So the researcher went with a case study strategy. It is hoped that researchers will be able to identify and investigate unusual elements in schools that will add to the rarity of information pertaining to multicultural education practices in general.

LITERATURE REVIEW

Multicultural education is often referred to as a movement for equity, social justice, and democracy, as well as school improvement ideas and methods. The focus of multicultural education is on many cultural elements and groups, but there is agreement that important values, beliefs, and goals must be respected. The main goal of multicultural education is to reorganize the education system so that all students acquire the knowledge, attitudes, and abilities necessary for the functioning of the country and the world in an ethnically and racially diverse environment. Guaranteeing educational equality for people of various races, ethnicities, cultures, and socio-economic groups is the goal of multicultural education, as is making it easier for them to participate as critical and reflective citizens in a national culture that values inclusion.⁸

The growth of social capital in a centralized education system can paralyze the capacity for innovation, which is clearly contrary to the emergence of open democracy in society. Therefore, social capital in schools means bringing education closer to the community because they are the true owners of education. Social capital must be created with the help of residents. In a democratic society, community involvement in the provision of education also means that citizens support the development of a country's social capital.⁹ Consequently, when discussing social capital, the focus is on social relations. People have been able to achieve things they could not do on their own or things they could do but became powerful with the help of others by developing relationships with them and

⁸Zamroni. Several aspects of multicultural education. Yogyakarta: 2008, Graduate Program of The State Yogyakarta University .

⁹Fathy, Rusydan. Social Capital: Concepts, Inclusivity and Community Empowerment. Journal of Sociological Thought, 6(1), 1-17 . (2019).



sustaining them through the ages. People connected through a number of networks often share values with other participants. The relationship will develop into a resource and eventually into capital. This capital often applies in different contexts, besides being able to offer immediate benefits. Therefore, the more relationships we build (by getting to know each other), the more we have in common with them, which increases our social capital.¹⁰

RESEARCH METHODS

The research was conducted using a qualitative methodology. The researcher This was done at a high school in Medan City that was based on religion. There were six schools involved: Al Ulum High School, Mualimin High School, Al-Manar High School, Budi Murni 3 High School, Santo Yosef High School, and St. Francis High School. Since religion-based schools have diversity in a variety of areas, including religious and social, economic, racial, and ethnic fields, they were chosen as the site of this research. Additionally, when determining the role of school institutions in implementing multicultural education with social capital in schools, the context of the school, which is seen as being more diverse and having a high level of multiculturalism, is used as a special consideration. The information was gathered by researchers using non-participatory observation techniques while they were observing the students' daily interactions and activities at school. Then, in order to collect answers from informants in the form of verbal data (words) as primary data, interviews were conducted at Al-Manar High School, Budi Murni 3 High School, Santo Yosef High School, and Santo Francis High School.

By comparing the data with written sources in the form of administrative documents, a literature study was also conducted to ensure the validity of the data in this study. The school curriculum and documents containing subjects that are given to students to describe the material that will be provided by the teacher in the classroom are administrative

¹⁰Huh, Moses. Character Education in Schools: Reflection on Social Capital and Cultural Capital (Case Study at SMP Muhammadiyah 5 Surakarta and SMP Kasatriyan 11 Surakarta). 2016 . Dissertation. Not Published. Yogyakarta: Yogyakarta State University.



documents used in this study. Use descriptive qualitative data analysis during the data analysis process. Researchers in the field use descriptive analysis to record the findings from in-depth interview data, data collection methods, and observations.

The data is then categorized using the researcher's own categories, and it is then analyzed to draw conclusions. A data triangulation technique was used to gather accurate data, and the results were tested for accuracy. Source triangulation is the method of data triangulation that is employed. Using the source triangulation technique, research data are examined and contrasted with data from other sources. In this instance, data gathered by researchers through in-depth interviews will be contrasted with data gathered by researchers through observations. Accurate data writing is seen and analyzed from this process to produce research findings.

RESULTS AND DISCUSSION RESULTS AND DISCUSSION

A. Implementation of Multicultural Education

Through observation, interviews, and documentation for data collection during the research process, the findings of the study were analyzed. In order to understand how multiculturalism is applied in schools where religion serves as the foundation of the curriculum, James Coleman's socio-cultural theory is used. According to Coleman, the idea of social capital can be used to explain how people attempt to cooperate. James Coleman's framework views the accomplishment of multicultural education goals as the result of all members of the school community cooperating. According to Coleman, social capital is created from structural social resources and is "capital assets for individuals." Coleman asserted that the executor did not actually create social capital from the standpoint of rational choice. Additionally, it makes a distinction between social, human, and physical capital. Assume that the creation of both physical and human capital results from conscious and deliberate decision-making. Social capital must therefore be considered private property.

Social capital is not purchased as implementers weigh their options for investing in it but rather as a "by-product of" the actions taken to



accomplish their objectives. Coleman asserts that social capital is no longer thought of as something that is consciously created to further an objective or interest. The culture and values that develop in schools are expected to cultivate habits for internalizing a life of mutual respect among others. Achieving the institutional mission and vision of school organizations through the curriculum is a national education goal. As we all know, despite the fact that diversity is an inevitable result of being a pluralistic nation, intolerance in Indonesia has reached an alarming level. There are many different definitions of tolerance from various experts, but one of them states that tolerance is openness to everyone, allowing people to have their own opinions and other opinions, and not wanting to impede on other people's freedom of thought and belief. Although tolerance seems straightforward, practicing it is very challenging. It is important to realize that tolerance is a problem that should not be taken lightly because it can lead to issues. As a result, tolerance plays a crucial role in both preventing and minimizing problems.

By teaching students basic tolerance principles, some of the issues caused by intolerance can be reduced. School is the ideal setting for the socialization process, which includes teaching students tolerance-based values. By incorporating different cultures into the classroom, teachers can play a significant role in instilling the value of tolerance. Regardless of gender, ethnicity, age, religion, language, or privilege, a teacher's actions in the classroom are crucial to assisting all students in realizing their potential. A learning system known as multicultural education makes use of the diversity of the environment and student circumstances to teach a variety of subjects. Diversity, which includes differences in race, social class, language, ethnicity, and other factors, is an essential component of a society that is learning. The learning process can introduce existing diversity, and this can be done through conversation and interaction. Students will learn and become accustomed to the fact that their lives are very diverse thanks to this straightforward example. Oktober et al. expressed a similar viewpoint, explaining that multicultural education can be implemented through contextual learning, which introduces the socio-cultural



environment to kids in order to increase their responsiveness and sensitivity to the differences that are all around them.

The implementation of multicultural education, which is a learning strategy that can be provided through the provision of civics education subjects, is another example of how tolerance education is practiced in schools. Teachers give students room to think and make choices through active learning and internship learning. One of the straightforward uses of tolerant education is to teach students the importance of looking out for one another and respecting one another's opinions. This is consistent with Suharyanto's findings, who claimed that teaching children about citizenship as part of their education helps them learn about how to live their lives in accordance with Pancasila values. Mutual respect, respect for one another, and living in harmony despite differences are all important.

The family as it currently exists in its functional form is starting to erode, so using the school as an agent that is built like a school is crucial and the primary setting for fostering socialization and instilling values in students. Coleman asserts that compared to other organizational forms, such as schools, the existence of an organization is more likely to promote social capital. At first glance, Coleman explains that the existence of social solidarity that is created is replacing the primordial existence of solidarity that can be created through the family. The existence of a school provides a set of values and norms, as well as the sanctions that are in place for the actors in it, along with its journey. Values, norms, and sanctions enable people to cooperate for their mutual benefit. The infrastructure and curriculum, which include the syllabus and human resources, are important for multicultural education's success, but so are the social ties between teachers, students, and parents, as well as other stakeholders in the management and implementation of education.

B. Coleman's Social Capital and the Implementation of Multicultural Education

1. Social Capital and Harmonization in Religion-Based Schools in Medan

Harmonization in an educational setting, in this case a school with a diverse population of students, teachers, and other school personnel, offers



a unique attraction that should be observed and studied in greater detail. Researchers find this intriguing because educational institutions play a significant role in educating youth and forming their moral character. Life at school has some interesting aspects, like the opportunity to embrace diversity by realizing the vision and mission of the institution. Differences that ought to put them at risk for hostility and intolerance, both between students and their peers and more specifically between teachers. The school itself unites students with all the traditions that come after and are continuously preserved by the school through a continuous process of internalization by policymakers and teachers as educators. Students interact daily through the learning process.

Coleman believes that the presence of social capital can bring people together in a relationship within it, as is well known. He claims that social capital is made up of a variety of elements, including expectations, norms, obligations, and trust. According to Coleman's analysis, social connections that can generate sources of capital can also benefit individuals.¹¹ Some of the ideas in Coleman's social capital can be examined in various ways, including as built-in obligations and expectations for the future.

2. Information and cultural values are lowered

An obligation will be created by a rule created by the community and internalized by each education provider in a school (teachers, students, and educational staff). Members of the educational establishment are required to fulfill their obligations. Educators who structure instruction using curriculum materials (syllabi, learning implementation plans), Of course, there are duties that teachers have toward students and vice versa, based on a concept that is reflected in the school's vision and mission. Citizens are expected by this school's vision and mission to respect and tolerate one another during the expected learning process in order for students to become accustomed to acting in that way outside of school.

3. Information and cultural values are passed down

Coleman claims that harmonious social relationships are a tool that people can use to acquire information socially. It is a social relationship that

¹¹ Coleman, Loc.it, 257.



develops between people when they interact with one another and send and receive messages from their interlocutors. This social relationship can produce social capital for the sharing of information, which will facilitate people's actions in forming social connections. The relationship between the community and the school is more than just a regular social one – it's a social relationship that seeks to advance interests through the exchange of information. Due to their relationship as the creators and organizers of school policies that have different values from one another, educators, students, and educational staff do not live their daily lives in a value-free and empty space. The relationship between the two is more than just a theoretical construct; it also provides a way to learn more about the multicultural concepts taught in schools. The implementation of multicultural knowledge that is ingrained in school culture then continuously preserves information about the multicultural concept.

4. Policies and regulations as a form of norms and sanctions

Coleman contends that cooperative action in the form of a reciprocal transfer of rights, which eventually becomes the standard, is necessary in relation to shared interests. If effective sanctions are required to uphold existing norms, then those norms are said to be effective. If the offender won't cooperate, sanctions must be applied to him. As we've seen, social relationships include obligations and expectations, and each executor still has some control over some of the crucial events. Every social relationship contains a certain amount of control, which can be used to create sanctions. In conclusion, social relationships make it easier to impose penalties on those who disregard accepted norms.

School regulations must be followed because they serve as a reminder that established norms exist. The adoption of a regulation has the effect of creating a mutually acceptable penalty if one of the established norms is violated. In fact, a school is the standard for fostering discipline and can keep students (as well as administrators and educators) in order and at ease. A relationship between people of various cultures, religions, and groups can be described as a rule in the form of a norm and an agreement in the form



of a sanction that is accepted if one violates it. According to Coleman, ties in a society must go beyond ownership in terms of financial resources.

According to Coleman, there are a number of factors that can bring harmony to a society, including values, norms, beliefs, obligations, and expectations. Coleman will use this aspect to see how schools fit into the practice of multiculturalism if a school is compared to a society with a social structure. As Coleman states, every school unquestionably needs to have social and cultural capital. Through ensuring that all students have the same rights and obligations at school, the values and norms embodied in a school regulation are able to serve as a vehicle for fostering a unified attitude. By fulfilling agreed-upon obligations and facing consequences for breaking them, people from different backgrounds can unite to form one identity. Since all students are subject to the same rules, there is no longer a distinction between the majority and the minority. Students will inevitably come to understand that their existence is the same as that of others through the rules that they must follow, even those who come from different backgrounds.

Not only are values and norms expressed in school regulations generally, but also in the rules that teachers create for each subject. Additionally, the expectations of educational institutions include a summary of the vision and mission as well as the curriculum that must be used by those institutions in order to carry out the learning process. The vision and mission of the school play a significant role in the implementation of multicultural education. Because they share the same destiny and struggle, the hope expressed in the vision and mission finds balance and creates unity in diversity.

According to Coleman, social capital in schools can be the foundation for schools to create harmonious schools so that multicultural education can be achieved despite the cultural diversity of students and teachers. Social capital in schools can take the form of beliefs, obligations, and expectations; norms and sanctions; and information. There are several parts to social capital, and among them are the distinctive values and norms that students follow, cultivate, and maintain in their daily lives. Once these values and



norms are present, they will serve as a strong unifying force for school personnel from various cultures, regardless of religion, ethnicity, race, or country of origin. They will also enable them to collaborate in order to fulfill the school's vision and mission.

The following describes how multicultural education is being implemented in Medan schools with a religious focus:

Table 1: Implementation of Multicultural Education in Medan City

St Francis High School	Al-Ulum High School	Mualimin High School	St. Joseph High School	Al Azhar Private High School	Pure Budi High School 3
The school's philosophy is to impart human values in accordance with Jesus' teachings.	According to the Quranic teachings of Islam, the school has a policy of teaching human values.	Human values are taught at the school in accordance with Islamic teachings (<i>hablum minan naas</i>).	The school has a policy of imparting human values in accordance with Jesus Christ's teachings.	Learning about diversity through film in social studies courses	Contextual learning through the identification of friends based on race, religion, and ethnicity
the practice of giving food to pedicab drivers and beggars near the school.	Learning about diversity through film in social studies courses.	utilizing images of traditional homes, clothing, and ethnic diversity as learning resources.	Learn by engaging in discussions with groups from various regions and/or origins.	Human values are taught in schools in accordance with Islamic teachings (<i>hablum minan naas</i>).	Identify the ethnic and religious groups that are present in the area around the students



					' homes to provide learning assignments.
Outdoor life (dwelling at home and working various jobs, such as farmer).	Educate kids in literacy about the virtues of compassion for others with the help of the teachers who provide guidance and counseling.	opening up extracurricular activities based on the children's skills, interests, and talents.			students from different regional backgrounds (Batak, Java, Nias, and China) are admitted.
Contextual learning is learning in the context of one's environment.		Orienting students by stressing the value of national awareness and patriotic sentiment			
exposing kids to a variety of occupations and living situations through					



everyday life					
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This study focuses on how social practices in schools, including the curricula, teachers, learning resources, teaching strategies, and interactions, can erode radicalism through the educational process.

CONCLUSION

The study's findings indicate that schools implement multicultural education in their facilities in accordance with their own unique processes. This is possible because each school has its own unique set of values, norms, beliefs, duties, and expectations. This study's overall conclusion is that we can foster multiculturalism and tolerance by utilizing the sociocultural capital that surrounds us. According to the theory that was employed, social capital and social capital relations are said to exist and to be necessary for an educational institution's primary goals, in this case, education that has the dignity of diversity and equality, to be accomplished. Coleman, however, asserted in his explanation that social capital can be an asset for weak and disadvantaged social groups, not just a tool for those in a special position, when viewed from his point of view. The current social capital relationships demonstrate that stakeholders and teaching staff have undeniably strong social capital to impart multicultural values to students. The values of equality and diversity are implemented in schools by teachers and students who have little financial investment in them. In order for schools to understand that multicultural education does not exist and is only required for the transfer of knowledge, it is concluded that it is a means of fostering tolerance in children through the learning process. However, the media has a greater capacity than schools to teach youngsters how to be tolerant and have a spirit of multiculturalism.



This study generated a number of findings that are relevant to the introduction of multicultural education in various schools. These findings suggest that each school implements life values, including tolerance, in daily life using specific policies, techniques, and social practices. The knowledge gained from the research's methods and the social practices it generated should be novel enough to inspire the academic community to take an active role in fostering tolerant behavior and respect for others' manners in daily life. The process and outcomes of this study do, however, have flaws, as the authors are aware. The lack of information on schools with a religious focus hinders this research. This restriction may be taken into account by readers and other researchers in order to conduct similar research that is more interesting by looking at different policymakers' points of view at the school level so that the results will be more varied.

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