

**THE IMPLEMENTATION OF MULTICULTURAL EDUCATION IN
INCREASING TOLERANCE OF RELIGIOUSITY AND
SOCIALIZATION OF SOCIETY AT DESA BALUN TURI LAMONGAN**

THESIS

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SOCIAL SCIENCE EDUCATION PROGRAM

TARBIYAH AND TEACHING TRAINING FACULTY

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

August, 2016

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SOCIETY AT DESA BALUN TURI LAMONGAN

THESIS

Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State
Islamic University Malang

In Partial Fulfillment of the Requirements for *the Degree of Sarjana Pendidikan*
(S. Pd)

By:

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APPROVAL SHEET

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THE IMPLEMENTATION OF MULTICULTURAL EDUCATION IN INCREASING
TOLERANCE of RELIGIOUSITY and SOCIALIZATION OF SOPCIETY At DESA
BALUN TURI LAMONGAN

SKRIPSI

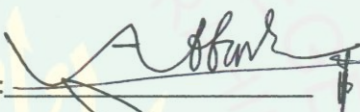
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DEDICATION

First of all Thank's for God Allah S.W.T because I can complete my Thesis currently

Secondly my Sholawat and salam always be given to our Prophet Muhammad S.A.W who guide us from the darkness to the lightness, namely islamic religion

This Thesis I dedicate to my beloved people whom I loved

I dedicate for my beloved parents,my brothers,my sisters,my sister in law, my mom my dady tuan sha ,my beloved Brother Gos, Pal,Ner,Jeruk. and my siters Sese,marmu, Binz without they I cannot do it now.

I dedicate for my Big family

I dedicate for my beloved friend Boy or Girls (Ayu Nur Hamidah, Ilvi Nur Diana, Dyah ayu Fitriana, Henief Setiawan,ejohn,M.Abdul Hadi) They always support me for do the thesis.

I dedicate to my second family especially for my beloved buddy in ICP Social education class, because they are not only friends but everything in the world and I grateful together with us until now.

MOTTO

"One Millions a problems will be comes, But problems Can't
Shattered Our, Because we Have ALLAH its wonderful.
(Novi Elfandari).

"Yakinlah Ada Sesuatu yang Menantimu Selepas Banyak Kesabaran
(yang kau jalani) ,yang akan Membuatmu Terpana Hingga kau Lupa
Betapa Pedihnya Rasa Sakit"
(Ali Bin Abi Thalib)

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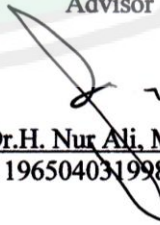
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Lamongan”

Is considered **acceptable** to be defended after being intensively read and regularly
consulted in the area of research content, language, and writing composition.

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DECLARATION OF AUTHORSHIP

I certify that the thesis I wrote to fulfill the requirement for Sarjana Pendidikan (S.Pd) entitled **“The Implementation of Multicultural Education in Increasing Tolerance of Religious and Socialization at Desa Balun Turi Lamongan”** is truly my original work. It does not incorporate any materials previously written or published by another person, except those in quotations and bibliography. Due to fact, I am the only who responsible for the thesis if there is aby objection or claim from others.

Malang, 13th August 2016


Novi Elfandari

PREFACE



All praise be to Allah the all mighty, who has giving us mercies and blessing until I can finish this thesis on the title *“The Implementation of Multicultural Education in Increasing Tolerance of Religious and Socialization at Desa Balun Turi Lamongan”* on time. My Sholawat and Salam always be presented to our prophet Muhammad SAW, the last messenger of Allah who has save the human’s life from destruction to safety namely Islam is the true religion.

This thesis is proposed to fulfill the last task of academic requirement as the last task for getting bachelor or under-graduate degree.

The author never forget to thanks beloved parent that always give motivation to study hard until getting the bright future and some special persons in supporting and guiding me to finish this thesis. Those are:

1. Prof. Dr. H. Mudjia Rahardjo, M.Si as Rector of Maulana Malik Ibrahim State Islamic University of Malang
2. Dr. H. Nur Ali, M.Pd Dean of Tarbiyah and Teaching Treaning Faculty
3. Dr. H. Abdul Bashith, M.Si, as the Chief of Social Science Education Department.
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The last, author believe that there are so many mistake in this thesis, so that I never forget to ask some suggestion for the mistake in this thesis. May Allah give us his mercies and blessing.

Malang, 13th August 2016

The Author

GUIDANCE OF ARABIC LATIN TRANSLATION

Penulisan transliterasi Arab-Latin skripsi ini menggunakan pedoman transliterasi berdasarkan keputusan bersama Menteri Agama RI dan Menteri Pendidikan dan Kebudayaan RI no 158 tahun 1987 dan no 0543 b/U/1987 yang secara garis besar dapat diuraikan sebagai berikut

A. Huruf

ا	= a	ز	= z	ق	= q
ب	= b	س	= s	ك	= k
ت	= t	ش	= sy	ل	= l
ث	= ts	ص	= sh	م	= m
ج	= j	ض	= dl	ن	= n
ح	= h	ط	= th	و	= w
خ	= kh	ظ	= zh	ه	= h
د	= d	ع	= ‘	ي	= y
ذ	= dz	غ	= gh		
ر	= r	ف	= f		

B. Vokal Panjang

Vocal (a) panjang = a

Vocal (i) panjang = i

Vocal (u) panjang = u

C. Vokal Diphthong

أَوْ	=	aw
آيْ	=	ay
أُوْ	=	u
اِيْ	=	i

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ABSTRAK

Elfandari, Novi.2016. *Implementasi Pendidikan Multikultural Dalam Meningkatkan Toleransi Beragama dan Sosialisasi di Desa Balun Turi Lamongan* , Jurusan Pendidikan Ilmu Pengetahuan Sosial, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing skripsi : Dr.H.Nur Ali, M.pd

Kata Kunci: pendidikan multicultural, Toleransi Beragama.

Pendidikan multikultural merupakan cara pemberian kesadaran tentang adanya suatu perbedaan Agama,Suku,Etnik,Budaya dll sehingga dapat hidup bersama secara harmonis tanpa khawatir akan terjadinya konflik. Pemberian pendidikan multikultural sangat penting dikarenakan dalam masyarakat pasti mempunyai latar belakang perbedaan yang sangat menonjol. Baik dari perbedaan Agama,Suku,Etnik,Budaya dll. Maka diperlukan adanya upaya yang lebih baik dari keluarga,pemerintahan Desa,tokoh agama dan masyarakat dalam menerapkan pendidikan multikultural baik dalam model pemberian pembelajaran multikultural yang sesuai dengan ajaran masing- masing agama.

Tujuan penelitian ini adalah untuk : (1).Mengetahui perencanaan pendidikan multicultural dalam meningkatkan toleransi beragama dan sosialisasi di Desa Balun Turi Lamongan, (2).Mengetahui proses pelaksanaan pendidikan multikultural dalam meningkatkan toleransi beragama dan sosialisasi di Desa Balun Turi Lamongan, (3).Mengetahui evaluasi pendidikan multikultural dalam meningkatkan toleransi beragama dan sosialisasi di Desa Balun Turi Lamongan

Penelitian ini menggunakan jenis penelitian pendekatan kualitatif yaitu peneliti mengikuti kegiatan yang ada dalam masyarakat dan mengamati apa yang dilakukan oleh masyarakat dalam suatu kegiatan di lapangan, metode kualitatif adalah untuk mendapatkan gambaran data dari objek yang diteliti seperti tulisan, lisan, dan foto.Teknik pengumpulan data yang digunakan adalah observasi,wawancara,dan dokumentasi.Data dianalisis dengan menggunakan mereduksi data yang tidak relevan ,memaparkan data dan menarik kesimpulan.

Berdasarkan Hasil penelitian didapatkan bahwa,(1) Rencana pendidikan multikultural untuk meningkatkan toleransi Beragama dan Sosialisasi di Desa Balun Turi Lamongan sudah adanya rencana yang diatur oleh keluarga,Aparat Desa, tokoh agama dan masyarakat dengan membuat program –program keagamaan. (2) proses pendidikan multikultural untuk meningkatkan toleransi Beragama dan Sosialisasi di Desa Balun Turi Lamongan yaitu dilakukan dengan cara pemberian pendidikan multicultural dari keluarga dengan memberikan nasehat sedangkan dari aparat desa bekerjasama dengan tokoh agama memberikan pendidikan multikultural dengan cara pengajian,mengaji,dan dalam event tertentu. (3) Evaluasi pendidikan multikultural untuk meningkatkan toleransi Beragama dan Sosialisasi di Desa Balun Turi Lamongan dilihat Dari hasil dan aplikasi didalam masyarakat hasilnya dalam pendidikan multikultural yaitu meningkatnya toleransi Beragama, gotong royong,dan tenggang rasa.

ABSTRACT

Elfandari, Novi. 2016. *The Implementation of Multicultural Education in Increasing Tolerance of Religious and Socialization of Society at Desa Bahun Turi Lamongan*. Thesis, Social Science Education Department, Faculty of Tarbiyah and Teaching Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Dr.H.Nur Ali, M.pd

Keywords: Multicultural Education, Religious Tolerance

Multicultural Education is a way of granting the awareness about the existence of a difference of religion, tribes, ethnicities, cultures, etc. So that they can live together harmoniously without the worry of impending conflict the granting of a multicultural education is very important because in society must have the background of a very prominent differences religion, tribes, ethnicities, cultures. Then the necessary existence of a better effort in learning the multicultural model of granting in accordance with the teaching of the religion of each religion.

The purpose of this research are (1) to explain the learning style of student living on campus (2) to explain the learning style of student living off campus and (3) to explain the similarities and differences between student living on and off campus.

This research use qualitative research approach that the researcher observe what student do in field directly. According to Bogdan and Taylor, qualitative method is to get describe data from the object of research such as written and oral. Data resources are needed in this research that primary data and secondary data to support this research

Based on result of research, the researcher get the data that learning style of student living on campus has visual learning styles and there are other learning style to support student learning of student living on campus. but, visual learning style more dominant than other learning styles. Except, social interaction between student are good because the manager and all of members in dormitory create learning with a group to support student spirit of learning in dormitory. for learning style of student living off campus more dominant to auditory learning styles, student refer learning with music, listen the stories or repeat the lesson and social interaction are created by student living off campus is individual but there are student who need help other one. The differences and similarities between student living on and off campus are in daily activity and student achievement that get during learning process in the class. The similarities between student living on and off campus are the way to learning with use the types of learning style and social interaction that created by student living on and off campus are good by each help in learning process and do tasks.

مستخلص البحث

الفانداري نوفي، 2016 م، تنفيذ تعليم متعددة الثقافات في ترقية التماسح الدين والإجتماعية قرية بالون توري لامونجان، كلية علوم التربية والتعليم، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف : الدكتور الحاج نور علي الماجستير. المفتاح: تعليم متعددة الثقافات، التماسح الدي

التعليم متعدد الثقافات هو وسيلة ل توفير الوعي حول وجود الاختلاف في الدين أو القبيلة أو العرق أو الثقافة ، وما إلى ذلك حتى يتمكنوا من العيش معا في وئام دون خوف من الصراع . توفير التعليم متعدد الثقافات أهمية خاصة لأن الجمهور سيكون الخلافات خلفية بارزة جدا . أيا من الاختلافات في الدين أو القبيلة أو العرق أو الثقافة الخ ثم تحتاج للعمل بشكل أفضل من الأسرة و الحكومية في القرية والزعماء الدينيين و المجتمع في تنفيذ التعليم المتعدد الثقافات في كل من نموذج توفير التعليم متعدد الثقافات وفعال تعاليم كل عجم.

أهداف البحث هو : (1) لمعرفة التعليم الخطة متعدد الثقافات في ترقية التماسح الدين والإجتماعية في قرية بالون توري لامونجان. (2) لمعرفة تنفيذ عملية تعليم متعدد الثقافات في ترقية التماسح الدين والإجتماعية قرية بالون توري لامونجان. (3) لمعرفة يقيم تعليم متعدد الثقافات في ترقية التماسح الدين والإجتماعية قرية بالون توري لامونجان. نستخدم الباحثة لهذا البحث هو المدخل النوعي يعني الباحثة اتبع أنشطة في المجتمع و لاحظ ما نفذت على المجتمع كل أنشطة في الميدان، طرح النوعي هو الحصول على صورة البيانات من كائن درس كما المشاركات واللسان والصورة. أسلوب جمع البيانات هو الملاحظة والمقابلة والوثائق. تحليل البيانات بتقليل البيانات التي غير ملائمة، شرح البيانات والإهتمام الإستنتاج.

استنادا الى البحث أن : (1) التعليم الخطة متعدد الثقافات في ترقية التماسح الدين والمجتمع قرية بالون توري لامونجان قد عن الخطة رهنا الأسرة وقرية الحكومة وأرقام الدين والمجتمع مع إنشاء برنامج الدين. (2) تنفيذ عملية التعليم متعدد الثقافات في ترقية التماسح الدين والإجتماعية قرية بالون توري لامونجان هو مع توفير التعليم متعدد من عسرة تعطي المشرورة ومن قرية الحكومة مع التماسح الدين توفير التعليم متعدد الثقافات بدراسة وقراءة القرآن وأحداث معينة. (3) تقييم تعليم متعددة الثقافات في ترقية التماسح الدين والإجتماعية قرية بالون توري لامونجان آراء النتائج والتطبيقات في المجتمع ونتيجة في تعلم متعددة الثقافات ترقية التماسح الدين والمساعدة المتبادلة والتماسح.

CHAPTER I

INTRODUCTION

A. Background of Research

Multiculturalism is a characteristic that is owned by the nation of Indonesia which has some tribes, custom, race, and religious is different and has its own uniqueness compared to other countries in the world, that came from 33 provinces and some tribes, custom, race, and religious. With the spirit of their different so that the Indonesia nation has the motto “BHINEKA TUNGGAL IKA” which means different but still one nevertheless. The existence uniqueness of the Indonesian nation and with that motto. On one side of this reality raises awareness of the existence of unity of nation though comes from the difference of the tribes, custom, race, and religious differences if not managed properly, it will cause a conflict. Multicultural education is always creating a structure and process which every culture can do the expression.

The village of Balun Turi Lamongan is the one of village have uniqueness in Lamongan or usually called with Pancasila village why this village called Pancasila village because in the villagers Balun are Islam, Hinduism, Christianity. Citizen of different religious is very peaceful living pillars, there is no contradiction in running their respective devotion or activity respectively. It is one example of the application of the principles of Pancasila and is an example of a multicultural culture thus, that is village of Pancasila. Due the plurality of the religious in most likely can lead a to variety of impacts. Often a conflict between believers in local villages. But instead it will develop a social integration in society when each individual foster a sense of mutual tolerance so that it created harmony between believers in there. That condition could be reflect in the atmosphere of the community in the village of Balun Turi Lamongan which has a distinctive civilization in terms of social and culture aspects, communities in the area

tend to be growing despite the plurality of religion that are there look very prominent in others areas appeal in Lamongan because of the uniqueness of this village there will be tolerance in religious views of places of worship that area just each 5 to 10 km .

Its can't renege will happen conflict external or internal. Because basicly Indonesia nation have many inhabitant as multicultural so that have negative and positive effect ,because of complex factor that always began or happen conflict each group in society because have one differential, importance, and egoistic. With are spirit multiculturalism will shape effort of conscious differences of SARA(in tribes , custom, race, and religious).¹

The pluralism phenomenon in society now always seen a problem is very seriously, than other social problem. Besides saving roots of multiculturalism primordialism are strong ethnic or religious ,that plural society save conflict potential Its more than society haven't multicultural conscious, its society not know about difference groups but society can give place and willing peace lived together with various other groups.² Pluralism is a challenge for religious so that it becomes an important intersection do religious, the religious pluralism is practically not fully understood by believers so that appear in basic instead primordialisme attitude that felt truest religious teaching, and other religious are wrong, this is where there conflict began.³

There are least two things if we will embody the first multicultural education multicultural dialogue is not possible without direct dialogue in multicultural education every civilization and culture that exists is in a position is parallel and the existence of

¹Choirul mahfud, *Pendidikan Multikultural ,Paradigma Pendidikan Multicultural* (Yogyakarta :pustaka pelajar,2006),page.185.

²Umi sumbulah dan Nurjanah, *Pluralisme Agama* (malang :UIN Maliki Press,2013).page.2.

³*Ibid.*, page. 13.

dialogue expected to happen a though shift will enrich the culture or civilization and cultures dialogue is very important to find intersection between civilization and culture. And the second, tolerance is accepting that other people different from us, dialogue and tolerance are inseparable, when the dialogue was the form of tolerance that the contents.⁴ An irony because it happens in a country which based on diversity Bhineka Tunggal ika was explained in observer made by Philips.⁵ Vermonste researcher strategic center for international studies (CSIS), in the study also revealed that levels of education contribute to the establishment of the attitude of tolerance as the country has motto Bhineka Tunggal Ika, the attitude of intolerance with not occur if the court were committed to each other and respect the tenets of life means that the phenomenon indicates that the population of Indonesia has completely perception about promoting diversity in Indonesia so easily gave rise to conflicts that can threaten the life of nation state.⁶

One of the efforts to prevent the existence of conflicts that occur in the younger generation above the need for the application in the social aspect in society, which is done by family, school, friends, colleagues, relatives, and public figure. That is by the way give a conscious effort and planned communities in creating harmony communities through the learning both in school and in society, so that they can develop themselves actively in order to have self control, skill in social, religious, spiritual strength and moral personality. With the application of existing multicultural education with in communities so that it can reduce occurred of conflict arising from differences in the presence of the application, the multicultural education students can understand the distinction between a fellow so created an interaction and will cause a tolerance so as to

⁴Choirul mahfud, *Pendidikan Multikultural* (Yogyakarta :pustaka pelajar,2006),page.3.

⁵ “Tingkat toleransi agama di Indonesia masih tinggi “ , metronews,22 April 2016.

⁶Ainul yakin, *Pendidikan Multikultural,Cross Cultural Untuk Demokrasi dan Keadilan* (Yogyakarta :pilar media,2005), page. 81.

understand the differences that exist in every community members either differential SARA (tribe, custom, race, and religious).

On the education al process in this direction is a multicultural education is the process of planting a way of life, genuine respectful and tolerant of diversity of cultures in the middle of plural society. Multicultural education is expected with the existence of tolerant attitude among the community. With regard to the case of researchers doing research on “ *The Implementation of Multicultural Education in Increasing Tolerance of Religious and Socialization of Society at Desa Balun Turi Lamongan*”.

B. Focus of Research

1. How is the planning of multicultural education in religious tolerance aspect and socialization of society at Desa Balun Turi Lamongan ?
2. How does the process of multicultural education in religious tolerance aspect and socialization of society at Desa Balun Turi Lamongan ?
3. How is the evaluation of multicultural education in religious tolerance aspect and socialization of society at Desa Balun Turi Lamongan ?

C. Objectives of Research

Based on focus of research and the purpose are :

1. Described the planning of multicultural education in religious tolerance aspect and socialization of society at Desa Balun Turi Lamongan
2. Described the process of multicultural education in religious tolerance aspect and socialization of society at Desa Balun Turi Lamongan ?
3. Described the evaluation of multicultural education in religious tolerance aspect and socialization of society at Desa Balun Turi Lamongan ?

D. Significance of the Research

Result of research can give some information about The implementation of multicultural education in increasing tolerance of religious and socialization of society at Desa BalunTuriLamongan”.

1. Desa BalunTuri Lamongan

This research is expected to be the development of multicultural education and the implementation that can uphold the values of tolerance and intercultural of socialization citizen of different religious though.

2. The next Researcher

Research results is expected to be followed by subsequent researchers in the implementation of the multicultural in society.

3. For Researcher

Research can give researcher large knowledge about The implementation of multicultural education in increasing tolerance of religious and socialization of society at Desa Balun Turi Lamongan”.

E. Originality of Research

The originality of this research presents the differences and similarities between the meticulous study of field researchers with previous researchers. It is intended to avoid the repetition of the study of things that are the same. Thus be known side what the distinguishes between researchers with previous studies.

Therefore, researcher expose the data description is accompanied by tables for easy identification. In an effort to keep the originality research as for previous thematic research on learning as follows.

- 1 Research of implementation of multicultural by Nur Faiqoh *implementasi pendidikan multicultural sebagai upaya penguatan nilai karakter, toleransi dan cinta damai pada anak usia dini di kiddy care, kota Tegal*. This research in the implementation of multicultural value character, tolerance, love peacefull aspect. The implementation is learning situation is the presence of the taunting each other children about social status cultural differences, religious differences, skin color, and differences in dialect. The differences is that the aspect in this aspect that the are used love peacefull and value character and the object children aged 2-3 years old childrens school, while the similiarity method using qualitative research and similiary research about tolerance.
- 2 Research of the implementation multicultural education by Gimin Edi susanto, B.A. *Pendidikan multikultural sebagai jembatan toleransi antar beragama*. This research about multicultural education as bridge of religious tolerance and the existence of conflict in the society due to receive the difference in attitude and respect for one another. The differences is that the focus of research about the influences to promote tolerance and the importance of the tolerance of religious. While the similiary using Qualitative research and the object of society.
- 3 Research of implementation of multicultural by Teguh wiyono, *implementasi pendidikan multicultural untuk Indonesia praksis di Indonesia*. The research Multicultural education is also very relevant to educational democracy in

plural societies like Indonesia , which emphasize on the understanding it will be multi ethnic, multicultural and multi race, requiring new construction over fairness, equality and community democracy. The differential in this aspect is political aspect and the aspect in the school. While the similiary the multicultural education and using qualitative research.

Tabel 1.1 .Originality of Research

No	Research	EQUALITY	DIFFERENTIAL	ORIGINALITY
1	Nur Faiqoh <i>implementasi pendidikan multikultural sebagai upaya penguatan nilai karakter,toleran t dan cinta damai pada anak usia dini di kiddy care,kota Tegal.</i>	The similiarity method using qualitative research and similiary research about tolerance	The aspect in this aspect that the are used love peacefull and value character and the object children aged 2-3 years old childrens school.	The implementation is learning situation is the presence of the taunting each other children about social status cultural differences, religious differences, skin color, and differences in dialect
2	Gimin Edi susanto,B.A.2014 <i>Pendidikan multicultural sebagai jembatan toleransi antar beragama.</i>	The similiary using Qualitative research and the objek of society.	The differences is that the focus of research about the influences to promote tolerance and the importance of the tolerance of religious.	This research about multicultural education as bridge of religious tolerance and the existence of conflict in the society due to receive the difference in attitude and respect for one another.
3	Teguh wiyono 2014, <i>implementasi pendidikan multikultural</i>	The similiary research about multicultural	The differential in this aspect is political aspect and the aspect in the school.	The research Multicultural education is also very relevant to educational

	<i>untuk Indonesia praksis di Indonesia.</i>	education and using qualitative.		democracy in plural societies like Indonesia , which emphasize on the understanding it will be multi ethnic,multicultu ral and multi race, requiring new construction over fairness, equality and community democracy.
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F. Definition of Key Term

The definition of the term given by the reserchers of the field research with qualitative approach entitled “The implementation of multicultural education in increasing tolerance of religious and socialization of society at Desa Balun Turi Lamongan”.

1. Multicultural Education

Multicultural education is planned and conscious effort in raising awareness of the existence of any individu or group differences, and how we were able to addressing SARA (tribe, custom, race, and religious) the difference with tolerant and egalitarian spirit so that the occurrence of conflict increase want to any outside and making a difference as a boon.

2. Tolerance of religious

Religious tolerance is mutual respects for the beliefs of others, and this is one way of reducing of occurance of conflict between religious.

3. Socialization

Socialization is the process of learning one's personality through the formation towards an understanding of consciousness of the role of the self which is run and the role that others run. Socialization can also be meant as a process in which individuals begin to accept and conform to the elements of culture (traditions, behavior, language, and customs) community, which starts from the family environment and then expanded in the wider community, gradually with the successful acceptance or adjustment, then the individual will feel part of the family or the community.

G. Systematic of Research

In a discussion should be based on a clear systematic and regular. A problem to be delivered on a regular basis. a problem must be delivered according to the sequence should give precedence to something that should be the last and so on. Therefore there should be a systematic discussion of the Foundation of the framework as a reference in thinking in this thesis proposal to the systematic using discussion of the following:

Chapter I introduction in this section the author gives an overview in General give an research. In this case it described something related to the background of the problem, the problem formulation, research objectives, the benefits of the research, the definition of operational research and originality Systematic of research.

Chapter II literature review, are explanations that theoretical conceptual include: implementation of multicultural education of religious tolerance, and socialization.

Chapter III research, we based this chapter describes: this type of research, the approach and the presence of researchers, research location, data source, data and

research, procedures of data collection, data analysis, checking the validity of the findings, and stages of research.



CHAPTER II

REVIEW of LITERATURE

A. Multicultural Education

1. History of multicultural

In Indonesia history of multicultural began since 30 ago, after world war II with the birth of many countries and its development principle of democracy. The view of multiculturalism in society in Indonesia have not traveled the state at is should be. The coat of arms Bhineka Tunggal Ika, which means multicultural in one nations truns out that emphasized the unity is simply ignoring the diversity of the culture and society of Indonesia, at the time of the new order shows the relations to the practice of community wants to show his identity as the Bhineka society during the new order to achive the unity of the nation. Similiarly praxis education since independence until the new order era has been ignoring the wealth of actual Bhineka Indonesia culture is a strength in a life of democracy.⁷

After the slide down presiden of Soeharto form power which is than followed by a period called the era in reformation Indonesia suffered unitegration the monetary crisis ,economics, politics, and religion, which results in occurance of cultural crisis in the life of the nation and the state. In the era of education reform as a political tool to perpuate the powers that monopolize the education system to a particural group . in other words multicultural education has not been considered important every though the reality of culture and religion is very diverse. because there are a little 3 decade sentralization of policy and dicipline began about differential was lost society

⁷Choirul mahfud, *pendidikan multikultural* (Yogyakarta : pustaka pelajar, 2010), page.87

ability to thinking and talking solve the problem Hermuto appear and differential opened rational and cherfull.⁸

The explosively violence groups was happen in 1990 era in Indonesian showed very susceptible and build tolerance of nations and prejudice eah others groups and low understanding. In global context after tragedy September 11th 2001invaton of USA go to irak and busy political indentity in refoormation era and added problem complex variety each group in Indonesian, the negative of plural society was born long suffered of society, at now was happen 35 big conflict ethnic in the world, more than 38 million society was move from place they lived, little bit there 7 million somebody was death on conflict of ethnic, this conflict was happen in east, west, north, and south. Bloodshaed from Yugoslavia ,cekoslovalkia, Zaire until Rwanda, from trace unisoviet until sudan from srilangka, until india until Indonesia, the long term of conflict become wrapped around centiment of ethnic race groups and religious.⁹

The reform era bringing with the democracy so that reviving the multicultural education discourse as the strength of the nation of Indonesia . in this reform era bringing wind of the democracy so that reviving the multicultural education discourse as the strength of the nation of Indonesia. The idea of citizenship of multicultural Indonesia is not an abstract concept but a pattern of behavior was development can only be realized thought education. In adition multicultural don stop at the recognition of the identity of a community group or a clan but also indicated to the attainment of national

⁸ *Ibid.*, page.87-88..

⁹ *Ibid.*, page.89.

integration through culture and the multicultural education acknowledge the diversity of ethnic, ethnic, religious, and cultural communities as a nations.

2. Definition of Multicultural Education

The roots of multiculturalism is culture the epistemology of multicultural from multy (many), culture (culture), isme (alienation). That's word have some meaning confession of prestige of human life in community with each uniqueness of cultures.

Education is a process of human body the effort to advance a character (character, spiritual powers, the mind intellect and physical kids in tune with nature and society. so that multicultural education is the process of planned and conscious effort in raising awareness of the existence of any individu or group differences, and how we were able to addressing SARA (tribe, custom, race, and religious) the difference with tolerant and egalitarian spirit so that the occurrence of conflict increase want to any outside and making a difference as a boon.

In this context multicultural education seen in large society about the "indifference and non recognition", just not the roots of racial structure, but in education paradigma all of subjek injustice, provety, oppression, backwardness of groups minority area in each departement social, culture, economic, education and others.¹⁰ Religious, linguistic, and national minority, as well as indigenous, and tribal peoples were often subordinated, sometimes force fully and againts their will, to the interest of the state and the dominant society, while many people had to discard their own cultures, language, religious and

¹⁰*Ibid.*, page 179.

traditions, an adapt to the alien norms and customs that were consolidated and reproduced through national institutions, including the educational and legal system.

The concept of multiculturalism is not may be likened to the concept of diversity in ethnicity or ethnic culture that characterize the people of multiethnic, because multiculturalism inevitably have to review issues that support the political ideology and democracy, justice law enforcement, employment opportunities, and attempt, human rights (human rights), rights of minority communities, the culture, the principles of ethics and morals.¹¹

Whereas cultural diversity with its uniqueness implies the specificity of each culture is a great potential for the development of the concept of non-formal education learning. Education or multicultural approach emphasized the importance of pluralism is designed with social, cultural, ethnic diversity, and contextstualism. Based on this approach to learning is seen as a social and cultural interventions so that at the time of teaching or giving an understanding, not only dispute the tutor but consistently aware of the bias of social culture. Through this approach, or used in education to understanding the concept of non-formal education recommended cultural response so can show differences of ethnic and socio-cultural community, processed, nationally, and internationally.¹²

In multicultural education, centred on citizens learning or specific community that allows tutors to understand the beliefs and values – the value of the socio cultural citizens learn in the context of the culture of the

¹¹*Ibid.*,. Page 180

¹²Dechoriyah ,*pendidikan multicultural sebagai penanaman nilai toleransi* (<http://dhechoiriyah-nurul.blogspot.co.id> diakses,28 April 2016 jam 14.00 wib)

community when designing the model of learning. This is necessary for a tutor for the planting understanding of new concepts to the citizens learn, tutors must be caught with the concept that is already known by the citizens of learning. By using the context associated with a culture that is already known to the citizens of his studies, will make him feel that the knowledge of that part of himself and not feel as something that came arrived – arrive so that citizens learn also felt that education be meaningful. Non formal Education in this discourse can be socialized through training-training with a responsive learning multicultural model with emphasis on respect for difference either race or religious tribe, between members of the community. Thus the multicultural education is needed in non-formal education concept of restraining.

3. Concept Of Multicultural Education

The basic concept of multicultural education is a process of family, school, friends, colleagues, relatives, and public figure. and have the first purpose is change the social structure in society toward changed of culture in education formal like school or in non formal lived together with society is there so many SARA (tribe, custom, race, and religious). The balance of reflected Multicultural education between comprehension and differential encourage individual to large culture perception or their culture, educational must planted to guide the generation is have emotional values is how does attitude with persons in their environment. There is not who is minority and majority alienation as well have differential SARA (tribe, custom, race, and religious).

According James Banks was explained multicultural education have 4 dimension :¹³

1. The first context integration. Is integration many culture and illustration group the basic concept generality of subject material
2. The second the knowledge construction process is student bring to comprehend culture implication in discipline material.
3. The third an equity pedagogy the student achievement SARA (tribe, custom, race, and religious With a manner of study
4. The fourth prejudice reduction is identification the characteristic of culture and do the interaction.

The phenomenological in the process of multicultural education is, first its not definite to equality (education) paradigm (schooling) or multicultural education with the formal programs so that school must have responsibility about developed children know about culture diversity. Second, avoid the opinion group or ethnic is equal, is have mean its not association culture its just with the groups ethnic how does happen in traditional. Its lost means streotype. Third, because development of competence “new culture” usually need initiative interaction with persons was have competence. Fourth multicultural education increase in many culture, so that younger generation know about other culture. And the last that educational formal or non formal increase competence consciousness many culture.¹⁴

¹³ Choirul mahfud, *Pendidikan multicultural*, (Yogyakarta :pustaka pelajar, 2006), Page. 1.

¹⁴ Yusron prakoso, konsep-konsep pendidikan multicultural ([http:// www.academia.edu](http://www.academia.edu)), diakses 28 April 28, 2016 jam 06.06 wib.).

4.Function Multicultural Education

The function of Multicultural education goes The definition of multiculturalism education is a conscious effort to develop a personality and outside of school are learning about the different kinds of social SARA (tribe, custom, race, and religious).created an intellegent personality indealing with issues of cultural diversity.

The prespective of multicultural education development of culture identity is the competence of the person to identify it self with a ethnic group this competence includes the knowledge, Understanding and awareness of ethnicgroups and give rise to the pride and confidence as a citizen of a particural ethnic group.And than interpersonal relationship the competence to conduct relations with other ethnic groups, with borne basing on equality as well as away from the properties and streotype and the last empower a self ability to develop continiously what owned related to multicultural life.

According Gorski in the national council for social studies submits a number of function that show the importance of the existence of multicultural education. these functions are :¹⁵

1. Give your self a clear concept it helps to understand the experiences of ethnic groups and cultures in terms of its history
2. It help to understand that conflict between ideal and reality does exist in every society.
3. Help develop decision making social participation and citizenship recognize diversity in language use

¹⁵ Gimin edi susanto, *Pendidikan multikultural sebagai jembatan toleransi antar umat beragama* (<http://stabsn-sriwijaya.ac.id>,diakses 28 April 2016 jam 14.30 wib).

4. Developed person ability of culture prespective its different with others culture.

5. Purpose of multicultural Education

The main purpose of multicultural education to impart a sympathetic attitude, respect appreciation and empathy towards adherents of different religious and cultures, Multicultural education have 6 goals :¹⁶

1. The development of ethnical and cultural literations, to facilitate the student with knowledge and understanding of the various cultures of all ethnic groups.
2. Personal development facilitate students that all cultures every ethnic marks between one another, so have confidence in interacting with other people ethnic group although different culture of its people.
3. Clarification of values and attitude education raised the core values conflict is inevitable in pluralistic societies.
4. To create education opportunities for all equal student of different SARA (tribe, custom, race, and religious).
5. To help student acquire the knowledge attitude and skills required in running roles as effectively as possible in society pluralistic democracy is required in running roles attitude and skills required to interact negotiations and communications with citizens of diverse group in order to created a moral public order that's runs for the comment good.
6. Equation and educational excellence these goals to increasing the understanding of teachers towards how cultural diversity forms the

¹⁶ Choirul mahfud, *pendidikan multikultural* (Yogyakarta: pustaka pelajar, 2010), page. 184-185.

teaching behaviour ,learning style, and there decision of the organization of education.

To shape “society of culture “and to be “cultured society and learn about human tolerance , citizen values, ethnic groups values of cultural, The democratic method appreciated the different aspects and multicultural citizen and ethnic multiculturalisme and the evaluation of asesment of behaviour of person.¹⁷

In this context multiculturalism viewed as enrichment about the concept of harmony religious in the national developed, the kinds of multicultural can detectable in Indonesian society, thing for the one of first Pancasila when Indonesian “Berdasarkan Ketuhanan Yang Maha Esa”. Though of Indonesia not religious country, but country can indivisible of religious.

6. The multicultural education discourse in Indonesia.

Up to now educational multicultural discourse in Indonesia has not been thoroughly examined by different walks of life, including experts and observers of the education though the book was intended as an actual phenomenon against thinking helped about a new discourse in education in Indonesia namely multicultural education.

Keep in mind that Indonesia is a relatively new multicultural education known as the approach is considered more in line with the people of Indonesia are heterogeneous, plural. Especially in the period of autonomy and decentralization of the newly enacted since 1999 until today. Multicultural

¹⁷*Ibid.*, page 187

education which in line with the development of democracy is being run as a counter against true decentralize autonomous region

According to Azyumardi azra, a national level power centralism on the expiry of the new order to impose "Monokulturalisme" its almost uniform, gave rise to reactions, containing the negative implications for the reconstruction of the multicultural Indonesian culture. Concurrent powers of Government, as well as an increase in the phenomenon or symptom "Omni" which almost overlap with "etnitas". This tendency, if not controlled, will can cause not only the socio cultural disintegration that is very severe, even political disintegration.¹⁸

Model of education in Indonesia, as well as other nations shows the diversity of destinations that implement the strategy and the means by which to achieve the used of multicultural education in schools is implemented then it happen or should use strategies, methods, and models of learning that fits on the conditions of the learners. The addition of information about cultural diversity, multicultural education model is like adding a prologue or posters in the book the package of learning so that learners know Indonesia is one of the countries which has the uniqueness of culture or country compound, if this is done a formal institution. Whereas the non formal institutions conducted namely as family, peers, communities, and social media. For example, the family tells or introduce other cultures in Indonesia closest with their lives side by side so that a child or a younger generation can understand the differences

¹⁸Choirul mahfud, *op.cit.*, page.196.

and how to address differences so as to appear in tolerance of SARA (tribe, custom, race, and religious).¹⁹

Multicultural education discourse is possible will continue to evolve as a snowball around enlarged and increasingly crowded discussed and more important and we expect is multicultural education discourse will be enforced in education both formal and non formal because it would advance human Earth learning and multicultural education will always be in our country.²⁰

2. Tolerance of religious

1. Definition of Tolerance religious

Tolerance comes from the word "Tolerare" which comes from the language Latin meaning a restraint, be patient, let other people argue, and airy-hearted towards those who have a different opinion. So the notion of tolerance extensively is an attitude or behavior of men who do not deviate from the rules, where a person appreciate or respect any action that others do.

When each religion do its ritual then as people who hold multicultural should appreciate other religions. Religion is an innate brought someone from birth. Since this attitude is one of the ways to decrease the potential conflict between religions that may occur, as well as the constructive potential of religion can also develop if every religious upholding tolerance this is because tolerance is basically self difference Minister attempts so that potential

¹⁹ Andre Ata ujan, dkk. *Multikulturalisme belajar hidup bersama dalam perbedaan* (Jakarta :pt indeks , 2009), page. 16-17.

²⁰Choirul mahfud, *op.cit.*, page 201.

conflicts can reverse the destructive potential of pressed. Religion to the fore front if each religious community does not respect the high values of tolerance and harmony with the truest their religious, superior and another inferior religions regard. Religion also teaches religious tolerance which means there is no compulsion in religion, so that any adherent of a religion must respect the faith and beliefs of the adherents of other religions. In the theology of each of the different religions, there is a possibility of conflict so that require respect and appreciation. Adherents of a religion that one must respect and must not intervene regarding the theological beliefs proselytes. Vice versa.

Thus in the context of religious life, there's domain beliefs should be limited and guarded as well as mutual respect, and there is also the realm of social relations society. Economic and political cooperation and thus should be maintained in the region called this last, on the step can give birth to forms of cooperation between adherents of different religions who in the course of its history gave birth to the harmony of life together in the form of cultural or more applicative shaped local wisdom. It looks similar with the theory of John Hicks as according to Legenhuesan, that among the religious pluralism, calling to all parties, especially the Christians to build harmonious relationships with other gamma, can distance themselves from arrogance and spreading tolerance.²¹

Fostering religious tolerance is not a means of maintaining the State of the situation is not static and maintains any conflict and strain the tolerance situation. Should be seen within the framework of the development of the

²¹Umi sumbulah, pluralisme agama (malang, Uin maliki press,2013), Page.181-182

people who are building and faced various challenges, obstacles and threats of disorder. The purpose of the Concord people of religious, namely:²²

1. For the sake of sustainability and viability of Pancasila.
2. For God the creator and the notability of the dignity manki.
3. Uniformitas and Plurifornitas.
4. Facing the challenges of the future.
5. The national program of development of the national.

2. The kinds of religious

Indonesia is a multicultural country that is has much diversity SARA (tribe, custom, race, and religious). As for the messes that exist in Indonesia and in the world as follows:

A. Hindu

Hinduism is a religion that first entry into Indonesia. The Hindu entry into Indonesia through the merchants from India who trade in the Strait of Malacca. The traders to trade in spices and silk while spreading the religion of Hinduism. Before Hindu goes into Indonesia, the majority of the population adhere to beliefs. Flow the belivers flow usually embraced animism and dynamism.²³

Leaders of the Hindu religion is Wasi. While the hindu places of worship is in the temple. Great day of nyepi Hindu. When nyepi, hindu devotees were inside the House and reflection her life, so they can live better. The basics of the teachings of the Hindu religion is derived from the Vedic Scriptures, which is the Hindu Scriptures. The faithful adherents of Hinduism always held the firm alienations which is derived from the Vedic Scriptures.

²² *Ibid.*, page.199-200.

²³ Ulfat azis us sumad, Agama-agama besar di dunia,Page.33.

The Vedas are the sacred Word or revelation of God received by the Maharishi. This information is contained in the book of Bhumikabhasya, the work of Maharishi Sayana. The sages known as the mantra of drstah, meaning people who see mantra. Vedic Scriptures known by various names such as:²⁴

1. The book of Sruti means that the Vedas were the revelations received through hearing the sacred or efflorescence of intuition the Maharishi.
2. The book of core teachings Rahasya, because business is reaching the highest purpose in life, in the form of Moksha.
3. The book of spells, because it includes singing songs of praise.

In the Vedas, there are four human purpose. These goals are justice, wealth, the desire, and unhempered. But these goals must be achieved in pairs: justice by wealth. Wealth must be obtained with equitable. Then with the desire of liberation. All desire to attain liberation. If humans take separately, then everything will not be obtained.²⁵

B. Buddhism

Buddhism entered to Indonesia a few years after the inclusion of Hinduism. The Buddhist leaders, commonly called monk (male) and, nuns (women). Buddhist places of worship called temples. Being today the magnitude is Vesak Day. The main goal of Buddhists is reaching Nibbana. To attain Nibbana, the budda do punna (berpahala) as the highest honour at the Buddha.²⁶

²⁴ *Ibid.*, page.43-44

²⁵ *Ibid.*, page.38.

²⁶ *Ibid.*, page .40.

The Scriptures of Buddhism is the Tripitaka Scriptures. The words of the Tipitaka (Pali) or Tripitaka (Sanskrit) consists of the word "Ti" and "pitaka", "ti" (tri) means "three" while "pitaka" means "kelopak" or "cart storage" teachings of the Buddha. Buddha guide his people toward Ariya Street (noble) phraseology eight, namely the view right, right thoughts, right speech, right, right livelihood, right effort, attention, and right meditation.²⁷

C. Islam.

Islam entry into Indonesia through the traders from Arabia and Gujarat who trade in the Strait of Malacca. They traded while spreading Islam. Even many Arab traders who married natives in Indonesia, particularly in Aceh and the surrounding area. Therefore, the majority of the population is Muslim Aceh. Even in Aceh is often referred to as the porch of Mecca.²⁸

According to Islam, humans were created by Allah not to live in vain, but was given a mandate to serve him. Through worship, man can achieve a useful life and can achieve happiness in this world and the hereafter. Islamic leaders called kiai or priests. The feast of the Muslim Ummah is Idul Fitri. The place of worship of Muslims in a mosque. While the Holy Book of Islam is the Quran Holy Book. On the history of Islam, that the Holy Quran is Kalam (words) Allah SWT that was revealed to Prophet Muhammad through the Angel Gabriel with pronunciation and meaning (QS. 26:194-195). The Qur'an as a book of God, occupying a position as the first and main source of the entire

²⁷ *Ibid.*, page.50.

²⁸ *Ibid.*, page.198.

Islamic teachings and serve as a guide or manual for mankind in pursuit of the happiness of living in the world and the hereafter.²⁹

Alquranul Karim is Kalamullah (firmanAllah) revealed to his Last Messenger (Prophet Muhammad), that is considered readable and should be used as guidelines for the life of all mankind until the end of time. The Quran was revealed in procedure for 22 years 2 months 10 days. The Prophet Mohammad PBUH was born on 6 August 610 m. Qur'anic Verse was first handed down in Mecca on the 17th of Ramadan to 41 from the birth of Prophet Mohammad.³⁰

D. Catholic

Catholicism to Indonesia via traders from Portugal. The merchant trade in the area around the Maluku islands to buy spices. Catholicism was also taken by the colonist Netherlands. The main teaching of the Catholic religion is the law of love. The law was taught to love a fellow like loving yourself, also are taught to love our enemies, even though those enemies have hurt us badly. Ordinary Catholic religious leader was called as Pastor. Feast of Catholics is the feast of Christmas. The Catholic Religion is a place of worship in the Church. While Catholic Religious holy book called the Bible.³¹

The Bible can be called Gospel. But the Gospel here can be justified in the sense of good news, a news story that the unhappy because God came to, say hello, and save mankind from the power of sin. The Bible is divided into two parts, namely the New Testament and the old testament. Agreement long, revealed before Yesus Christ was born in the world. The New Testament revealed after Yesus Christ was born in the world. In the old Covenant, the

²⁹ *Ibid.*, page.199.

³⁰ *Ibid.*, page.200.

³¹ *Ibid.*, page.229.

Covenant begins with God's promises on Abraham. Whereas, in the new agreements held by Jesus, the last supper at night.³²

E. Christian .

As does Catholicism, Christianity went into Indonesia through the Portugis traders who trade around the Moluccas. They are located in Maluku to buy spices. Colonization of the Netherlands also are contributing to the spread of Christianity in Indonesia.³³

Teaching, Scripture, holy days, and Christian places of worship, similar to the Catholic religion. Because in fact, Christianity is part of Catholicism. Christian break away from Catholicism. Because at that time the leaders of the Catholic religion often exploit Office for the sake of personal interests and to satisfy their lust. Therefore, some Catholics tried to break away from Catholicism and formed the Assembly of the current leaders of the Catholic religion's main function has returned.³⁴

f. Konghucu

Confucianism as a religion and the philosophy of Confucianism came in the form of religion in some countries such as Korea, Japan, Taiwan, Hong Kong and China. In Chinese, Confucianism is often called as Kongjiao or Rujiao. At the time of the new order, the Government of President Suharto banned all forms of activity culture and smelling Chinese tradition in Indonesia. This caused many adherents of Chinese folk religion to be not supported status as one of the five recognized religions. To avoid political problems (accused of being atheists and Communists), the dominant beliefs of yesteryear are then

³² *Ibid.*, page.312.

³³ *Ibid.*, page.162.

³⁴ *Ibid.*, page.163.

required to embrace one of the recognized religions, the majority being adherents of Christianity or Buddhism. The temple was the place of worship of the Chinese folk religion also had to change the name and the monastery is a Buddhist place of worship.³⁵

Lift the Confucius as one of the prophets. Set the Litang (gate of Virtue) as the official place of worship, but because not much access to litang, society generally regard the shrine as a place of worship the people of Confucianism. Assign SishuZongyao as Scripture officially set the lunar new year, as the official religious feast day.³⁶

Religious feasts; Chinese new year, the birth of Confucianism (27-8 Chinese calendar), the day of the death of Confucianism (18-2-Chinese calendar), the day of the spiritual Genta (Tangce) December 22, Chingming (5 April), Qing Gong (8/9-1 of Chinese calendar) etc. Chaplain Jiao Sheng (Religious Workers), Wenshi (Religious Teacher), Xueshi (Clergyman), Zhangs Lao (Character/Elders).

The lunar calendar is proven to be made by the Prophet Khongcu (Confucius). Prophet Khongcu take its source from penangalan Xia dynasty (2200 B.C.) who's been in the back of tata Khongcu.³⁷

3. The implementation of tolerance Religious

Communities with different tribes can life get along well with the other tribes of different .Friction and conflict are indeed often happens because it is part of the dynamics of the people, but all the friction that exists still in the stage of controlled circumstances change when people are not capable of

³⁵ *Ibid.*, page.97-98.

³⁶ *Ibid.*, page.100.

³⁷ *Ibid.*,page.99.

addressing and managing all the differences and conflicts that there be a "social energy" for live together.³⁸

Some of the factors supporting the efforts of religious tolerance in the application of with a value of know living together because the true man is the social human cannot live alone need interaction, mutual, as for the application of religious tolerance as follows According to Yosef it self is divided into three Tolerance as :³⁹

a. Negative

The content of teaching and the believer is not appreciated. The content of teaching and the adherent is only allowed as profitable in the circumstance. Examples of PKI or the people who live in Indonesia on a new independent Indonesia era.

b. Positive

The content of the teachings were rejected, but believers are accepted and appreciated. Your example of the Muslim ruling rejected the mandatory teaching of other religions based on a belief in the teachings of your religion, but her or his human you value.

c. Ecumenical

The content of teaching and the believer is rewarded, because in their teaching that there are elements of truth which is useful to deepen the

³⁸ Umi sumbulah, *pluralisme agama* (Malang, UIN Maliki press, 2013), page.182.

³⁹ Riva rizal, *toleransi masyarakat multicultural* ([http :rivarizalfilosuf.blogspot.co.id](http://rivarizalfilosuf.blogspot.co.id) ,diakses 29 April jam 18.30 wib.)

establishment and trust yourself. Your example with your friends like are Muslim or Christian but different streams or understand.

In the religious attitudes of tolerance is required, because with this attitude of tolerance between religious life can still take place with mutual respect and maintain the rights and obligations of each. Given the importance of tolerance, then he should be taught to children both formal and informal environmental surroundings. In a formal environment for example students can be provided about the values that are associated with religious harmony through the field of religious studies, citizenship, or through self development aspects such Scout, PMR, OSIS, etc. The same thing can also be done in an informal environment by a parent to his children through teaching values that are taught as early as possible in the home. There are some benefits we will get with instilling an attitude of tolerance, the benefits are:⁴⁰

1. Life of society will be more serene setting
2. The Union, the people of Indonesia, will manifest
3. The construction of the State would be more easily

An example of the practice of tolerance in various aspects of life In the life of the school Needed tolerance for the creation of a conducive learning process, so that the objective of school education can be achieved. Example comply with the code of conduct, the mutual love and respect for your fellow students, Said the polite, don't say dirty or offend another person.⁴¹

⁴⁰ Umi sumbulah, Op.cit., page.175.

⁴¹ Choirul mahfud, *pendidikan multicultural* (Yogyakarta, pustaka pelajar, 2010). Page.98.

An public life Examples the existence of mutual respect and respect between religions do not discriminate on race, tribe or group. In the life of nation and State Example feel was that creating unity and the unity of the nationalities or sense of nationalism understand and respect human rights. The benefits of tolerance of religious life Avoid splits Strengthen the hospitality and accepting differences.⁴²

4. The shape tolerance of Religious

Togetherness between believers will true growing or even negate the feelings mutually suspicious. Each individual must having the awareness to giving and willing to receive a course tailored to corridors or restrictions in the Association. It's been like as humans build good relationship in addition to the Giver Life also do good to their fellowman. The attitude of tolerance must be inherent in the life is full of diversity so as not to threaten the integration of citizen.

The religious life of communion is the characteristics of the potential integration of life of which there are a variety of religious life religious unity manifest. Or the potential integration of Indonesia. The existence of factors restricting religious harmony is as follows the legacy of political fanaticism, superficial, imperialist attitude of sentiment, aggressive ways in the spread of religion, the obscuration values between religions one religion with another, or immaturity and closed religion itself.⁴³

Some of the factors supporting the efforts of the religious life in Indonesia was unity, namely mutual values, respect each other's freedom run

⁴² *Ibid.*, page.99.

⁴³ Umi sumbulah, *op.cit* page.107.

worship in accordance with his religion, maturity, openness attitude of the great religion, namely Islam, Christianity, Protestantism, Catholicism, Hinduism, and Buddhism. As reflected in the decision of the Minister of religious affairs number 35 in 1980 about a container of deliberation between believers, though, in fact there are other religions such as Confucianism with their activity named fifth matakin. Religion and the other was a potential and a wealth of mental coaching and spiritual nation. Because, each religion in alienation require his people to love each other and live the tenets.⁴⁴

5. Definition of pluralism

The term pluralism is derived from the plural, meaning something or more than one form. people who come from race, religion, political choice and different beliefs, the second a principle that different groups this could live together peacefully in a single people as a hallmark of and attitude to diversity, pluralism and the plurality is often confused its meaning, when in reality the real mean a plurality, while pluralism means an awareness of the realistic.⁴⁵

Plurality is the sociological reality of reality and to organize the necessary plurality of pluralism. for it cannot be denied that the plurality of contain the seeds of Division so that the required tolerance, openness, same, and possible the occurrence of pluralism. The harmony and the instead of conflict in communities. Encouraging pluralism of religious freedom which is one of the pillars of democracy.⁴⁶

There are three important things that can explain the meaning of the first pluralism, pluralism is not only a diverse, pluralist, or pluralism is more than

⁴⁴ Umi sumbulah., *op.cit.*page.108.

⁴⁵ Umi sumbulah, *op.cit.*, page. 32.

⁴⁶ Umi sumbulah, *op.cit.*, page.32.

just a compound or active with ties to various of Multiculture. Though pluralism and diversity is sometimes taken to mean the same no difference which should be emphasized, diversity is a fact which can be seen on the world with diversified cultures, both pluralism is not just tolerance, pluralism is more than just tolerance with an active effort to understand others. Third that pluralism is not just a relativism. Pluralism is the religious commitment of the docking between the real and the secular commitment is real. John hick divides of pluralism into 4:⁴⁷

1. Normative religious pluralism is a in order to religion to all parties, especially the Christians to build harmonious relationships with other religions.
2. The stereological religious pluralism is a pluralism holds that in addition to the Christians can also get Christian salvation.
3. Epistymology religious pluralism i.e. religious pluralism insists that Christians have no justification to the more steady over their faith than adherents of other religions
4. Religious pluralism alethic religious pluralism which asserts that the truth should search in religions other than Christianity with the same degree of how that can be found in the Christian religion.

6.The harmony and tolerance of religious

In our State, unitary State of Republic Indonesia (SO), including in our region there are several types of different religions. From one side, the differences there are viewed and rated as the nation's wealth in which adherents of different religions could appreciate or respect each other, mutual

⁴⁷ Umi sumbulah. *op.cit.*, page. 33.

learning, mutual look as well as enriching and strengthening religious values and faith respectively. The difference need not be disputed, but seen and used as a comparison, pusher, even boosters and purifying what it owned. Believers and adherents of different religions could live together with the properly pillars and peace always, be United, help each other, appreciate each other and love one another.

Togetherness and harmony between religious teachings over implemented related to worship and creed. Harmony created in the sector in areas that have a lot of differences of ethnic, religious, tribal and other fashion on the model of social cooperation of humanity. This can be seen in the field of cultural harmony in the social and humanitarian field of society, collaborated to build relatively flimsy like the people and the State for the creation of a fair and prosperous people, becoming a nation of high through of social cooperation, education, economy, culture, and health. To strengthen cooperation between believers who formed does not lead to things that are theological.⁴⁸

Religious harmony is a government program covers all religions, all citizens of Indonesia .In 1967 held deliberations between believers, President Soeharto in the discussion stated among other things: "the Government will not obstruct the spread of religion, subject to such deployment is intended for those who are not of religion in Indonesia.To all the leaders of the religion and society to take the soul of tolerance towards fellow believers ".

In 1972 implemented religious interfaith dialogue. The dialogue is forum conversations between figures of religious, community and Government

⁴⁸ Umi sumbulah, *op.cit.* , page.176.

leaders. The aim is to bring about the awareness of shared and personal intimate relationship in the face of the problems of society. Harmony religious aims to motivate and dinamition all believers to be able to participate in nation-building.⁴⁹

Creating religious harmony both at local level, the provincial government, as well as an obligation of the whole citizens along with other government agencies. Starting from responsibility regarding peace, security, and order including facilitating the realization of religious harmony, planting emphasizes the harmony of mutual understanding, mutual respect, and mutual trust among believers even regulate a House of worship. In this case to create religious harmony can be done by following ways:⁵⁰

1. Mutual tolerance, respect, and tolerance between believers
2. Do not impose on someone to embrace certain religions.
3. Carry out the appropriate religious worship
4. Observe the religious either in religion or the State or the Government.

7. Pluralism and Plurality

The nation of Indonesia is one of the countries most pluralis in the world. Indonesia has thousands of Islands and is the largest archipelago in the world. As well as the backdrop of the most varied. With approximately 400 ethnic groups and languages that exist under its shadow. Indonesia is also a country with a culture that is very diverse. The word "pluralis" comes from the Latin "plures" which means "implication" with a few differences. Philosophically, the plurality built from the principle of pluralism attitude,

⁴⁹ M Hiqbah *pengamalan nilai – nilai pancasila*, (<http://www.Blogspot.com>, 29 Apri 2016 jam 20.30 wib).

⁵⁰ M Hiqbah *pengamalan nilai – nilai pancasila*, (<http://www.Blogspot.com>, 29 Apri 2016 jam 20.30 wib).

understanding and awareness of reality plural, diversity as an inevitability. At the same time actively give meaning to their significance in the context of coaching and the embodiment of the life of nation and State towards a humane and dignified manner.⁵¹

Pluralism is a philosophical view that will not reduce everything to a single principle, but accepting the existence of diversity. Covering the areas of cultural pluralism, politic and religion. Against notions of bias with this relativism, of course people religious cannot accept it completely. Therefore a different understanding towards the idea of pluralism will always occur among religious figures. Nurcholis Madjid interpret: "pluralism" as a system of values that looked positively-optimistic towards multicultural, with the accepted it as a fact and are doing as best as possible based on that fact. Elected Alwi Shihab gave several accounts of understanding and pluralism as follows: first, pluralism does not solely refer to the fact of the existence of multicultural, but also active engagement against the fact of multicultural.⁵²

According Azis Sachedina Religious pluralism and culture can be found in the everyday life of a person with respect to employment, either on campus, as well as in shopping. However, by looking at the first of these notions, the new person is can be said to bear the nature of "pluralis" when able to interact positively in the plural. Environment. In other words, with each of the pluralism of religions is not only being required to recognize the existence of the rights of religious Communities.⁵³

⁵¹ Umi Sumbulah, *op.cit.*, page.31.

⁵² Umi Sumbulah, *op.cit.*, page. 32.

⁵³ Umi Sumbulah, *op.cit.*, page.33.

Pluralism is understood as meaning a plurality, God has made man different. The plurality that is a sociological reality that we do not, therefore, to set the plurality needed pluralism. It is because, it cannot be denied that it is this plurality needed an attitude of tolerance, openness, and equality that allows pluralism. Occurrence of harmony, peace and harmony in the pluralistic communities, rather than conflict, hostility and violence.⁵⁴

C.Socialization

1.Definition of socialization

Humans are social beings is one who can't live without the assistance of another of person's therefore, the basically every human being in the process of socialization from birth until his death. Human beings as social animals that always had a prone's to live together in a form called the community living Association. In the life of society, man sued for being able to adapt to the social environment through a process. The process of adjusting ourselves to society in sociology is called the process of socialization. Socialization is the process of learning one's personality through the formation towards an understanding of consciousness of the role of the self which is run and the role that others run. Socialization can also be meant as a process in which individuals begin to accept and conform to the elements of culture (traditions, behavior, language, and customs) community, which starts from the family environment and then expanded in the wider community, gradually with the

⁵⁴Umi sumbulah, *op.cit*, page. 193.

successful acceptance or adjustment, then the individual will feel part of the family or the community.⁵⁵

Basically, socialization gave two fundamental contributions for our lives. First, provide a base or Foundation to individuals for the creation of a participation effective in the community, and both allow everlasting of a society, because without socialization will only be one general just so sustainability the community will be deeply disturbed. For example, Sundanese, Javanese, Batak, etc, will be gone if one particular generation does not disseminating the values of urgent, quit, batak to the next generation. In order that these two things can lasts then there is some of the conditions that must exist in order for the process of socialization occurs. First, the presence of biological heritage, and both, is the existence of a social heritage. One of the theories of the role of associated with socialization is theory George Herbert Mead. In theory described in the book *mind, Self, and Society*, Mead outlines stage of human development.⁵⁶

2. The function of socialization

Socialization is a most important process consciously or not we always lived every day. Socialization itself can be defined as a process of the introduction of values in such a way finally formed an individual intact. Then we can say if an individual never did socialization perfectly, he can be likened as an individual who is not intact. Well based on the above understanding, we

⁵⁵ Muin idianto, *sosiologi SMA/MA, Kelas X*, (Erlangga, Jakarta 2006), Page.73

⁵⁶ *Ibid.*, page.74.

can deduce there are 4 goals to be achieved by the individuals in doing socialization. As for the purpose of socializing are as follows:⁵⁷

- 1.Socialization can assist individuals in reaching for the identity of her both physically and mentally.
 - 2.Socialization help any individual or group in developing the potential of the humanisme, and also helps individuals or groups to learn how to live in society.
 - 3.Socialization meets basic human needs to survive in a social life.
 - 4.Dissemination helps individuals or groups in the imitation culture
- Various Media Of Dissemination.

3. The process of socialization

The number of sociologists describe as a theory of socialization role because in the process of socialization are taught the roles that should be run by individuals. George Herbert Mead in his mind, self, and society, said that when human birth did not yet have the self (self). Human beings evolve gradually through a process of socialization, it is called the process of taking the role (role-taking), namely:⁵⁸

- 1.Preparatory Phase or Preparatory stage. Since man is born and then grew into a boy, he began to prepare yourself to get to know her social world, including to gain an understanding of themselves. At this stage, the children have started imitating it is known of him although not yet perfect. For example, mimicked the words "drink" with a pronounced "mimi". In

⁵⁷ *Ibid.*, page.73.

⁵⁸ *Ibid.*, page.79-80.

addition to the rudimentary pronunciation, also not yet understand the meaning of those words.

2.Stage to imitate or Play stage. At this stage, a child begins to imitate and begin to form an understanding of something obtained from him with the more perfect. For example, he began to understand the given name and the names of her parents, whom the elder brother, and so on. At this stage, a child has begun to be able to put yourself in the shoes of others and the emergence of the awareness that human social world contains people of which there are many. For example, a child, either male or female, assigned to help moms and dads posting a clean house and so on. At this stage will be introduced with the values and norms that are in the House.

3.Stage ready Act or the Game stage. The process mimics the already diminished and replaced by direct role played by yourself with full awareness. The ability of putting oneself in the shoes of others has increased so as to enable the existence of the ability to play together and work together with his friends. Thus, opposed interacting growing and complex. At this stage, began to be understood and realized the regulations that apply outside the family.

4.Stage a collective norms or Generalized acceptance stage. At this stage the person is legally an adult. Her placement in the position of the community already. The attitude of tolerance, cooperation, and awareness of the regulations with the wider community is getting steadily.

The process of socialization that happens in social institutions or groups in the community. Among the community groups who played an important role

in the socialization of children, i.e. family, teammates, school, workplace, mass media and others.

a. Family

Family functions and social supervision. The family gave the sense to the child about his role, either in the family or outside the family or in the community.

b. Teammates

Teammates is very important also in the framework of socialization or the formation of the personality of the child. Identified themselves with teammates is one of the important mechanisms in the development of the behavior. They are emulating and always learn from what he saw from a friend same the age who are generally aged peers.

c. The Mass Media, print, Media and Communication

In a time such as now, most of the process of socialization was carried out or by using the mass media of print media and media communications. Through print media like magazines, newspapers, socialization process occurs between individuals. Soalso through communication media such as radio and television, through the process of socializing can take place.

d. School environment

School environment very influential towards the formation of the personality of the child. In the school environment students can

develop skills and knowledge through the subjects of various fields of study taught by father/mother teacher.

e. Working environment

A person's work environment can shape the personality of the person. The socialization process can also take place in work environment of each individual for example: in an environment of ABRI, traders, businessmen, fishermen, labourers, and others Stages of the socialization process can be grouped into two types as follows.⁵⁹

- Primary Socialization (Primary Socialization)

Primary socialization is the first result of socialization individual during small until he became a member of the community. Primary socialization takes place starting to toddlers, children, in teammates, and entering school

- Secondary Socialization (Secondary Socialization)

Secondary socialization is the process of socialization of the continuation of primary socialization. This process occurs when individuals put into certain groups in society. Socialization begins with the term "desocialiazation", and "resocialization". In the process of "desocialization", a person experiencing a "repeal" of the old identity. As in "resocialization", one was given a new identity. For example student who had graduated school, then enter the secondary college.

4. The results of socialization

The result of socialization in this context there are 2 such as :

⁵⁹ *Ibid.*, page .74.

1. Personality and culture

Personality is a collection of custom properties, attitudes, and ideas of an individual that is patterned and is concerned with the role of externally and internally with the status and motivation and personal goals as well as the various aspects of self and others. Personality is the product of social interaction in the life of a group. In sociology term personality called self socialization aimed at shaping one's self in order to be able to act and behave in accordance with the values and norms that apply in society or where he lives.

According E.B Taylor Culture is the things that concerned with understanding an all of complex which includes the knowledge, believe , art, as well as the ability and other habits that are learned by man as a member of the public.⁶⁰

The relevance culture of a people participated and contributed in the formation of a person's personality, the personality of the individual in public, although different from each other, stimulated and influenced by the values and norms within the system of culture and also by the social system that has been absorbed into itself through the process of socialization and the process development for life since his childhood.⁶¹

D.The Theory of socialization

1.George Herbert Mead

George Herbert Mead in his mind, self, and society, said that when human birth did not yet have the self (self). Human beings evolve gradually

⁶⁰ *Ibid.*, page.78.

⁶¹ *ibid.*, page.79-80.

through a process of socialization, it is called the process of taking the role (role-taking), namely:⁶²

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⁶² *Ibid.*, page.79-80.

friends. Thus, opposed interacting growing and complex. At this stage, began to be understood and realized the regulations that apply outside the family.

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E. The implementation of multicultural education to increasing tolerance of religious and socialization of society in Islamic prespective.

In Islamic religions implementation of multicultural education to increasing tolerance of religious and socialization of society was write in Al – Qur'an the etis and positive character. In Al –Qur'an in Al –Hujurat ayat 13 was wrote people was create a nations and ethnics all of them must knowed or introduce. In Ar-Rum ayat 22 was wrote that the differential in human in language,colour of skin must accept in positife reality is the one of beautiful create of Allah.

1.QS.Ar-Rum :22

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَنِكُمْ إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِّلْعَلَمِينَ ﴿٢٢﴾

Artinya : And among the signs of his power is that created the heavens and the earth , and to avoid color and your language differ. Verily, in

this is really there is a sign for those who know.(QS: Ar-Ruum :22).

This ayat have some understanding than Allah created human is have the differential color,language.and etc. But we is humans being must undertand about the differential are allah created.

B.Q.S Al –Hujurat :13

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ

اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Artinya : "people, We created you from a male and a female, and made you are Nations and ethnics that you mutually introduction. Indeed, the most honourable among you the a God is the most religious among you. Surely, Allah is all-knowing and most E-mailing".⁶³

This Ayat has understanding to us ,that Allah created human or someone from 2 species male and female, from the differential can birth new generation its have different generation, in differential of human can shape ethnic so that can be has the differents nations.

⁶³ Al-Qur'an dan terjemahnya (semarang : Menara kudus 2015).Page.157.

C.Q.S AL-KAFIRUN : 6

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

*Artinya : " Your religious is yours mine religious is mine "*⁶⁴

This Ayat have the understanding in the practice of each religious, suitable with the values and the manner to does the ritual of religious, but each religious must have religious tolerance.

F. The Evaluation program of Multicultural Education

The evaluation program is a unit or union activieties aimed at collecting information about the realization or implementation of policy takes place in a continous process and occurs in a organization that involves a group of people to decision making.

Evaluation program aims to find out the achievement of the objectives of the programs that have been implemented. Furthermore the results of the evaluation of the program used as the basis for implementing follow up activieties or decision making to do next.

Benefitess evaluation program of the same meaning with the supervision activieties. Activieties of the evaluation supervision intended to take decisions or make follow up of the program has been implemented. Benefits of program evaluation can be cessation program, revise the program continouning the program and distribute programs.

⁶⁴ *Ibid.*, page.203.

⁶⁴ *Ibid.*, page.203.

CHAPTER III

RESEARCH METHODE

A. Approach and the types of research

Research of the implementation of multicultural education in increasing tolerance of religious and socialization of society at Desa Balun Turi Lamongan done scientifically, it is, in normal situations that are not manipulated the circumstances and conditions, emphasizing on the description of research procedures are naturally generated by the words written or oral. Based on the exposure the data then the approach used in this study is a qualitative research approach uses or often called naturalistic research because the research is done in natural conditions

While the method or type of qualitative research is descriptive. Where researchers reveal, expose or discription in detail about how the implementation of multicultural education in increasing tolerance of religious and socialization of society at Desa Balun Turi Lamongan.

B. The Presence Of Researchers

On qualitative approach uses field research, researchers acted as an instrument at the same time collecting data. Instruments other than the researchers themselves i.e. his observation guidelines and interview guidelines. But its functions are limited as researchers as task supporting instruments. Therefore, the presence of the researcher is absolute.

To collect as much data, researchers will work directly and blending with the subject of research. The role of researcher as the main instrument in the process of collecting data, researchers led by observing and Dialoging in direct with some object and related elements

But the presence of the researcher not only watched, but researchers here has a field notes recount the things observed by researchers consecutively and in accordance with the circumstances that are examined.

C. Location Of Research

The village sign at the Kecamatan Balun Turi Lamongan in East Java Province. An area of approximately 621.103 ha Balun Village consists of residential public 22.85 ha, 491.433 ha of ponds covering an area of rice paddies and fields/88 acres of moorland, 65 ha. The village borders balun is North borders the village of Ngujungrejo sub-district of Turi East bordering the village of Gedongboyo Sub-district of profit and Turi, South bordering the village of the subdistrict Sukorejo Lamongan, West bordered by the village of Tambak plosa subdistrict of Turi. Mileage Village Balun to the capital of the subdistrict is 6 km, while the distance to the capital of the district is 4 km.

D. Data and Data sources

In Qualitative research there is no primary data and secondary data, all data obtained primary data is important and mutually have the correlation between one and the other. Therefore, data and data sources in this study are as follows

Tabel 1.2 Data and Data Sources

NO	Data	Source of Data
1.	The implementation of multicultural education in increasing tolerance of religious and socialization of society at Desa – Balun – Turi–Lamongan.	Documentation <ul style="list-style-type: none"> - Photographing the activities of researchers when interviews with the head of the village, the village clerk, head of, religion and society Interview <ul style="list-style-type: none"> - conduct interviews the village head, village clerk, head of, religion and society
2.	Tolerance of religious and socialization.	Documentation <ul style="list-style-type: none"> - Literature study about theory <i>tolerance of religious and socialization</i> - Jurnal -Previous research

E. Data Collection Techniques

The collection can be done in a variety of settings, a variety of sources and in a variety of ways. When viewed from its setting, the data collected in a natural setting (natural setting). Data collection can use primary sources and secondary sources. Primary source is a data source that directly provides data to the data gatherer, and the secondary source is a source which does not directly provide data to a data gatherer, for example through another person or through documents. Furthermore when seen in terms of how or techniques of collection, then data collection techniques can be done with observation (observation), interview (interview), questionnaire (question form).

a. Interview

The interview is used as the data collection technique when researchers want to conduct a preliminary study to find problems that need to be examined, but also when researchers want to conduct a preliminary study to find problems that need to be examined, but also when researchers want to know the things respondents. This data gathering techniques based on reports about self or self- or at least report on knowledge or personal beliefs, so with interviews so researchers will know the things that are more about the participants interpret the situation and phenomena that occur, where it cannot be found through observation.

1) structured Interviews

Structured interviews are used as data gathering techniques, when researchers have data-collecting or knowing exactly what information will be retrieved. Therefore, in conducting interviews there is 3 informan they are the head of village,the head of 3 religious,and society, collecting data has prepared a research instrument in the form of written questions answer any alternative has been prepared and to get data was where collect in the office of village,at home 3 head of religious,at home of society.

b. Documentation

The document is a record of events that have already passed. The document can be shaped in the writing, the image, or the monumental works from someone. Documents that shaped the writing e.g. diary, the history of life (life stories, biographies, regulations, policy. Documents that shaped images such as photographs, drawings, sketches of life and others. Documents that shaped the work of such as artwork, which can be either an image, sculpture, film, and others. Study document is deployment of complementary methods of

observation and interviews in qualitative research and getting data from the book references such as :

1. The book history of Desa Balun-Turi-Lamongan.
2. Data of social aspect, economic aspect, education aspect, religious aspect, and culture aspect.

F. Data Analysis

Data analysis is the process of finding and compiling systematic data obtained from field notes, interviews, and documentation, by way of organizing the data into categories, lays out into units, doing the synthesis, compiling into a pattern, choose which ones matter and which ones will be studied and made a conclusion so easily understood by oneself as well as others.

Qualitative data analysis is inductive in nature an analysis based on the data obtained, further developed the pattern of certain relationships become hypothesis. Based on the hypothesis formulated based on that data, then look for the data again repeatedly next so that it can be concluded whether the hypothesis is accepted or rejected based on the data collected. When based on data that can be collected repeatedly with the technique of triangulation, it turns out that the hypothesis is accepted, then the hypothesis develops into a theory. Process data analysis done since before entering the field, over the field, and once that is done in field.

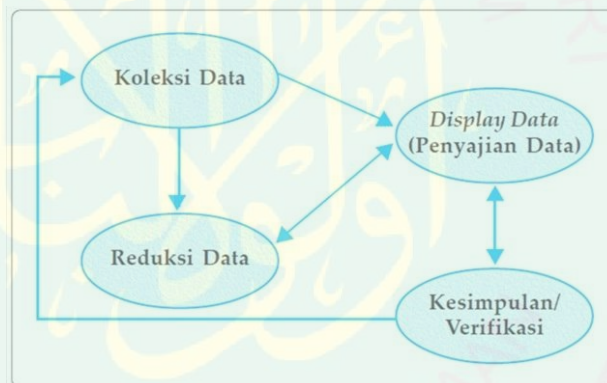
a. Analysis of the prior field

Qualitative researchers have been doing data analysis before researchers entering the field. Analysis of study data introduction, or secondary data will be used to determine the focus of the research.

However this research focus still is temporary, and will be developed after incoming and researchers for field.

b. Analysis of the real model for Miles and Huberman

Interactive model of data analysis techniques according to Miles & Huberman consists of four stages that must be done. The first stage is the collection of data, the second stage is the stage of data reduction, the third stage is the stage of data display, and the fourth stage is the stage of conclusion and/or withdrawal stages of verification. What needs to be done on any of the above stages are described one by one here⁶⁵.



(Sugiyono : 2003)

1) Data collection

On qualitative research, process collect research done before the data, at the time of research, on even the end of the study. Ideally, the process of data collection process is already done when the research is still in the form of draft

⁶⁵Haris Hardiansyah, *Metodologi Penelitian Kualitatif*. (Jakarta: SalembaHumanika. 2010.) Page.57.

or drafts. In fact, Creswell suggested that qualitative research should've been thinking and doing the analysis when the research is still in the form of draft or drafts. In fact, Creswell suggested that qualitative research should've been thinking and doing qualitative research analysis when it recently began. It means researchers have done the analysis of theme and perform sorting themes (categorisation) at the beginning of the study. The bottom line is the process of collecting data on qualitative research does not have its own time or segments, but all research conducted the process of data collection can be done⁶⁶.

In qualitative research methods, data is often collected with qualitative data collection techniques namely interview, observation and documentation. Focus group discussion on this approach, researchers made a complex picture, examining the words a detailed report of the views of respondent and conduct studies on natural situation.⁶⁷

Before each of these technique described in detail it needs to be asserted here that it extremely important that is should be understood by every researcher is the reason why each of the techniques which require observation technique, which should both be done. The choice of technique depend the type of information obtained.⁶⁸

At the beginning of the qualitative research, researchers conduct studies generally preliminary that serves to verify and prove early that the phenomenon is examined it really exists. Study of preliminary is already included in the data collection process. On the study of preliminary,

⁶⁶ *Ibid.*, Page.83.

⁶⁷ Iskandar, *metode penelitian pendidikan dan social kualitatif dan kuantitatif research* (Jakarta :gaung persada group,2008)page 335.

⁶⁸ *Ibid.*, Page.336.

researchers have conducted interviews, observation, etc and the result of activities featuring is data. At the moment the subject approach and establish rapport with the subject, with respondents research, doing observation, make a note of the field, even when researcher interacts with the social environment of the subject and informant, it all is the process of collecting results data is the data that will be processed. Really no segment or time-specific and specially provided for the process of collecting enough data for process and analyzed, the next step is doing data reduction.

2) Data Reduction

Data obtained from the field amount to quite a lot, it then needs to be carefully recorded and detailed. As has been expressed, so long researcher spaciousness then the number of researchers, more data will be complex and cumbersome. For it needs to be soon conducted data analysis through data reduction. Reduction of data means to encapsulate, choosing things, focus on the things that are important, look for themes and pattern and discard unnecessary.

Thus the data that has been reduced would provide a clearer picture and facilitate researchers to conduct data collection and then look it up when needed. Reduction of data can be assisted with electronic equipment such as mini computers, by giving the code on certain aspects. In Figure 3.1 illustrated how the reduction of the results of the field note that complex, complicated and yet meaningful. Field note upper case, lower case, numbers and symbols are still difficult, that can not be understood. With the reduction, then the researchers summarize, take data points and important, making categorization based on capital letters, lowercase letters, and numbers. The data is not important is

illustrated in the form of symbols like%, #, NAE, discarded because it is not considered essential for researchers.⁶⁹

3) Display data

After all the data has been formatted based on data collection instruments and have formed writing (the script), the next step is to do the display data. What is done being processed and what is produced in the data display will be explained bellow

In principle, the data display is process data in half so that already in uniform shapes and already had a clear theme of the plot. (already compiled in table accumulation plot theme) into a matrix of appropriate categorization of the themes that are already grouped and categorized, and will break down these themes into a more concrete form and simple called the core of theme which ends with code (coding) of the core of theme accordance with the verbatim interview which had previously been done.

So, in order there will be three phases in the display of data, the theme category, subcategories; the theme, and the process of encoding. The third stage of the intertwined with each other.⁷⁰

4). Conclusions / verification

The conclusion is the last stage of Verification/in a series of qualitative data analysis according to the interactive model expressed by Miles & Huberman. In fact, almost all the techniques of data analysis qualitative as well as quantitative analysis always ends with a conclusion, but the difference is in the analysis of

⁶⁹ Sugiyono, *Metode penelitian pendidikan* (Bandung :Alfabeta,2012), page.338.

⁷⁰ Haris Hardiansyah, *op.cit* Page.63

Qualitatif data. The conclusion led to the answers of questions previously submitted research and uncover the "what" and "how" of the findings of such research, while the conclusions in the analysis of quantitative data more leads to prove the hypothesis posed and uncover the "why" of the findings of such research.⁷¹

Conclusions in a series of qualitative data analysis according to the interactive model expressed by Miles & Huberman manner of essential contains about descriptions of the entire category theme create on table categorization and coding already resolved is accompanied by a verbatim interview quote.

Each category described one by one are commonly accompanied by blurb subcategories themes and encoding form of the quote verbatim the interviews which are then summed up the specifics and conical. So on until the entire subcategories listed in the table of categorization and coding are done are outlined. The step is done then is to answer the question posed based on the research aspects components factors dimensions of the central phenomenon research based on the results of the research findings in the description of the theme and its subcategories Quote of his that had previously been parsed. The last step that must be done is to make conclusions from the results of the findings and conclusions of the research results by providing a summary description of the proposed research questions.

⁷¹.*ibid.*, Page.83.

5). Check the validity of the findings

To establish the validity of the examination techniques required. Implementation of the inspection technique based on a number of specific criteria.⁷²

a. Test the credibility

Various ways of testing the credibility of the data indicated by picture

6.1. Investigation by the image looks that test data credibility or trust of data qualitative research results among other things done by the extension of the observation, increased diligence in research, triangulation, theme discussion with colleagues.

1. Extension of the observation

Extension of observations will be able to increase the trust of the credibility of the data because the field back to the researcher doing the observations, interviews with the source data that the bar. With the extension of this observation means the relationship researchers with the resource person will be more familiar, more open, mutual trust.

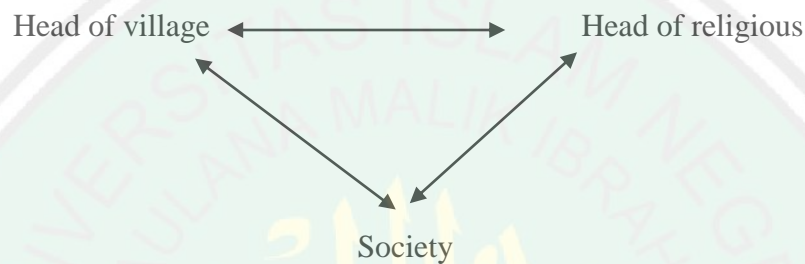
2. increase persistence

Craft made the observation in a more careful and continuous improvement. By the way, the certainty of data and sequence of events will be recorded in definite and systematic.

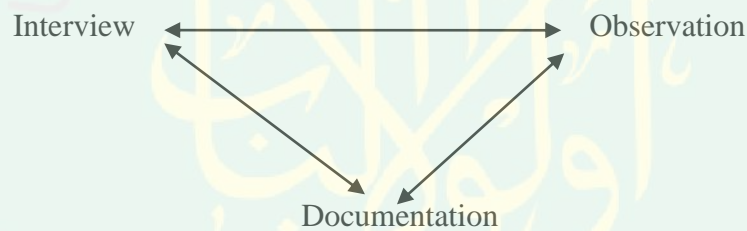
3. Triangulation

⁷²Sugiyono, *op.cit* page.369.

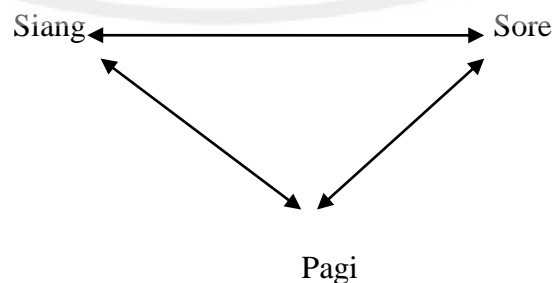
Triangulation in testing this credibility in testing the credibility of this is interpreted as a corected data from a variety of sources in different ways, and different time. Thus there is a triangulation source, triangulation techniques, and time in order for the easy reader then the researchers formed a chart like the following⁷³:



2.1 Triangulation with 3 souches of informan



2.2 Triangulasi with 3 manner collect data



2.3 Triangulation with collect the time of data

⁷³Sugiyono, *op.cit.* page. 378

G. Procedure of Research

The procedure of research conducted by researchers that is by doing some as follows:

1. The stage of Pre-registration Field

Drawing up proposals on research. This research proposal used to request permissions to related institutions in accordance with the data source as needed.

2. Stage of implementation of the Research

A).Data collection

At this stage the researcher doing things as follows:

1. interview with the head of the village
2. interview with the head of the religion
3. interview with people.

B). Identify data

Data is already collected from interviews and observations identified in order to make it easier for researchers to analyze compliance with the desired goals.

C). The final stages of research

1. Presenting data in the form of description
2. Analyze of data suitable the goal.

CHAPTER IV

RESEARCH RESULT

A. Profile Object of Research

1. Geographic Desa Balun

The village sign at the Kecamatan Balun Turi Lamongan in East Java Province. An area of approximately 621.103 ha Balun Village consists of residential public 22.85 ha, 491.433 ha of ponds covering an area of rice paddies and fields/88 acres of moorland, 65 ha. The village borders balun is North borders the village of Ngujungrejo sub-district of Turi East bordering the village of Gedongboyo Sub-district of profit and Turi, South bordering the village of the subdistrict Sukorejo Lamongan, West bordered by the village of Tambak plosa subdistrict of Turi. Mileage Village Balun to the capital of the subdistrict is 6 km, while the distance to the capital of the district is 4 km.



2.The history of Desa Balun Turi lamongan

The village of Balun is one the old village is thick with varietyof historical value, including about the spread of islam by tha wali songo pupils and student are still associated with history of the days so the town of Lamongan.

The word Balun is derived from the name of the “mbah Alun” subservient and play a major role against the formation of the village since 1600 Balun. Mbah Alun at sunan tawang alun or mbah Sin Arikh reputedly was the king of Blambangan named bedande sakte Bhreaw Arikh Termed king tawang alun I born in Malang the year 1574 H. he was the son of Minak Lumpat which according to the book Sembar is a descendant of the ox trip miruduna from Majapahit. Mbah Alun learned the Koran under the care of sunan Giri VI. Finished reading the Qur'an, he returned to his native place to broadcast the Islamic religion before was appointed king of Blambangan.

During his reign (1633-1639) Blambangan got attacks from Mataram and the Netherlands until kedaton Blambangan was destroyed. The time of Sunan Tawang Alun to flee west to Brondong to seek protection of his son namely Ki Lanang Dangiran (sunan Brondong), then was given a place in the ancient village called Candipari to hide from the pursuit of the enemy. This is where sunan tawang alun I began teaching Koran and Islamic teaching to died in 1654 as a 80 years old walliyullah.

Because hiding his identity as king, he is known as a cleric with the little of Raden Arikh Sin Alun. Sunan Tawang Alun I as result of teach ulama pesantren Giri kedaton was master in sciences, fiqh, tafseer, jurisprudence and Sufism. So that in itself known firm, knight, smart, pious, Arif, persuatif, and he nature of toleration towards other religions.

The village where the grave of this mbah Alun was called mbah Alun village and now the mbah Balun village, Turi. And his grave is still much in

visited to pray by people from other regions, especially when numerous kliwon Friday once divisions of pilgrims who come to the village of Balun.⁷⁴

Post G 30SPKI precisely the middle of 1967 Christians and Hindu began to enter and and developed in Balun. Starting 44 of cleansing on people involved with PKI includes the teachers village alletheadly involved. As a result of vacancy the village chief the device. Then to keep the government running and the village of showed a soldier named Mr.Christian Batih. From this Christian began to be followers, then Mr.Batih took friends and pastors for the one baptizing the new adhereants. Because of the attitude of openness and tolerance which is high in the community then the Balun Christian penetration not to couse turn oil. In addition the Christians don't do claims by de with threats ov violence.

In the same year the end of t5he year 1967 also entered the hindu community was Mr.Sasmito Tahardono.The hindu religionprogram doesn't bring turmoil on society generally the inclusion of a person on the way religion more initially more caused by a private interest without any coercion. as the religious settlers in the village of Balun chritianity and Hinduism elvolved slowly. Strat worshipping at the home of their religious figures, then added new destinations and with high spirit of self help is starting to build a place worship is simple and after passing stages of development until if finally lays the magnificent temples and church.

The village of Balun is one of the old villages are there in Lamongan which still maintain the past cultures. In addition to the religious diversity that increasingly enriching the culture village Balun and that became the hallmark

⁷⁴ Profil sejarah Desa Balun

of is social interaction among its residents that the plural of course, religions. Since the influx of hindu and chirstian in 1967 and islam as a religion of the original has not been conflict related to religion.

Historically the village Balun is awarding the past village as hiding place, not only among certain religions but religions, thus making cultural village Balun as jewelry. Opposing the ordinary wealth that has beenowned. Not necessarily be only adherants od religion however there as a place of consciousness together countries Indonesia frees any official religion. able to thrive without any resistance from other religious parties is to say the history of the village that formed by directly or inderecly. In 1967 as a witness to the existence of a reverence for the religious differences. The precence of high tolerance about religious since the of Hindu and Christian in 1967 and Islam as a religion of the original has not been conflict related to religion. .

In 1967 as a witness to existences of a reverence for the religious differences .the presence of high tolerance of religious. The existence of a difference that is not challenged but the appreciated that event able to hypnotize and gave the festive.

3.Economic Aspect

Economic condition in Balun village are domination agraris and the one of production is fish and rice plant. During 5 years was happen moved commodity of fish from milkfish cultivation vanamie shrimp. With the standar system in fish sector and rice plant. agraris is the one sector are have society in Balun. Meanwhile little of society have other proffesion, but in society still embrace of agraris,business sector , sometimes agraris need very many power

or energy, the example when time harvest all of society in Balun invited neighbor one religion or other religion, all of them not know egoism.

The benefits of traditional market its near with Balun Village the business access. Little bit of them work police, TNI, and PNS. this is the result explanation about the worker of society Balun Village :

Tabel 1.3 worker of society 2016

NO	Jenis mata pencaharian	Jumlah
1	Petani	1.560
2	Wiraswasta	972
3	TNI	16
4	PNS	50
5	Lain –lain	496
	TOTAL	3.094

4.Social Aspect

Based on administrative village development of inhabitant on 2016 total of inhabitant, total of inhabitant in Balun 4744 persons, male 2.324 and female 2.421 2.395 with 1.183 head of family . with the large of the house of society 22.85 ha, so the compacted in habitant in 2016 near 780 jiwa/ ha.

Tabel 1.4 (Development of inhabitant) 2016

Jumlah	Laki – laki (Orang)	Perempuan (Orang)
Jumlah penduduk tahun ini	2.323	2.421
Jumlah penduduk tahun lalu	2.324	2.420
Jumlah Kepala Keluarga tahun ini	1.123	15
Jumlah Kepala Keluarga tahun lalu	1.120	15

Tabel 1.5 (Prosperous of Family) 2016

Jumlah keluarga prasejahtera	500 KK
Jumlah keluarga sejahtera 1	406 KK
Jumlah keluarga sejahtera 2	165 KK
Jumlah keluarga sejahtera 3	52 KK
Jumlah keluarga sejahtera 3 plus	15 KK
Total jumlah kepala keluarga	1.138KK
	1.139

5.Culture Aspect

Culture is all of the community art traditional art and modern was growth with dependent toward of environment community, religious, and young community and etc. one special of culture asset in Balun village there is grave of Mbah Alun is the one asset of Lamongan government and was get result income of village and to kick of data , researcher completed total of data total of inhabitant based on the religious such as.

1.6 Tabel Members of Religious 2016

NO	AGAMA	JUMLAH
1	Islam	3,984 person
2	Kristen	857 person
3	Hindu	288 person
	JUMLAH	5129

In the same manner was knowed that Balun village have kind of religious are followed by society. Society mayority of Balun village followed islam as 75 %, meanwhile society are followed Christian 14% and followed Hinduism 11% Education Aspect.

6.Education Aspect

Education is the is the most important SDM (human source) can influence in the long time to increase economic aspect. with the increase education so that can pool the society and the intellegency of society and the creativity the enterprenership, so that can help the program of government to open the new job vacancy and cleaned unemployed person.

In the general manner the rate of high education meanwhile inhabitant unknowledgeable was lost.to increase the education facility of education with build new place to education, help financein the school.

Table 1.7 Education Data 2016

T No	Keterangan	Jumlah
1	Usia pra sekolah	153
2	Tamat SD	1.265
3	Tamat SMP	1.236
4	Tamat SMA	1.100
5	Tidak tamat SD	78
6	Usia 3 – 6 tahun yang sedang TK/PAUD	68
7	Usia 7 – 18 tahun yang sedang sekolah	755
8	Tamat D3	33
9	Tamat S1	55
10	Tamat S3	1
Total	4.744	

Low the Low education in education caused of tool and insfra structure of education in Balun village. In other side the economic problem and society side about the important of education it's minim the infrastructure in Balun village just child education elementary school and the education for junior or high school there.

B. Result of Study

The explanation of data, data will be dishd with the result of interview with head of village, aparatur of village, head of 3 religious and society of Balun village at.

In data explanation here there is data expression and get from researcher from the result of research yard suitable with the focus of research in thesis ,firstly How is the planning of multicultural education in religious tolerance aspect and socialization of society, second the process of multicultural education in religious tolerance aspect and socialization of society at, and the last the evaluation of multicultural education in religious tolerance aspect and socialization of society at Desa Balun Turi Lamongan.

1. Planning Multicultural Education

❖ The firsrt observation at 8 March 2016

Desa Balun is the one village of Lamongan and the one village it's have the characteristic of multicultural it's have some meaning multi culture or kind of ethnic, culture, religious, etc. The example in Balun have pluralism of religious such Islam, Christian, and Hinduism. And all of them live together in the society, but differential it's not make conflict in this village society at Balun have opinion the differential its complete them.

“.... Menurut saya multicultural dalam hal pluralism agama disini merupakan fenomena tersendiri di daerah lamongan ya satu – satunya yang ada di desa balun turi lamongan ini mbk !yang bisa dikatakan bahwasanya di desa ini disebut desa pancasila karena adanya 3 agama dalam 1 desa.Multikultural berarti memberikan usaha sadar agar bisa memahami keragaman budaya,etnik,suku dan agama namun saling memahami akan adanya perbedaan.....”⁷⁵

⁷⁵ Result interview with Mr H. Khusyairi as leaader of Desa Balun, at the office Thursday 8 march 2016 at 10.00 PM.

“.....mr khusyairi say multicultural education in the religious pluralism in lamongan is the uniqueness because just Balun is the one village in lamongan that's have the uniqueness because in Balun have 3 religion in one village, usually afre called Pancasila village.

Based on data from the interview that the multicultural education is the in religious pluralism in the village of Balun that the multicultural is talk about different consciousness but have the big tolerance.

❖ Second Observation at 3 june 2016

The carried out of or reach the multicultural education in religious tolerance it's not escaped from the planned of education do by formal education or non formal education, formal conduct in school and non formal conduct in family, environment all about socialization media with the process of socialization.

In this observation and have the result of data in the village of Balun the element of agency of village was have a planned to give a society about the multicultural education in religious tolerance. in this point researcher was collect the data about how the planned with Mr.Khusyairi ,the result of interview such :

“.....Kalau bicara tentang rencana pemberian pendidikan multicultural yaitu bagaimana cara kita sebagai aparat desa membuat rencana bersama dengan pemuka agama membuat program mingguan maupun bulanan,dan bisa juga event tahunan untuk mempererat atau mempertebal nilai –nilai perbedaan dalam hal toleransi beragama....”⁷⁶

“....Mr khusyairi say that's about the plan of multicultural education do by the agency of village, and the head of 3 religious make the program weeks,month, and years.

This argument have stronger from Mr.Sutrisno, Mr.Adi ,and Mr.Sumitro.

⁷⁶ Result interview with Mr H. Khusyairi as leaader of Desa Balun, at the office Thursday 8 march 2016 at 10.05 PM.

“....Rencana saya dalam memberikan pengajaran dalam hal non formal yaitu dengan cara mengingatkan kepada generasi muda yang ada didaerah balun ini mbak !dengan kegiatan yang setiap hari dilakukan untuk meningkatkan rasa pendidikan multicultural dalam hal toleransi beragama...”⁷⁷

“... Mr sutrisno,Mr Adi and Mr.Sumitro give stronger from mr khususyairi argument that give non formal education the younger people....”

Actually all of element of Desa Balun was conduct how the plan multicultural education will be gived the society suitable the religious are follow.

“...Rencana maringi pendidikan multikultural niku biasane dibuat kalleh kepala desa,aparat desa,lan 3 pemuka agama mbak!mulai waktu, program. engkang dibutuh’aken.biasane paling sering dilaksanaaken dan tanggung jawab e kalleh kepala agama, nyusun program mingguan,bulanan,dan tahunan....”⁷⁸.

“....Mr Adi wiyono say that’s about the plan of multicultural education do by the agency of village, and the head of 3 religious make the program weeks,month, and years and and the responsible of this program from the 3 head of religious is very many....”.

Based on the gived multicultural education in Desa Balun the agency of the government of Desa Balun was have the program and the theacer like as the head of village, the head of village and etc.

“....Rencana pendidikan multicultural mungkin sami kalleh hasil wawancara kalian bapak kepala desa .pak sutrisno,lan pak adi,biasane enggeh niku mbk nyusun program rumiyen waktu,sasaran.dll....”⁷⁹.

“.....Mr.sumitro just have stronger from the 3 informan actually make the program..”

⁷⁷ Result interview with Mr Sutrisno as figure of Christian , at the home Mr.SutrisnoThursday 8 march 2016 at 12.30 PM.

⁷⁸ Result interview with Mr Adi Wiyono as Figure of Hindu, at the Pura Thursday 8 march 2016 at 13.00 PM.

⁷⁹ Result interview with Mr Sumitro as Islam Figure,at the yard of Balun Thursday 8 march 2016 at 13.30 PM.

Based the data explanation from the sources and given explanation given of multicultural education must have the good plan because in the program of multicultural education there are what is program, when will be applied or conduct ,and the objek of multicultural education in non formal education.

2.Process of Multicultural Education

❖ Third observation at 4 June 2016

The carried out of or reach the multicultural education in religious tolerance it's not escaped from the process of education do by formal education or non formal education, formal conduct in school and non formal conduct in family, environment all about socialization media with the process of socialization.in this research talk about the multicultural education given in non formal education

The village of Balun have the religious pluralism,when the majority in there are Islamic,and the little of them Christian and Hinduism. Meanwhile the moslem majority in Balun society,but the moslem society can lived together with other religious are Christian and Hinduism. Religious conduct from not catch from the process education are was plant in family and society and conscious that family education have the important role. Like the interview with the head of village such :

“..... Proses pemberian pendidikan multicultural niku wonten 2 mbk formal kalleh non formal,formalnya mereka dapat dari sekolah sedangkan non formal enggeh diajarkan oleh keluarga yang paling utama Balun ini sejak kecil anak-anak sudah diajarkan tentang perbedaan. Misalnya, anak-anak kalau main itu kan yo bareng-bareng toh mbak sak kanca-kancane. nah para orang tua ini sudah memberitahu anak-anaknya tentang perbedaan agama yang ada diantara mereka misalnya. Orang tua mengajarkan untuk bisa saling menghargai dan tidak menyinggung perasaan orang lain. sejak kecil anak-anak disini sudah diajarkan untuk hidup bersama dan biasanya pemuka agama,dan aparat desa bisa juga sesepuh desa, biasanya sering diadakan nya pengajian dalam setiap agama atau menyinggung dalam event tertentu.....”⁸⁰

⁸⁰Result interview with Mr H. Khusyairi as leaader of Desa Balun, at the home Mr.Khusairi saturday 4 June 2016 at 14.45PM.

“...In process multicultural education there is 2 education, formal and non formal education, formal they get from school, and non formal get from family, when they child are learn about the differential, the example when they play, they not seen religious differential, because parents in there was gived learned about the differential....”

Subsequent observations conducted researchers also supported with documentation obtained by researchers in GJKW when the Post or the death of Jesus Christ on 25 March 2016:⁸¹



(Picture 1.1 Pasca moment)

Gived stronger argument from Mr. Sutrisno

“....Proses yang saya lakukan dalam mengajarkan pendidikan multikultural dalam non formal yaitu dengan cara memberikan pengajian setiap seminggu 3 kali mbak ! kalau umat Kristen disini ada yang namanya ibadah warga mbak, ini dibuat secara berkelompok. Kelompok dewasa, remaja dan anak-anak. Jadi mulai dari kecil anak sudah diajarkan ajaran agama. Dalam kristen diajarkan kalau kita hidup bersama dengan orang lain harus saling menyayangi dan mengasihi. Kita menyayangi orang lain seperti kita menyayangi diri kita sendiri. Jadi sejak kecil anak sudah ditanamkan ajaran ini. Agar nantinya mereka dapat hidup bersama dengan masyarakat dan tentunya bisa selalu menjaga kerukunan hidup dimasyarakat ini yang dilakukan oleh generasi muda dari agama Kristen yang dilaksanakan disetiap rumah warga”⁸²

⁸¹ Result Documentation in GJKW at Desa Balun Friday 25 march 201, at 10.00 WIB.

⁸² Result interview with MR. Sutrisno as leader of Christian, at the home and GJKWI Friday 25 march 2016 at 08.00 PM.

“...in the religious of Christian the head of Christian religious mr.sutrisno gived multicultural education with the manner “ibadah warga” are usually do one week 3 times,in here there is three generation adult,old,and child.

In the process of multicultural education just not gived by the family but the head village must gived some a knowledge about the multicultural education in religious pluralism make a pengajian in the church, the home of society and other suitable with the religious ritual. Interview at

“.....Islam kan selalu mengajarkan kita untuk selalu tolong menolong, toleransi, dan mengajarkan semua kebaikan. Dari anak masih kecil kita sudah tanamkan ajaran-ajaran Islam pada anak mbak, di sekolah diajarkan, di TPA juga diajarkan, orang tua juga pasti mengajarkan. Semua ini dengan harapan anak dapat memahami ajaran agamanya sendiri dan dapat menghormati agama orang lain. Kegiatan-kegiatan semacam pengajian dan istighosah juga biasa dilakukan mbak. Kalau ada peringatan hari besar Islam biasanya.....”⁸³

“...in Islamic religion they gived multicultural education in Islamic study in the school was gived an then in TPA “mengaji” this the manner of moslem gived multicultural education..”

“.....Dalam ajaran Hindu ada ajaran tatwam asi, karma phala, dan ahisma. Tatwam asi adalah ajaran sosial tanpa batas, aku adalah kamu dan kamu adalah aku, karma phala adalah ajaran sebab akibat dan ahisma adalah landasan untuk menciptakn keharmonisan yang berarti tanpa kekerasan. Ini kita ajarkan pada anak-anak dengan sedikit demi sedikit sampai anak paham. Sehingga anak dapat mengetahui apa yang diajarkan agamanya ketika dia sudah hidup dalam bermasyarakat dan dapat menerima perbedaan yang ada di desa ini. Mereka dapat menjaga kerukunan yang ada dan saling menghargai satu sama lain.....”⁸⁴

“in Hinduism there is tatwaan asi,darma phala,dan ashima in here there is social education,and harmony live together.we gived little bit,so that child can know the agency of Hinduism gived..”

Subsequent observations conducted researchers also supported with documentation obtained by researchers in Pura when Nyepi Celebrate on 9 March 2016.⁸⁵

⁸³Result Interview with Mr.Sumitro Islamic Leader, at the home Mr.Sumitro,Saturday 4 june2016,at 15.30 WIB..

⁸⁴Result Interview with Mr.Adi Wiyono Hinduism Leader, at the Pura,Wednesday 9 March2016,at 15.30 WIB.

⁸⁵Result of Documentation in Pura of Desa Balun Wednesday 9 March 2016,At 16.00.



Picture 1.2 Nyepi celebrate
This argument have stronger Mrs.Sumiaty & Mr. Hendri at 4 June 2016 :

“.....pendidikan Seng diterapkan untuk menjaga kerukunan utawi toleransi beragama iki yo paling penting pendidikan dari orang tua mbak.utawi saking keluarga Yok opo wong tuo anak ngajari toleransi, mulai cilik anak wes diajari hormat nang wong liyo. Opo maneh bedo agomo , ojo sampek nyebabno permusuhan gara –gara bedo agomo..”⁸⁶

“...Education are gives and aplicated and the harmony or tolerance its more important from parents and family,they has been start from child....”

“.....pendidikan yang diterapkan agar bisa menjaga kerukunan disini ya dimulai dari pendidikan keluarga. Dimana anak untuk bisa hidup bersama dengan adanya perbedaan. Anak diajarkan untuk saling menghormati dan toleransi kepada yang lain jadi dilaukan sejak kecil memberikan pendidikan multikultural.....”⁸⁷

“....Education was implementationto keep the harmony began from family education,children lived together and keep the good relation each other...”

Based on the interview of the some sources so that the process or the shape of multicultural education in religious pluralism the first from the family and society and the third from the head of each religious, with the manner are suitable the religious like in moslem gived the multicultural education give in TPA, in Christian there is pengajian young, child, and old and in Hinduism in

⁸⁶ Result Interview with Mrs.Sumiaty, Societ of Desa Balun at the home Mrs.Sumiaty Saturday 4 June 2016, at 15.00 PM.

⁸⁷ Result Interview with Mr.Hendri Societ of Desa Balun at the home Mrs.Sumiaty Saturday 4 June 2016, at 15.30 PM.

the book of Hinduism with 3 darma Hinduism to conduct or religious tolerance make stronge and lost the religious conflict.

3.Evaluation of Multicultural Education

❖ The last of observation at 5 june 2016

Event we talk about the evaluation of multicultural education the result of the process multicultural education, it's finished materialized or not finished the multicultural education. The of it's about the shape of religious tolerance of society at village of Balun with other groups of religious yang with the kinds of culter and religious, society in there it's so many. But in the plural society can be exsmple from the other society, tolerance, harmony, keep of socialization so this village can called with Pancasila Village. this evaluation we can see from the harmony, religious tolerance and socialization ,this result of the interview with mr sutrisno :

“.....Bentuk kerukunan masyarakat Balun ini dapat dilihat dari kebersamaannya mbak. Baik itu masyarakat Islam, Kristen dan Hindu. Kalau *sampean* lewat misalnya, *trus* ada orang *jagongan*, *sampean* pasti tidak bisa membedakan orang itu Islam, Kristen, atau Hindu. Orang-orang disini kalau sudah *jagongan*, tidak pernah membicarakan masalah agama. *Paling* juga yang ditanyakan sawahnya bagaimana, tambaknya bagaimana? Ya itu-itu saja yang dibahas. Kita tidak membahas masalah agama. Makanya disini tidak pernah ada konflik karena perbedaan agama. Bahkan disini yang satu keluarga tiga agama juga ada. Hidupnya juga rukun-rukun saja. Desa Balun ini juga di sebut Desa pancasila mbak, ya karena kerukunannya ini.....”⁸⁸

“...The shape of harmony society at Balun can see from the togetherness, as well good moslem, Christian, and Hinduism, and when society together not talk about the religious but talk agraris. so in there nothing conflict do in there. caused of in here called Pancasila village...”

Society of Balun Village have the big tolerance about the diferential in the religious. so that all of them can lived together, all of society have self consciousness to do the best each others ,always have tolerance each of them.

⁸⁸ Result interview with Mr. Sutrisno, Figure Of Chiristian, at the home Mr. Sutrisno, on Friday 25 March 2016, at 11.00 PM.

“.....Perbedaan agama di desa ini sudah ada sejak dulu mbak, sejak orang tua saya, dan para pendahulu desa ini. Ini sudah menjadi tugas kita untuk menjaga kerukunan yang ada. Kalau ada yang membutuhkan ya kita yang bisa bantu ya membantu mbak, tidak usah pandang orang itu seagama atau tidak. Itu sudah menjadi kewajiban kita untuk saling membantu yang membutuhkan. Saya juga yakin kalau semua agama pasti mengajarkan kebaikan seperti itu.....”⁸⁹

“....The differential religious here was there is in the past,it's the duty of agency,it's the duty of agency of village to keep the harmony of society here,we always keep the help together.

This argument have stronger from Mr. Adi Wiyono

“.....Kekuatan Desa Balun itu terletak pada penduduknya yang memiliki toleransi tinggi. Mereka sangat menghormati perbedaan yang ada diantara mereka. Misalnya, kalau ada orang Islam yang meninggal dan di *selameti*, kita yang bukan Islam pun di undang, baik itu Kristen maupun Hindu. Saya juga datang, tapi tidak ikut tahlilan. Kita sebagai orang yang berbeda agama mendoakan saja dengan cara kita, sesuai dengan agama yang kita anut.....”⁹⁰

“....The stronger of society at Balun have the high of tolerance,they always keep the differential there,the example when there is someone passed way send a doa,the Christian people or hindu people follow send doa...”

The shape of harmony in society live in Balun when there is big day well from the Hinduism, christian, and islam. Society in there when the romadhon moslem are fasting month people of Christian and Hinduism keep with can't eatin out side of home.

The shape of tolerance from society at Balun village from the religious ritual. Like ritual udalan in Hinduism start from morning until night with a tool music gamelan,this from interview with Mr.Adi Wiyono :

“.....Di umat Hindu itu ada yang namanya upacara udalan mbak, upacara udalan ini dilakukan dari pagi *sampek* malam. Dalam upacara ini juga digunakan alat musik, alat musik yang digunakan ini gending. *Nah*, kalau kita sedang upacara ini *trus* masuk waktunya sholat bagi orang Islam, kita berhenti dulu. kita tunggu adzan sampai jama'ah yang ada di masjid ini

⁸⁹ Result Interview with Mr.Rudi Societ of Desa Balun at the home Mr. Rudi on Sunday Saturday 5 june 2016,at 10.00 PM.

⁹⁰ Result Interview with Mr.Adi Wiyono,Hinduism Figure, at the home Mr Adi Wiyono,on Sunday 5 june 2016,at11.00 PM.

selesai. Kita menghormati yang sedang sholat. *Masjid dan pura e iki kan yo jejeran mbak.....*”⁹¹

“...In Hinduism there is ceremony of Udalan, usually udalan ceremony start from morning until night, in this ceremony using musical tool, when the muslim pray, Hinduism stop do udalan ceremony...”

Subsequent observations conducted researchers also supported with documentation obtained by researchers in Pura when the pawai ogo –ogo on we can see tolerance and helped each others meanwhile they have the different religious on 8 March 2016.⁹²



(Picture 1.3 Pawai ogo-ogo)

Subsequent observations conducted researchers also supported with documentation obtained by researchers in the yard of pura after maghrib when after pawai ogo –ogo Hinduism members borned the ogo-ogo to clean “angkara murka” and also helped by muslim or christianity society on we can see tolerance and helped each others meanwhile they have the different religious on 8 March 2016.⁹³

⁹¹Result Interview with Mr.Adi Wiyono,Hinduism Figure, at the home Mr Adi Wiyono,on Sunday 5 june 2016,at11.00 PM.

⁹² Result of Documentation in PuraDesa Balun when pawai ogo-ogo on Wednesday March 2016,at 15.00 PM.

⁹³ Result of Documentation in PuraDesa Balun when borned ogo-ogo in the yard of Balun on Wednesday March 2016,at 18.00 PM.



(Picture 1.4 borned ogo-ogo)

“.....kalau waktunya *natalan*, orang Islam dan orang Hindu juga dikasih *jajanan*. Begitu juga kalau orang Islam *mulutan*, idul fitri, *tahlilan*, *yasinan* orang Kristen dan Hindu juga dikasih *berkat* mbak. Seperti kemaren juga waktu ada hari raya imlek, berhubung pemudanya umat Hindu tidak banyak, yang bawa ogo-ogo itu ya dari pemudanya Islam dan Kristen mbak. Kita saling bantu. Begitu juga kalau umat Hindu sedang merayakan Nyepi. Disini itu sudah biasa mbak.....”⁹⁴

“.... When natal,moslem and Hinduism give some cake.when there is celebrate in 3 religious society in there help together...”

Subsequent observations conducted researchers also supported with documentation obtained by researchers in yard in front of mosque when meggengan to greating Romadhon members of moslem in this event all of society follow it hinduism or christian also follow this event because the shape of tolerance of religious on 5 June 2016.⁹⁵



⁹⁴ Result of Interview Mr.Sutrisno, leaders of Christian,in the home Mr. Sutrisno,on Sunday 5 JUN 2016 at 16.00 PM.

⁹⁵Result of Observation in front of Mosque Balun ,megengan event tocomes Romadhon , on Friday 5 June 2016 at 16.30 PM.

(Picture 1.5 meggengan Event)

“.....Biasanya mbak kalau mau hari raya idul fitri atau natal, itu kita bersama-sama bersih-bersih makam. Kalau mau idul fitri ya bersih-bersih makam Islam, kalau mau natal ya makam Kristen. Itu kita lakukan *bareng-bareng*. Islam, Kristen, Hindu juga *bareng-bareng* bersihkan makam. Itu semata-mata kita niatkan untuk membersihkan makam kerabat mbak, *wong yo sing dimakamkan itu kerabate dewe.....*”⁹⁶ i

“...usually when idul fitri or natal they clean grave,because was passed way its still they family...”

Based on the result of interview the evaluation of multicultural education we can see the phenomena the harmony,religious tolerance, and the good socialization. in this contest we can clear religion discrimination, so that all of religious can does the good religious ritual. Conflict will not happen in there because the society have the good consciousness about live together in the plural society in Balun village.

⁹⁶ Result Interview with Mr. Khusyairi, Leaders of Desa Balun ,at the home Mr. Khusyairi, on Sunday 5 june 2016 at 15.30 PM.

CHAPTER V

DISCUSSION

In this chapter explained result of talk about the result of research suitable with the result of research. That until in study the researcher will integrated with the theory was explained in the past chapter. In the same manner as was emphasize in analyze descriptive qualitative from the data was get well by observation, documentation, and interview identification suitable with the purpose as want. From that the result caught with the theory was added such as :

1. Plan of Multicultural Education

The big duty of the implementation of multicultural education is plant and grow up mainsheet not trapped in the little important or sectoral because of education to teach humans have big values and good disposition .The multicultural education have characteristic are :⁹⁷

1. The purpose of multicultural education “ human culture ” society know about the culture (civilization).
2. The subject teach about the values of ideals humanity, values nation, and values of group ethnic (cultural).
3. The evaluation fixed by the moral value and the behavior of society

⁹⁷ Choirul Mahfud, *Pendidikan Multikultural*, (Yogyakarta: Pustaka Penerbit, 2010), hlm. 187

Multicultural education is the one of education hook of the multicultural are have its well religious, ethnic, language and other. Nurani Soyomukti was explained the concept it's about teach the principle about important keep the harmony relation with somebody, meanwhile the differential cultural, ethic, religious, and language.⁹⁸

The implementation the plan of multicultural education of society at Balun to plan and grow multicultural education because of in Balun is the village have pluralism of religious. And to conduct multicultural education do by village agency and leader of religious and the most important family. Of the plan the multicultural education in Balun, the agency of multicultural education have the many program. Make the program are suitable with the condition of society are pluralism, when the program will be conduct, and the objek of multicultural. All of the plan of program must suitable with the religious ritual.

The program are do by the agency of multicultural usually make a week program 3 more in one week. In Christian program make a pengajian visited every members depend on the old ,child, and young generation.

The relation between religious community, specifically for lived of society well of the pluralism its can't walk with harmony. Although all of religious teach about harmony, tolerance with other and also teach the important of lived beside on the different members religious community. Lived in society , someone create the character always need each others not look the practice, because every members of society have the practice it same all about the relation piety with the religious are follows.

⁹⁸ Nurani Soyomukti, *Teori-Teori Pendidikan* (Jogjakarta: Ar-Ruzz Media, 2013), hlm. 141.

To create a relationship with the same of community needed the harmony of lived to do the unity. In other side need the socialization members of religious to keep the good relation members of religious. If society can lived the harmony although in differential, so that the tranquility well good .

The carried out of or reach the multicultural education in religious tolerance it's not escaped from the planned of education do by formal education or non formal education, formal conduct in school and non formal conduct in family, environment all about socialization media with the process of socialization. The manner to conduct multicultural can do by multicultural education. Gived multicultural education just not one full of subject. But can involve the values in topic of subject as suitable in the village of Balun the element of agency of village was have a planned to give a society about the multicultural education in religious tolerance.

That all of the plan was arrange by the agency of village, leader of religious, and the family ,with arrange the schedule of program week, the objek, place, event years.etc are all of the program are suitable with the religious tolerance to do the Multicultural education in religious tolerance on the religious pluralism.

2.Process of Multicultural Education

To create a relationship with the same of community needed the harmony of lived to do the unity. In other side need the socialization members of religious to keep the good relation members of religious. If society can lived the harmony although in differential, so that the tranquility well good .

The relationship between religious, especially in public life who are in religious diversity is not always able to walk in harmony. Although all religions teach about the importance of harmony, mutual respect and also teaches petingnya coexist

with fellow adherents of different religions. In the life of society, one must create a mutual need for each other regardless of position, because every Member of the community have the same position except in terms of devotion towards their respective religions.

Ainul Yaqin revealed that multicultural education is a process that can be defined as the process of developing the attitude and behavior of a person or group in an attempt to the human through the efforts of teaching, training, processes, deeds, and ways of educating that appreciates the plurality and heterogeneity. In this case the child is expected to have a strong character in the pluralis demokratism humanist and behave in their environment.

According James Banks was explained multicultural education have 4 dimension, the first context integration. Is integration many culture and ilustration group the basic concept generality of subject material. The second the knowledge construction process is student bring to comprehend culture implication in discipline material, the third an equity pedagogy the student achievement SARA (tribe, custom, race, and religious).With a manner of study. The fourth prejudice reduction is identification the characteristic of culture and do the interaction.⁹⁹

Concord entwined in public life can certainly not Balun off of the education provided. The community is aware that education in the family has a big influence for children, given the family is the place where children first get educated so know which are true and which are false, which ones are good and which are bad. In the family of the children in the village of Balun already detained for mutual tolerance and respect for others. Children are also taught to live get along well with others.

⁹⁹ Choirul mahfud, *Pendidikan multicultural*, (Yogyakarta :pustaka pelajar,2006),Page. 1.

Since small children for infused inside can get along with anyone regardless of differences. Through the interaction of children with peers is one of the ways children learn to socialize with the environment.

In addition, since small children are also provided with religious teachings in the hope of keeping his religious teaching of children can be fixed so that it can maintain harmony and unity which already exists. For a Muslim, the study of religions other than given by parents are also in the can by the children at the landfill. At the TPQ or TPA, other children were taught the Koran are also taught other religious studies. For Christians, the civic religion is also given through the kegiata worship of citizens that are usually filled with prayers and the contents of the Book. While the Hindu also taught religious teachings to be able to coexist with each other.

In the village of Balun, since childhood in the family of the child already was introduced by differences in their environment. For example, when playing children usually play with a friend who is good with children her age who are Muslim, Hindu or Christian. So the son since childhood conditioned to interact with his friend without any religious grouping. But parents still drive and tell her son that his friend who is A Muslim, si si B Christians and Hindus the C. So with so children can learn to tolerance and respect for different religious friend with him.

Such is the pattern of the education given by the community to the Balun. Through the education provided, good education of family and children jointly obtained education from religious activities was expected son can understand the teachings of his religion. So that there can be unity always guarded and always upholding tolerance and mutual respect and appreciate.

3.The Evaluation of Multicultural Education

When we talk about the evaluation of multicultural education of religious tolerance its about the result or the result of plan and the process of multicultural education of society at Balun the evaluation of society we can look the socialization of society in there conduct by the leaders of village, leaders of religious, the agency of village, and society.

There are 3 kinds of the result or the shape of plan and the process of multicultural education in evaluation are solidarity, culture and civilization, harmony, religious tolerance.

Community life Balun can walk along and harmonious with a different religious background. This can occur because of a society upholding tolerance and mutual respect for each other. Society of Christians and Hindus as minority religions in the village of Balun don't feel isolated. They also get the same rights and position in society. Especially in terms of worship. No the difference obtained between Muslims, Christians and Hinduism.

The attitude of solidarity in society Balun can be seen in religious terms, such as in the event of Islamic citizens when there is a tahlilan who died. In activities like this, the citizens invited the tahlilan not only a Muslim, but Christian citizens and Hindus ever attended in the event. So also if there are Christians or Hindus who died, any Muslims attended the ceremony in death. The attitude of this solidarity can also be seen when there are residents who are in distress, then other citizens who can help will help may die regardless of religion adhered.

The diversity that exists in the village of Balun by society as part of a typical village of the Balun. The community is also aware that the differences that exist

between them in fact cannot be avoided, because the difference was the will of the one true God. Like the opinions delivered by Mahfouz Ridwan Sumbulah and Umi in Nurjanah that basically pluralism is a recognition of God who created man is not just one group, tribe, colour and religion. God made man varies so that they can mutually study, hang out, and help between one and the other.¹⁰⁰

Community Balun also realized that life in society must be able to maintain a homogenous in attitude and behavior. Their mutual respect for each other. Community Balun also argued that with respect for the religion of others then our religion would be respected by others, do not harass other people religion religious then we will not be harassed others. In this context it seems Peter I. Berger o Umi Sumbulah and Nurjanah stating that religion is an entity that makes a person drained his emotions because it touched the deepest batiniyah religion of mankind, find its relevance.¹⁰¹

Religious diversity in the village Village also made Balun Balun is getting rich with tradition and culture. According to r. Linton in Suratman, MBM Munir and Umi Salamah stated that culture can be viewed as a learned behavior configuration, where the elements of formation in support and in the forward by other community members.¹⁰² With the presence of the three religions in the village Balun adds to the richness of cultural diversity will be. Therefore, the community and always keeping very Balun preserving cultures.

Social interaction in public life Balun that had a different religious background gave birth to a culture that is unique and distinctive. Social interactions are intertwined give birth to a different meaning on symbols of religion and culture. For example, cultures

¹⁰⁰ Umi Sumbulah dan Nurjanah, *op.cit.*, hlm 150

¹⁰¹ Ibid., hlm 215.

¹⁰² Suratman, MBM Munir, dan Umi Salamah, *loc. cit*

which often occurs in the village of Balun is a celebration. But the usual done in order of marriage or circumcision. When there are citizens who are married or the child who is the citizen's khitan then will hold a celebration, it is already being tadisi for the people of the village of Balun.

In addition, in the event any celebration of togetherness of the community will feel Balun because they help each other between each other. Villagers especially women would come home those who have urination to help the event, starting from the preparations will be holding the event until the event is completed. In this event any families that come as well as other invited guests in attendance will bring stuff which will be handed in people who have urination. Well it took Staples, money, or other. Female citizens who are present in this event be it Islam, Christianity or Hinduism are all wearing veils. Wearing a veil in events like this have become cultural citizens Balun as a symbol of honor event a celebration that lasts.

In addition to a celebration, the culture is still strong in public life is a selamatan Balun. This event is usually done when there is Islamic citizens died, up to seven days after the death, warning the forty days, the hundred days and a thousand days. In addition, this selamatan event usually also do when there are citizens who have been building a house or open a new store.

Selamatan event takes place in the evening, after sunset or after Isha '. This event is usually filled with the tahlil or prayers led by a religious figure or person deemed capable to lead the event. In this event were present not only Muslims, but the Christians and Hindus ever attended. The citizens are present in this show there is no difference between Islam, Christianity and Hinduism. All those present wore gloves, caps and Moslem. Seating is provided any time there is no difference, all blending into one. Selamatan event when there is a family who died was not only done by Muslims,

but for the Christian community or family when there is a Hindu or a Muslim allies died they also held selamatan. It's just that the event is not done like in General, but by sharing food or snacks to the neighbors.

In addition, the selamatan event is also usually done when welcoming the arrival of Ramadan. For the Muslim selamatan held an event to welcome the month of Ramadha is a thing that is already common. But in the village of Balun which selamatan held an event not only Muslims but Hindus and Christians ever join will be commemorated. This is done by them to aggravate relations between the neighbors.

That's how the community socialization Balun pertaining to religion and culture. Different religions can live side by side put together by tolerance and culture. Activities that contain any value there is solidarity, namely cooperation between each other. The value of solidarity serves to unify the community and built the perstuan in life together.

The condition of harmony between religious Village in Sub-district Balun Turi Lamongan bask and really feels toleration. This looks from the atmosphere of the village that never happens matters related to religion. Based on the results of data obtained by researchers to analyze patterns of harmony between religious life in the village of Balun. The pattern of harmony between people living beradama includes a form of harmony between religious life and fundamental in realizing harmony.

Most of the inhabitants are Muslim Balun society and most other Christians and Hindus in fact mutual life pillars, side by side without conflict and copy please help between citizens regardless of the status of keagmaan. This can be evidenced by the attitude of the community who care about neighbors by not bergul in one religious community alone, but converge to each other regardless of religion. In addition residents also mutually please help, for example, when there is a disaster-stricken residents as there are residents who died, with full awareness of the others come to help

each other even citizens of different religions ever attended to petrified and following funerals.

According to M. Zainuddin that relations between the people of religion is in fact already occurred since the days of the Prophet Muhammad. The time of the Prophet Muhammad as leader of the faithful and the State leaders had laid the foundations of Government and meneapkan regulation of relationships between believers, known as the “Charter of Medina”. Among the contents of the Charter of Medina that implicates the cooperation and mutual help help between the Muslims and Jews in the face of the assault to the second group of the agreement holder.

Other form of harmony in public life Balun is when there is a large Memorial Day. For example, when welcoming the arrival of Ramadan. For Muslims commemorate the coming month is Ramdhan already reasonable. But in the village of Balun warning is not only done by Muslims, Christians and Hindus ever come into his memory. In addition to this form of Concord are also visible when the welcome the feast feast, both Muslims, Hindu or Kriseten.

When the welcome arrival of the feast, the citizens of Balun together clean the grave, for example when the eve of idul fitri then cleaned is packed, and when Christmas Eve then wipe is the tomb of Christian. In this activity that does not just residents who will be celebrating the feast, but the rest of the citizens of the Balun will perform these activities, even the kids ever do so.

When the Hindus were celebrating the wedding, then the Muslims and the Christians ever appreciate and respect. For example, when it comes the time of prayer in the mosque is usually done the Athan continued with praise while waiting for the jama’ah came, but when Hindus were celebrating the wedding then only, compliments

of Athan was not done. This was done in honor of the Hindus who were celebrating a wedding.

The pattern of harmony between religious is the coveted peace and well-being of everyone. In order to achieve the coveted every insan, required the creation of a State that formed a religious tolerance for the essential unity. Harmony and tolerance are essential not be established with by means of coercion and formalism, because if so that is the case, then that there is tolerance and Concord pseudopodium.

Factors that affect the harmony in the village Balun one is blood relations. Family relations in the village is very strong. Balun If pulled from the origin then society Balun is derived from a single offspring. In addition, the history of the entry of the religions that exist in the Balun is also one of the factors that affect the existence of harmony. The influx of religions in the village community was taken by balun Balun yourself so there is still a family bonding and emotion. The spread of religion that exists not through coercion, but the individual's own interest to embrace one religion that is.

The role of keeping tolerance, mutual, mutual respecting and honoring the very influential to the harmony that exists in the Balun. One of the efforts made to maintain the unity that exists is to convene a meeting of religious figures and devices to keep the village and mengvaluasi existing in the community development of the Balun.

CHAPTER VI

CONCLUSSION

A.Conclusion

From the discussion was have wrote ,so that can conculsion are :

1. The society of Balun village was plan multicultural education with the good program and all of society was conduct or follow the program its about the formal or non formal education and was create by the agency of village, 3 leaders of religious and society.its so important because society of Balun village have religious pluralism.but there is blocked when we do the program about the time and the activity in there because every people have different profession,
2. The process of multicultural education was conduct are the most important from the family because family it the one of neer with a children,the family give education we lived in differential but the diffrential its can create the tolerance of religious, children was the fisrt study with the family of socialization, and the second the agency of village and the leaders of religious ,usually in christian there is ibadah warga ,visited home one of them members of christian and etc,but the process of religious must suitable with the religious ritual.
3. The evaluation of multicultural education we can see from the religious tolerance and harmony in balun society never conflict do in this village because all of society in there was conciousness about the religious tolerence and differential. And the second have culture and civilization there is selametan is the one of culture are have from this village and the 3 religious are have.

B.SUGGESTION

1. For society of Balun always keep the religious tolerance to create the harmony of society and keep the culture and civilization are have,with the uniqueness of Balun village with the others village.
2. Multicultural education that there is already a good start from family up to the environmental education that already exists in society should always be improved,with so little since the children were taught tolerance and respect were later able to maintain harmony and unity when the life of society.
3. For the village in addition to the meetings between religious figures who discuss and evaluate the development of the village and its people should also held activieties of inter religious dialogue so as to cultivate harmony between diffrent religious.

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LAMPIRAN

TABEL

No	Research	EQUALITY	DIFFERENTIAL	ORIGINALITY
1	NurFaiqoh <i>implementasi pendidikan multicultural sebagai upaya penguatan nilai karakter, toleran t dan cinta damai pada anak usia dini di kiddy care, kota Tegal.</i>	The similiarity method using qualitative research and similiary research about tolerance	The aspect in this aspect that the are used love peacefull and value character and the object children aged 2-3 years old childrens school.	The implementation is learning situation is the presence of the taunting each other children about social status cultural differences, religious differences, skin color, and differences in dialect
2	Gimin Edi susanto, B.A. 2014 <i>Pendidikan multicultural sebagai jembatan toleransi antar beragama.</i>	The similiary using Qualitative research and the objek of society.	The differences is that the focus of research about the influences to promote tolerance and the importance of the tolerance of religious.	This research about multicultural education as bridge of religious tolerance and the existence of conflict in the society due to receive the difference in attitude and respect for one another.

3	Teguhwiyono 2014, <i>implementasi pendidikan multicultural untuk Indonesia praxis di Indonesia.</i>	The similiary research about multicultural education and using qualitative.	The differential in this aspect is political aspect and the aspect in the school.	The research Multicultural education is also very relevant to educational democracy in plural societies like Indonesia , which emphasize on the understanding it will be multi ethnic,multicultural and multi race, requiring new construction over fairness, equality and community democracy.
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inality of Research

NO	Data	Source of Data
1.	The implementation of multicultural education in increasing tolerance of religious and socialization of society at Desa – Balun – Turi–Lamongan.	<p>Documentation</p> <ul style="list-style-type: none"> - Photographing the activities of researchers when interviews with the head of the village, the village clerk, head of, religion and society <p>Interview</p> <ul style="list-style-type: none"> - conduct interviews the village head, village clerk, head of, religion and society
2.	Tolerance of religious and socialization.	<p>Documentation</p> <ul style="list-style-type: none"> - Literature study about theory <i>tolerance of religious and socialization</i> - Jurnal -Previous research

1.2 Tabel Data and Data Sourches

NO	Jenismatapencaharian	Jumlah
1	Petani	1.560
2	Wiraswasta	972
3	TNI	16
4	PNS	50
5	Lain –lain	496
	TOTAL	3.094

1.3 Table worker of society 2016

Jumlah	Laki – laki (Orang)	Perempuan (Orang)
Jumlahpenduduktahunini	2.323	2.421
Jumlahpenduduktahunlalu	2.324	2.420
Jumlah Kepala Keluarga tahun ini	1.123	15
Jumlah Kepala Keluarga tahun lalu	1.120	15

1.4 Table(Development of inhabitant) 2016

Jumlah keluarga prasejahtera	500 KK
Jumlah keluarga sejahtera 1	406 KK
Jumlah keluarga sejahtera 2	165 KK
Jumlah keluarga sejahtera 3	52 KK
Jumlah keluarga sejahtera 3 plus	15 KK
Total jumlah kepala keluarga	1.140KK

Tabel 1.5(Prosperous of Family) 2016

NO	AGAMA	JUMLAH
1	Islam	3,984 person
2	Kristen	857 person
3	Hindu	288 person
	JUMLAH	5129

1.6Tabel Members of Religious 2016

No	Keterangan	Jumlah
1	Usiaprasekolah	153
2	Tamat SD	1.265
3	Tamat SMP	1.236
4	Tamat SMA	1.100
5	Tidaktamat SD	78
6	Usia 3 – 6 tahun yang sedang TK/PAUD	68
7	Usia 7 – 18 tahun yang sedangsekolah	755
8	Tamat D3	33
9	Tamat S1	55
10	Tamat S3	1
Total	4.744	

Tabel 1.7 Education Data 2016

APPENDIX of PICTURE VI



Village of Office



(Picture 1.1 Pasca moment)

Pasca moment)



Picture 1.2 Nyepi celebrate



(Picture 1.3 Pawai ogo-ogo)



(Picture 1.4 borned ogo-ogo)



Picture 1.5 meggengan Event)

Picture 1.6 student of Islamic elementary school visited church



Picture 1.7 celebrate paskah and sing song pujian Christianity



(Picture 1.1 Pasca moment)



Picture 1.2 Nyepi celebrate



(Picture 1.3 Pawai ogo-ogo)



(Picture 1.4 borned ogo-ogo)



Picture 1.5 meggengan Event)



Picture 1.6 student of Islamic elementary school visited church



Picture 1.7 celebrate paskah and sing song pujian Christianity

APPENDIX QUESTION of Research

1.kepala Desa Balun

1. Bagaimana pendapat bapak tentang adanya multicultural dalam hal pluralism agama di desa yang bapak pimpin ini ?
2. Bagaimana cara bapak memberikan arahan kepada masyarakat tentang pentingnya pendidikan multicultural dilihat dari perbedaan agama yang ada ?
3. Apakah ada dalam satu keluarga didalam masyarakat desa balun mempunyai 3 agama ?
4. Dengan adanya perbedaan didalam masyarakat apakah pernah terjadi konflik dalam setiap agama ?
5. Bagaimana proses pemberian pendidikan multicultural yang dilakukan oleh aparat desa ?
6. Bagaimana hasil evaluasi dari pemberian pendidikan multicultural dan bagaimana bentuk toleransi agama yang ada didalam masyarakat ?

2.3 kepala agama / pemukaagama (islam,Kristen, dan hindu).

1. Bagaimana menurut bapak tentang adanya perbedaan agama yang ada didesa balun ini ?
2. Bagaimana rencana bapak mengajarkan pendidikan multicultural didalam agama masing-masing agama ?
3. Bagaimana proses bapak mengajarkan pendidikan multicultural disetiap agama yang bapakpimpin ?
4. Bagaimana hasil atau evaluasi dari pemberian pendidikan multicultural yang bapak berikan disetiap agama yang bapak pimpin ?

3.masyarakat desa Balun

1. Bagaimana pendapat saudara tentang adanya perbedaan agama yang ada desa balun ini ?
2. Bagaimana pendapat anda dengan pemberian pendidikan multicultural yang diberikan oleh setiap pemuka agama ?
3. Hikmah apa yang dapat saudara ambil dari pendidikan multicultural dalam hal pluralism agama atau perbedaan agama ?

4. Bagaimana hasil evaluasi atau bentuk dari toleransi beragama ? 1. Bagaimana pendapat bapak tentang adanya multicultural dalam hal pluralism agama di desa yang bapak pimpin ini ?

“.... Menurut saya multicultural dalam hal pluralism agama disini merupakan fenomena tersendiri di daerah lamongan ya satu – satunya yang ada di desa balun turi lamongan inimbk !yang bias dikatakan bahwasanya di desa ini disebut desa pancasila karena adanya 3 agama dalam 1 desa. Multikultural berarti memberikan usaha sadar agar bias memahami keragaman budaya, etnik, suku dan agama namun saling memahami akan adanya perbedaan.....”.

2. Apakah ada dalam satu keluarga didalam masyarakat desa balun mempunyai 3 agama ?

“...ada mbak didesa ini tapi hanya 1 kepala keluarga saja, ada yang lain namun hanya 2 agama saja yang banyak, tetapi mereka bias hidup rukun”

3. Dengan adanya perbedaan didalam masyarakat apakah pernah terjadi konflik dalam setiap agama ?

“...sejauh ini tidak pernah terjadi konflik tentang perbedaan agama mbk dikarenakan masyarakat disini sudah sadar akan adanya perbedaan agama”

4. Bagaimana proses pemberian pendidikan multicultural yang dilakukan oleh aparat desa ?

“proses pemberian pendidikan multicultural itu ada 2 mbk biasanya diberikan lembaga formal seperti sekolah non formal nya dari aparat desa kepala agama dan keluarga.

5. Bagaimana hasil dari pemberian pendidikan multicultural dan bagaimana bentuk toleransi agama yang ada didalam masyarakat ?

“...kalau berbicara tentang hasilnya dapat dilihat dari tingkah laku masyarakat komunikasi dan ketika ada event tertentu mereka saling gotong royong tanpa memandang agama apapun itu....”

2.3 kepala agama / pemuka agama (islam, Kristen, dan hindu).

1. Bagaimana menurut bapak tentang adanya perbedaan agama yang ada didesa balun ini ?

“... perbedaan agama yang ada didesa balun ini merupakan suatu keunikan tersendiri dari daerah ataudea yang ada dilamongan, menurut saya perbedaan agama tidak harus diperdebatkan namun dijadikan suatu keindahan....”

2. Bagaimana rencana bapak mengajarkan pendidikan multicultural didalam agama masing-masing agama ?

“..... Proses pemberian pendidikan multicultural niku wonten 2 mbk formal kalleh non formal, formalnya mereka dapat dari sekolah sedangkan non formal enggeh diajarkan oleh keluarga yang paling utama Balun ini sejak kecil anak-anak sudah diajarkan tentang perbedaan. Misalnya, anak-anak kalau main itukan yo bareng-bareng toh mbak sak kanca-kancane. nah para orang tua ini sudah memberitahu anak-anaknya tentang perbedaan agama yang ada diantara mereka misalnya. Orang tua mengajarkan untuk bias saling menghargai dan tidak menyinggung perasaan orang lain. Sejak kecil anak-anak disini sudah diajarkan untuk hidup bersama dan biasanya pemuka agama, dan aparat desa bias juga sesepuh desa, biasanya sering diadakannya pengajian dalam setiap agama atau menyinggung dalam event tertentu.....”

3. Bagaimana proses bapak mengajarkan pendidikan multicultural disetiap agama yang bapak pimpin ?

“.....“.....Proses yang saya lakukan dalam mengajarkan pendidikan multicultural dalam non formal yaitu dengan cara memberikan pengajian setiap seminggu 3 kali mbak ! kalau umat Kristen disini ada yang namanya ibadah warga mbak, ini dibuat secara berkelompok. Kelompok dewasa, remaja dan anak-anak. Jadi mulai dari kecil anak sudah diajarkan ajaran agama. Dalam Kristen diajarkan kalau kita hidup bersama dengan orang lain harus saling menyayangi dan mengasihi. Kita menyayangi orang lain seperti kita menyayangi diri kita sendiri. Jadi sejak kecil anak sudah ditanamkan ajaran ini. Agar nantinya mereka dapat hidup bersama dengan masyarakat dan tentunya bias selalu menjaga kerukunan hidup dimasyarakat ini yang dilakukan oleh generasimu dari agama Kristen yang dilaksanakan disetiap rumah warga”

4. Bagaimana hasil atau evaluasi dari pemberian pendidikan multicultural yang bapak berikan disetiap agama yang bapak pimpin?

“.....Bentuk kerukunan masyarakat Balun ini dapat dilihat dari kebersamaannya mbak. Baik itu masyarakat Islam, Kristen dan Hindu. Kalau *sampean* lewat misalnya, *terus* ada orang *jagongan*, *sampean* pasti tidak bias membedakan orang itu Islam, Kristen, atau Hindu. Orang-orang disini kalau sudah *jagongan*, tidak pernah membicarakan masalah agama. *Paling* juga yang ditanyakan sawahnya bagaimana, tambaknya bagaimana? Yaitu itu saja yang dibahas. Kita tidak membahas masalah agama. Makanya disini tidak pernah ada konflik karena perbedaan agama. Bahkan disini yang satu keluarga tiga agama juga ada. Hidupnya juga rukun-rukun saja. Desa Balun ini juga disebut Desa Pancasila mbak, ya karena kerukunannya ini.....”

“.....Di umat Hindu itu ada yang namanya upacara *udalan* mbak, upacara *udalan* ini dilakukan dari pagi *sampek* malam. Dalam upacara ini juga digunakan alat musik, alat musik yang digunakan ini gending. *Nah*, kalau kita sedang upacara ini *terus* masuk waktunya sholat bagi orang Islam, kita berhenti dulu. Kita tunggu adzan sampai jama'ah yang ada di masjid ini.

3.masyarakat desa Balun

1. Bagaimana pendapat saudara tentang adanya perbedaan agama yang ada desa balun ini ?

“.....Perbedaan agama di desaini sudah ada sejak dulu mbak, sejak orang tua saya, dan para pendahulu desa ini. Ini sudah menjadi tugas kita untuk menjaga kerukunan yang ada. Kalau ada yang membutuhkan ya kita yang bias bantu ya membantu mbak, tidak usah pandang orang itu seagama atau tidak. Itu sudah menjadi kewajiban kita untuk saling membantu yang membutuhkan. Saya juga yakin kalau semua agama pasti mengajarkan kebaikan seperti itu.....

2. Bagaimana pendapat anda dengan pemberian pendidikan multicultural yang diberikan oleh setiap pemuka agama ?

“....menurut saya mbk Selma ini pemberian pelajaran tentang adanya perbedaan agama yang diberikan masing –masing pemuka agama sudah baik, buktinya ora pernah onok keributan mbak dari setiap agama.



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Lampiran : -
Hal : Izin Penelitian

07 Desember 2015

Kepada
Yth. Kepala Desa Pancasila Turi Lamongan
di

Lamongan

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:


Nama : Novi Elfandari
NIM : 12130063
Jurusan : Pendidikan Ilmu Pengetahuan Sosial (P.IPS)
Semester – Tahun Akademik : Ganjil - 2015/2016
Judul Skripsi : **Implementasi Pendidikan Multikultural dalam Meningkatkan Toleransi Beragama dan Sosialisasi Antar Warga di Desa Pancasila Turi Lamongan.**

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

a.n Dekan
Wakil Dekan Bid. Akademik,


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1. Yth. Ketua Jurusan P.IPS
 2. Arsip





**PEMERINTAH KABUPATEN LAMONGAN
KECAMATAN TURI
KEPALA DESA BALUN**

Balun, 09 Mei 2016

Nomor : 848 // 3 / 413.302.02 / 2016

Kepada Yth :

Lampiran : -

Universitas Islam Negeri

Perihal : **IZIN PENELITIAN**

Maulana Malik Ibrahim Malang

Di

MALANG

Menunjuk surat dari Universitas Islam Negeri Maulana Malik Ibrahim Malang Tanggal 15 Maret 2016, Nomor : Un. 3.1/TL.00.1/285/2016. Perihal tersebut pada pokok surat.

Maka dengan ini kami selaku Kepala Desa Balun menyatakan bahwa pada prinsipnya tidak keberatan dan memberikan izin penelitian kepada :

1. Nama : NOVI ELFANDARI
2. N I M : 12130063
3. Alamat : Ds.Brumbun kec.Maduran Kab.Lamongan
4. Pekerjaan : Mahasiswa
5. Thema / Judul : Implementasi pendidikan multikultural dalam meningkatkan toleransi beragama dan sosialisasi di desa Balun kec.Turi kab.Lamongan.
6. Lokasi : Desa Balun Kec. Turi Kab. Lamongan
7. Lama Survey : 15 Maret s/d 09 Mei 2016
8. Jumlah : 1 Orang

Dengan ketentuan – ketentuan sebagai berikut :

1. Menaati ketentuan – ketentuan yang berlaku di Desa Balun
2. Menjaga tata tertib , keamanan , kesopanan , dan kesusilaan serta menghindari pernyataan – pernyataan baik dengan lisan maupun tulisan / lukisan yang dapat menyinggung / melukai perasaan atau menghina Agama, Bangsa, dan Negara dari suatu golongan tertentu.
3. Tidak diperkenankan menjalankan kegiatan – kegiatan diluar ketentuan yang telah ditentukan tersebut.
4. Setelah berakhirnya Penelitian diwajibkan terlebih dahulu melaporkan hasil kegiatan / penelitian tersebut kepada Desa Balun sebelum meninggalkan Desa tersebut.

Demikian Surat Ijin Penelitian ini di buat untuk dapat dipergunakan sebagaimana mestinya.










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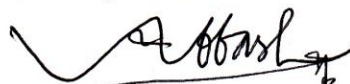
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Title of skripsi : The Implemetation of Multicultural Education in Increasing Religious Tolerance and Socialization at Desa Balun Turi Lamongan.

NO	Date of Consultation	Consultation Material	Signature
1	15 th May 2016	Revision Chapter I,II and III.	
2	18 th May 2016	Research Instrument	
3	22 th May 2016	Chapter IV,V,and VI	
4	25 th May 2016	Revision Chapter IV	
5	30 th May 2016	Revision Chapter V	
6	3 th June 2016	Revision Chapter V	
7	14 th June 2016	Acc all of to exam	

Acknowledge by

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