



Multiculturalism among Students in Madrasah: Knowledge, Challenges, and Social Capital

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Received: 07-02-2024

Revised: 24-05-2024

Accepted: 16-06-2024

Abstract

Multicultural knowledge among students is essential to building diversity and harmony in social life. This study illustrates the importance of multiculturalism among students in fostering a sense of empathy, tolerance, cooperation, and social care in social interactions. In addition, this study also aims to analyze Muslim students' knowledge about multiculturalism. Students' knowledge about multiculturalism is presented based on information obtained through questionnaires and interviews. This research was conducted in West Kalimantan, with the data source being students, with 40 respondents from various ethnic backgrounds who were Muslim. The findings revealed that Muslim students' knowledge is a social capital that impacts social life in West Kalimantan. The multicultural knowledge of Muslim students is manifested in two forms: cultural accommodation and cooperation in the field of culture and religion. A limitation of this study is that the data sources focus on Muslim students. The researcher suggested the need to collect data on students from non-Muslim backgrounds, thus the need to use more in-depth methods to gain a more comprehensive understanding of the case.

Keywords: Knowledge; Multicultural Education; Muslim Students, West Kalimantan

Abstrak

Pengetahuan multikultural pada siswa sangat penting dalam membangun keragaman dan kerukunan dalam kehidupan sosial. Penelitian ini menggambarkan pentingnya multikultural pada siswa dalam menumbuhkan rasa empati, toleransi, kerjasama, dan kepedulian sosial dalam interaksi sosial. Selain itu, penelitian ini juga bertujuan untuk menganalisis pengetahuan siswa Muslim tentang multikultural. Pengetahuan siswa mengenai multikultural disajikan berdasarkan informasi melalui kuesioner dan wawancara. Penelitian ini dilakukan di Kalimantan Barat dengan sumber data adalah siswa dengan jumlah responden 40 orang baik dari berbagai latar belakang etnis yang beragama Islam. Temuan mengungkapkan pengetahuan siswa Muslim merupakan modal sosial yang berdampak pada kehidupan sosial di Kalimantan Barat. Pengetahuan multikultural siswa Muslim diwujudkan dalam dua bentuk yaitu akomodasi kultural dan kerjasama dalam bidang budaya dan agama. Keterbatasan penelitian ini terletak pada sumber data yang berfokus pada siswa Muslim, peneliti menyarankan perlunya pengumpulan data siswa yang berasal dari non-Muslim, sehingga perlunya penggunaan metode yang lebih mendalam untuk mendapatkan pemahaman yang lebih komprehensif tentang kasus ini.

Kata Kunci: Pengetahuan, Pendidikan Multikultural, Siswa Muslim, Kalimantan Barat

INTRODUCTION

Multicultural education is a “guiding light” to the reality of difference without differentiating each other (deferential) and plurality (plural) without subordination and dominating (hegemonic). In this context, multicultural education provides knowledge with openness to foster mutual respect for diversity.¹ Multicultural education is a new discourse in the education system in Indonesia, especially so that students have sensitivity in facing social problems rooted in differences due to ethnicity, race, religion, and values that occur in the social environment of students.²

Harmony and diversity are not opposites but can coexist and interact to achieve a state of harmony through diversity in the field of education.³ Education is a place for peacebuilding, especially in ethnically and religiously diverse societies.⁴ There are two important terms with interrelated meanings, namely multiethnic education and multicultural education. “Multiethnic education” is often used in education as a systematic and tiered effort to connect different racial and ethnic groups and has the potential to generate tension and conflict. The term “multicultural education” broadens the scope of multiethnic education to include other issues such as gender relations, relations between religions, interest groups, cultures and subcultures, and other forms of diversity.⁵ Education with multicultural insight can be done in the form of learning that provides multicultural insights or ideas that provide an understanding of diversity and equality that forms tolerant attitudes between religions, tribes, cultures, races, and groups. The learning used can provide understanding for students.⁶

Ideally, educational institutions become unifiers without ethnic, religious, cultural, economic, and other barriers. Moreover, West Kalimantan is a post-conflict area where educational institutions, both religious and public, must be open regarding multicultural issues so as not to recur conflicts both horizontally and vertically.⁷ In terms of quantity, the number of education institutions in West Kalimantan is quite large, as evidenced by data from educational institutions in West Kalimantan from kindergarten (early childhood education) to high school,

¹ Azizah Hanum Ok, Mohammad Al-Farabi, dan Feri Firmansyah, “Internalization of Multicultural Islamic Education Values In High School Students,” *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 3 (2022): 221–28, <https://doi.org/10.31538/munaddhomah.v3i3.265>; Hidayatur Rohmah dkk., “Implementation of Multicultural Education Values in Senior High School,” *At-Tadzkiir: Islamic Education Journal* 2, no. 2 (26 Agustus 2023): 78–94, <https://doi.org/10.59373/attadzkiir.v2i2.29>.

² Aghnaita dan Wahyuni Murniati, “Unveiling Multiracial Family Parenting Practices in Early Childhood Education within the Indonesian Context: A Case Study,” *Al-Athfal: Jurnal Pendidikan Anak* 9, no. 1 (30 Juni 2023): 71–80, <https://doi.org/10.14421/al-athfal.2023.91-07>; Sipuan Sipuan dkk., “Pendekatan Pendidikan Multikultural,” *Aksara: Jurnal Ilmu Pendidikan Nonformal* 8, no. 2 (2022): 815–30.

³ Glenys Patterson, “Harmony through Diversity: Exploring an Ecosystem Paradigm for Higher Education,” *Journal of Higher Education Policy and Management* 26, no. 1 (Maret 2004): 59–74, <https://doi.org/10.1080/1360080042000182537>.

⁴ Nur Hamzah dan Bayu Suratman, “Pop Culture and New Media Impact of Internet Use in Parenting on Early Childhood Development,” *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini* 4, no. 1 (2023).

⁵ Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005).

⁶ Khoirul Anwar, *Pendidikan Islam Multikultural Konsep dan Implementasi Praktis di Sekolah* (Lamongan: Academia Publication, 2021); Fachruddin Azmi, Yusuf Hadijaya, dan Ahmad Syah, “Management System of Sunnah Islamic Boarding School in Shaping Character of The Students,” *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (21 Maret 2022): 39–52, <https://doi.org/10.31538/ndh.v7i1.1955>.

⁷ Syarif Syarif, Saifuddin Herlambang, dan Bayu Suratman, “Quran Interpretation Methodology, New Media, and Ideological Contestation of Salafi in Sambas,” *HTS Theologiese Studies / Theological Studies* 79, no. 1 (2023), <https://doi.org/10.4102/hts.v79i1.8814>.

both public and private, under the auspices of the Ministry of Education and Culture, totaling 10,021 units. Educational institutions under the Ministry of Religious Affairs in West Kalimantan, both public and private, from the Raudhatul Athfal (early childhood education) level to Madrasah Aliyah (High School) totaled 1,073 units. Under the Ministry of Research, Technology, and Higher Education in West Kalimantan, there are as many as 50 units, consisting of 4 with state status and 46 with private status. State universities under the Ministry of Religious Affairs in West Kalimantan are two universities, namely the Pontianak State Islamic Institute (IAIN Pontianak) and the Pontianak State Catholic College (STAKN Pontianak). However, the large number of educational institutions is still unable to build multiculturalism in West Kalimantan.

This is based on the findings of Ayami Nakaya, who researched textbooks in schools. Schools are still unable to build multiculturalism considering that there are still ethnic stereotypes. For example, there are images of certain ethnic groups considered primitive while other ethnic groups, such as Javanese, are more modern.⁸ Another problem in West Kalimantan related to the quality of human resources, especially in the Dayak community, is that it is still unable to compete with industrial demands. So far, Dayak people have problems with the quality of their human resources due to poor education. Industrial demands on the quality or qualification of human resources are too high for the Dayak community, the majority of whom live in rural areas of West Kalimantan.⁹

Studies on multicultural education in West Kalimantan have been conducted by many researchers. So far, the study of multicultural education in West Kalimantan has three issues: *First*, students' knowledge about multiculturalism is still low.¹⁰ *Second*, increased tolerance among students in West Kalimantan¹¹. *Third*, there is residual conflict among students.¹² Although this paper has similarities with other studies, namely discussing multiculturalism in West Kalimantan, this study has the distinction of analyzing Muslim students' knowledge of multiculturalism. The

⁸ Ayami Nakaya, "Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia," *International Journal of Multicultural Education* 20, no. 1 (28 Februari 2018): 118–37, <https://doi.org/10.18251/ijme.v20i1.1549>.

⁹ Clarry Sada, Yabit Alas, dan Muhammad Anshari, "Indigenous People of Borneo (Dayak): Development, Social Cultural Perspective and Its Challenges," ed. oleh Lincoln Geraghty, *Cogent Arts & Humanities* 6, no. 1 (1 Januari 2019): 1665936, <https://doi.org/10.1080/23311983.2019.1665936>.

¹⁰ Dwi Surya Atmaja dkk., "Islam and the Struggle for Multiculturalism in Singkawang, West Kalimantan: Local Ulama, Theological-Economic Competition and Ethnoreligious Relations," *Ulumuna* 27, no. 1 (14 Juni 2023): 172–200, <https://doi.org/10.20414/ujis.v27i1.516>; Kristianus, "The Development of Multicultural Education Model in West Kalimantan," *Journal of Education, Teaching and Learning* 2, no. 1 (2017): 90–93; Syamsul Kurniawan dan Muhammad Miftah, "Communal Conflicts in West Kalimantan: The Urgency of Multicultural Education," *Dinamika Ilmu*, 19 Juni 2021, 55–70, <https://doi.org/10.21093/di.v21i1.2934>.

¹¹ Halida dkk., "Is symbolic modeling videos containing Malay values effective to improve student's social harmony?," *Pegem Journal of Education and Instruction* 12, no. 3 (1 Januari 2022), <https://doi.org/10.47750/pegegog.12.03.16>; Amrazi Zakso dkk., "The Effect of Strengthening Character Education on Tolerance Increasing and Development of Pancasila Students in Border Area: Case of West Kalimantan Province," *Academic Journal of Interdisciplinary Studies* 10, no. 5 (5 September 2021): 232, <https://doi.org/10.36941/ajis-2021-0136>.

¹² Nakaya, "Overcoming Ethnic Conflict through Multicultural Education"; Sahri Sahri dan Ali Usman Hali, "Building Character in Sufism-Based Students in Madrasah West Kalimantan," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (1 April 2023): 240–52, <https://doi.org/10.31538/nzh.v6i2.2974>; M. Tarwi dan Farida Ulfi Naimah, "Implementasi Contextual Teaching and Learning Pada Pembelajaran Aswaja," *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (2022): 42–54, <https://doi.org/10.59373/attadzkiir.v1i1.7>.

benefits of this paper are expected to provide recommendations related to policies on multicultural education in educational institutions in West Kalimantan.

RESEARCH METHODS

This research uses a mixed-method approach.¹³ Quantitative research is needed to obtain quantitative data on students' knowledge of multiculturalism. While qualitative research is needed to obtain students' views on other ethnicities and religions. The location of this research was conducted in West Kalimantan. The source of this research data is students with a total of 40 respondents who are Muslims from different ethnic backgrounds. Data collection techniques in this study used participant observation, deep interviews, and documentation.¹⁴ To complete the research data, the authors also surveyed questionnaires with closed-answer patterns. While the analysis of this research data is *first*, all data obtained through observation and interviews is verified by informants and reduced by simplifying the data. *Second*, the data have been categorized to support the author's hypothesis. *Third*, the data are arranged in a separate form according to the research question. *Fourth*, every piece of data collected is combined into one to be verified, both from observations, interviews, and documentation related to diversity and harmony in West Kalimantan. *Fifth*, the data is presented according to the research question and analyzed with theory to answer the research question. This can build theories to map diversity and harmony in West Kalimantan. *Sixth*, the theory used was then analyzed according to data findings, especially students' knowledge of multiculturalism in West Kalimantan.¹⁵

RESULTS AND DISCUSSION

This study investigates two important points. These points are related to Muslim students' knowledge of multiculturalism. In particular, this study focuses on Muslim students and their knowledge and multicultural practices that become social capital in social interactions.

Muslim Students' knowledge about Multiculturalism

The education problem in West Kalimantan is the inability to build inclusive education for all ethnicities and religions. This is proven by a survey conducted by the author on some Madrasah Aliyah (high school) students who still do not know about religious educational institutions other than Islam in West Kalimantan. The author conducted a survey of 40 students at Madrasah Aliyah (High School) regarding their knowledge of religious educational institutions other than Islam. The survey results are as follows:

¹³ Monanol Survived Charli, Shimekit Kelkay Eshete, dan Kenenisa Lemi Debela, "Learning How Research Design Methods Work: A Review of Creswell's Research Design: Qualitative, Quantitative and Mixed Methods Approaches," *The Qualitative Report*, 9 Januari 2022, <https://doi.org/10.46743/2160-3715/2022.5901>.

¹⁴ Saifuddin Herlambang, Bayu Suratman, dan Abdel Kadir Naffati, "The Role of Javanese Women in Domestic and Public Spheres: Challenges, Trade Motives, and Parenting Practices," *Al-Athfal: Jurnal Pendidikan Anak* 9, no. 2 (28 Desember 2023): 153–68, <https://doi.org/10.14421/al-athfal.2023.92-07>.

¹⁵ Babatunde Femi Akinyode dan Tareef Hayat Khan, "Step by step approach for qualitative data analysis," *International Journal of Built Environment and Sustainability* 5, no. 3 (26 September 2018), <https://doi.org/10.11113/ijbes.v5.n3.267>.

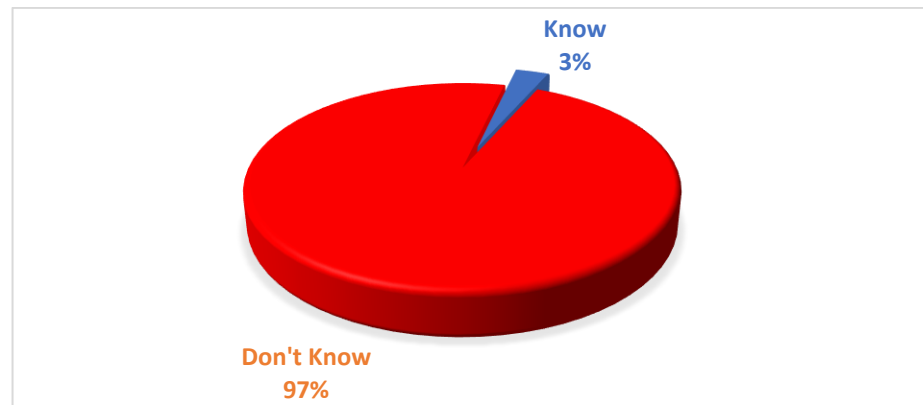


Figure 1. Knowledge of Madrasah Aliyah (high school) students in religious educational institutions

The findings of this author's data become evaluation material in the introduction of religious educational institutions other than Islam in West Kalimantan. In Madrasah Aliyah (high school), students should be given knowledge related to religious educational institutions other than Islam. This provides knowledge to students that in West Kalimantan there are not only Islamic educational institutions. In addition, the author also conducted interviews to find out the attitudes of Muslim Madrasah Aliyah (high school) students about tolerance. Based on the results of the author's interviews with Muslim students in West Kalimantan, it appears that students still do not understand tolerance attitudes and tend to have false tolerance. The results of interviews with Madrasah Aliyah (high school) students in West Kalimantan related to tolerance as follows:

“...In my opinion, tolerance is an attitude of mutual respect, especially in religion, or not disturbing the practice of worship of others. But tolerance must have limits, in my opinion, such as not being able to say Merry Christmas, participating in other religious holidays, New Year AD, and practices from other religions.”¹⁶

“...I tolerate not disturbing each other in the practice of worship. If I prefer friends who are of the same religion as me, I rarely make friends with friends who are different from my religion.”¹⁷

The results of these interviews with students showed that tolerance is full of pretense. With this tolerance, a student does not highlight his religion in front of people of other religions. In addition, students still do not acknowledge and express their religion honestly, and they still reject differences in religious practice.¹⁸ The author also conducted interviews with fellow Muslim students regarding the worship practices of Muslims who are different from theirs. Some students

¹⁶ Student 1. Interview of Madrasah Aliyah (high school) students in West Kalimantan.

¹⁷ Student 2. Interview of Madrasah Aliyah (high school) students in West Kalimantan.

¹⁸ Betria Zarpina Yanti dan Doli Witro, “Islamic Moderation as A Resolution of Different Conflicts of Religion,” *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan* 8, no. 1 (16 Juli 2020): 446–57, <https://doi.org/10.36052/andragogi.v8i1.127>.

affiliated with transnational Islamic groups, such as Salafis, reject the practice of worship that is hybrid with culture.

“Worship practices that are not by Islamic law. In my opinion, we must reject, for example, worship carried out in traditional culture that is not following Islamic teachings. These worship practices, in my opinion, contain heresy and shirk. I don’t do worship practices that are done with tradition.”¹⁹

The interview confirmed that Muslim students reject the practice of worship that is hybrid with culture. In general, worship practices carried out in local traditions are carried out by traditional Muslim communities in West Kalimantan. Muslim groups that reject tradition and culture are generally Salafi groups that consider Islamic worship practices that are hybrid with local traditions to be acts of heresy and shirk. Students who follow Salafi groups practice Islamic teachings based on the religious practices of the early generations of Islam (*Salaf al-Salib*).²⁰

Finally, the author conducted interviews with several students in West Kalimantan regarding ethnic differences in social life. Based on the author’s findings, it shows that students still have negative stereotypical attitudes toward viewing other ethnicities in West Kalimantan. This is based on the results of interviews conducted with students as follows:

“... I have always been friends with fellow tribesmen, but very rarely have I made friends with other tribes. Because our environment is predominantly Madurese, I make friends with Madurese daily. But if I am at school with friends of other tribes, I am friends with them, but for the home environment, I am more often friends with people from the same tribe as me.”²¹

“I think we should respect each other for cultures and ethnicities that are different from ours. But, admittedly, I am more friends with people of the same ethnicity as me. Although the area where I live consists of several ethnicities, I do feel more comfortable making friends with fellow ethnicities than with other ethnicities. First, in terms of language, it is easy to use regional languages. Second, culturally, my fellow ethnicities are the same as mine. If we are of different ethnicities, we have to adjust their culture.”²²

“To make friends, I don’t care about their ethnic background; the most important thing is that as long as I am Muslim, I still want to be friends with them. But I think it’s easier to be friends with those who are ethnically the same as me because we already understand each other’s culture, traditions, and the character of my fellow ethnic friends.”²³

¹⁹ Student 3. Interview of Madrasah Aliyah (high school) students in West Kalimantan.

²⁰ Shu Chen dan Kwan Yie Wong, “Assessment of Preservice Music Teachers’ Multicultural Personality: Multicultural Music Education Perspective,” *Frontiers in Psychology* 13 (2022): 726209, <https://doi.org/10.3389/fpsyg.2022.726209>; Karta Jayadi, Amirullah Abduh, dan Muhammad Basri, “A Meta-Analysis of Multicultural Education Paradigm in Indonesia,” *Heliyon* 8, no. 1 (1 Januari 2022): e08828, <https://doi.org/10.1016/j.heliyon.2022.e08828>; Sapendi Sapendi, Zaenuddin Hudi Prasajo, dan Erni Munastiwi, “Parenting Practices in Millennial Islamic Families of Pontianak: Navigating Between Pop-Islamism and Fluid Islamism,” *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 8, no. 3 (30 September 2023): 183–92, <https://doi.org/10.14421/jga.2023.83-07>.

²¹ Student 1. Interview of Madrasah Aliyah (high school) students in West Kalimantan.

²² Student 4. Interview of Madrasah Aliyah (high school) students in West Kalimantan

²³ Student 5. Interview of Madrasah Aliyah (high school) students in West Kalimantan

Based on the findings, the author shows that there are at least three forms of students' intolerant attitudes toward social interactions in their neighborhoods. First, intolerance occurs among students with different religious backgrounds. Second, there is intolerance among Muslim students with different religious ideologies. Third, intolerance in making friends with inter-ethnicities. The findings of this author have similarities with Ayami Nakaya²⁴, who stated that educational institutions in West Kalimantan are still unable to break ethnic stereotypes between students. Likewise, the author's findings, especially in West Kalimantan, which is a post-ethnic conflict area, must provide a comprehensive understanding of the material in learning practices in educational institutions. Syamsul Kurniawan's research that examines the learning model in Madrasah Ibtidaiyah (MI; Elementary School) shows that the practice of education in MI is still unable to break ethnic stereotypes. This is evidenced by the methods, materials, objectives, and evaluation of learning, which still do not lead to conflict resolution efforts.²⁵ Syamsul Kurniawan's findings are also relevant to Kristianus research that examines students in West Kalimantan related to multiculturalism. This research shows that students in schools are still relatively low in knowledge of cultures from other groups. Ethnic stereotyping in students is shown as excessive suspicion of outsiders.²⁶ Thus, multicultural education in West Kalimantan is still unable to build peace and multiculturalism.

Social Capital in Muslim Students

The author's findings on Muslim students in West Kalimantan related to diversity and harmony have begun to move in a positive direction after the new order. There are at least two forms of social integration among Muslim students in West Kalimantan, namely accommodation and cooperation. These two forms of integration become the social capital of Muslim students in West Kalimantan as they get to know each other, interact, work together, and build harmony in social life. Social capital, according to Robert Putnam, is the property of social organization, such as beliefs, norms, and networks, that can improve the efficiency of society by facilitating coordinated action²⁷. Social capital in building multiculturalism in West Kalimantan among Muslim students is based on the author's findings as follows:

Cultural accommodation

The form of accommodation for West Kalimantan Muslim students is tolerance between students in social life. Based on a survey conducted on Muslim students in Singkawang, for example, Madurese students began to interact socially with students of different ethnicities. For students of Madurese ethnicity, the importance of respecting others begins with the use of language in social interactions. In the use of language, Madurese students use Sambas Malay in

²⁴ Nakaya, "Overcoming Ethnic Conflict through Multicultural Education."

²⁵ Syamsul Kurniawan, "Model Pendidikan Madrasah Ibtidaiyah di Sambas Pascakonflik Dan Atmosfer Perdamaian" (Disertasi, UIN Sunan Kalijaga Yogyakarta, 2021).

²⁶ Kristianus, "The Development of Multicultural Education Model in West Kalimantan."

²⁷ Elyta Elyta dan Herlan Herlan, "Politics of Harmony, Social Capital and Tolerant Cities," *G.A.T.R. Journal of Finance and Banking Review* 6, no. 1 (30 Juli 2021): 51–61, [https://doi.org/10.35609/jfbr.2021.6.1\(2\)](https://doi.org/10.35609/jfbr.2021.6.1(2)); Lailial Muhtifah dkk., "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (28 Oktober 2021), <https://doi.org/10.4102/hts.v77i4.6552>; Masmuri Masmuri dan Bayu Bayu, "Revitalisasi Masjid dalam Membangun Karakter pada Komunitas Melayu Sambas," *Intizar* 25, no. 1 (1 Januari 1970): 9–18, <https://doi.org/10.19109/intizar.v25i1.3238>.

social interactions such as in coffee shops, social activities, and at school. Based on the author's survey, at least 23 students of Madurese ethnicity have mostly implemented the use of Sambas Malay in Singkawang City, despite communication carried out by fellow Madurese students. The following are the results of the author's survey of students of Madurese ethnicity in Singkawang City.

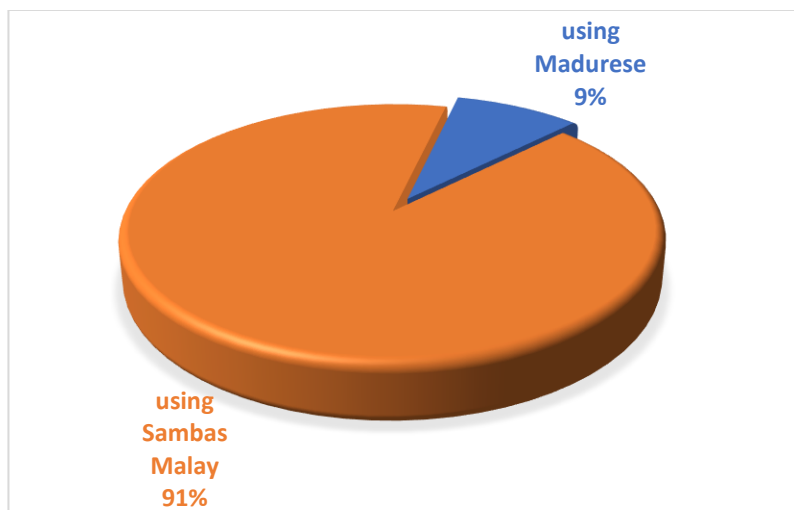


Figure 2. Language use in ethnic Madurese students

This survey was conducted on the use of language among students of Madurese ethnicity when interacting socially with fellow Madurese in educational institutions. In addition, the reasons for using Sambas Malay by Madurese students in educational institutions were confirmed in interviews as follows:

“...Researenah rengtiah edinak acacah melajuh Sambas pak, ye memang polan la biasah apolong Ben kebanyakan orang melaju Sambas, rengtiah delem agaul Ben kancab Soreng metureh pon acacah melajuh Sambas kecuali Ben orang tuah Baruk acacah metureh. Teros pertanyaan bapak, per bedeh dorongan Deri orang tuah, iye b edeh pak, rengtiah memang ebiasa akin acacah melajuh lemak bisah agaul Ben kancab selaen edinak Polan Reng tiah tretan Ben lemak kita bise Saleng ngarkein Ben ngormaten”

“... I do use Sambas Malay every day, because indeed we live mingling with the majority of Malays here, in interacting with fellow Madurese friends also use Sambas Malay, except when communicating with parents at home, I use Madurese. The question is whether there is encouragement from parents, the answer is yes, we are indeed taught to use Malay so that we can be good friends with Malays because we are all brothers so we must still respect each other”.²⁸

While students from the Sambas Malay ethnicity, tolerance is also carried out when interacting socially with Madurese students in Singkawang City. The social interaction between Sambas Malay students living in Singkawang and Madura is actually because, in social life, they live side by side in Singkawang City.

²⁸ Based on the results of interviews with students in West Kalimantan.

“...here, especially in the Roban area, we have long lived side by side with Madura, everyday we interact with Madurese people including Javanese. So here, it is indeed diverse, so far as I have observed, we live peacefully. We also do this at school and we are friends with ethnic Madurese.”²⁹

This view explains that it is related to the relationship between students from different ethnic backgrounds, both in social life and at school. This condition is mutually beneficial, especially in building multiculturalism among Muslim students in West Kalimantan.

Cooperation in Culture and Religion

In determining Muslim students' knowledge of multiculturalism, questions are also asked relating to students' social interactions in social life. In addition, the author also conducted a survey related to the views of Muslim students regarding cooperation that can be done with the community or students of different religions. The survey results show that the majority of Muslim students agree in social life to establish cooperation both in culture and religion.

Cooperation, according to Muslim students in socio-ethnic integration in West Kalimantan, leads to a process of associative interaction. Associative meaning is social order that describes a community life that is orderly, harmonious, full of unity, and protected from deviations from values or norms that exist in society³⁰. Based on its implementation, there are four forms of inter-ethnic cooperation in West Kalimantan: bargaining, cooperation, coalition, and joint venture³¹. Multiculturalism, according to Muslim students in West Kalimantan, has the same interests, so they agree to cooperate in achieving common goals. The goals to be achieved are in the form of peace, mutual respect, and the formation of a harmonious, economic, social, religious, and cultural society³².

Based on the results of the author's survey of 155 Muslim students, at least they think that they have carried out cooperation in the form of cultural, religious, educational, economic, and social activities. The percentages of cooperation trends carried out by Muslim students in West Kalimantan are as follows:

²⁹ Based on the results of interviews with students in West Kalimantan.

³⁰ Ricksen Sonora Roffies, Yohanes Bahari, dan Fatmawati Fatmawati, “Integrasi Sosial Masyarakat Multietnis dalam Perspektif Fungsional Struktural di Desa Durian Kecamatan Sungai Ambawang,” *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)* 7, no. 12 (2018).

³¹ Waluya Bagja, “Sosiologi: Menyelami fenomena sosial di masyarakat,” *Bandung: Purna Inves*, 2007.

³² Nenad Malović dan Kristina Vujica, “Multicultural Society as a Challenge for Coexistence in Europe,” *Religions* 12, no. 8 (9 Agustus 2021): 615, <https://doi.org/10.3390/rel12080615>; Fikri Nazarullail dan Dewi Maskulin, “Identification of the Formation of Character Education Values for Preschool Children in the Disruption Era,” *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 7, no. 4 (24 Januari 2023): 169–76, <https://doi.org/10.14421/jga.2022.74-02>; Syarif Syarif dan Saifuddin Herlambang, “Building Peace Through Qur’anic Interpretation in Muslim Communities in the Post-Conflict West Kalimantan,” *Ulumuna* 27, no. 1 (14 Juni 2023): 141–71, <https://doi.org/10.20414/ujs.v27i1.629>.

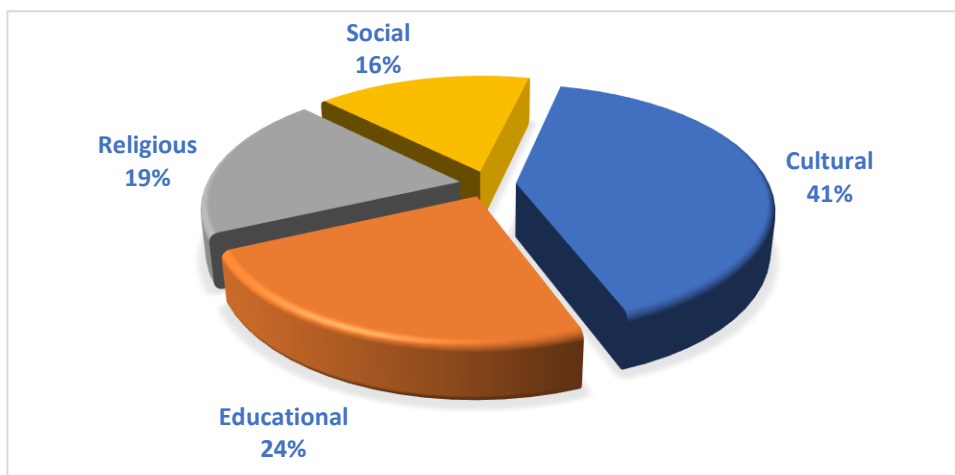


Figure 3. Forms of Muslim Student Cooperation in Social Life

Based on the survey data, it shows that the cooperation that has been carried out by Muslim students in West Kalimantan is a social capital for building diversity and harmony in West Kalimantan. In this regard, Muslim students show an attitude of acceptance towards students with different backgrounds, both ethnically and religiously.

Discussion

Multicultural education is widely regarded as a means of raising multicultural awareness and encouraging unity in social life, religion, and interaction among people. In the context of countries with levels of racial, ethnic, linguistic, and religious diversity, such as Indonesia, it is expected to conduct more research on multicultural education to increase social harmony and cohesion.³³ Multicultural education is very important because in Indonesia, in recent years, more and more young people have been involved in violence and terrorism.³⁴ Educational institutions became a means of uniting communities and ensuring that ethnic and religious differences were treated fairly. Multiculturalism can be interpreted as a philosophical position and social movement that assumes race, ethnicity, language, gender, age, disability, class status, education, religious orientation, and cultural aspects of a pluralistic society.³⁵

Multicultural education in education can help students understand the importance of diversity and become more tolerant of differences in social life. Multicultural education is an

³³ Saerom Lee, Yun-Kyung Cha, dan Seung-Hwan Ham, "The Global Institutionalization of Multicultural Education as an Academic Discourse," *Societies* 13, no. 8 (16 Agustus 2023): 191, <https://doi.org/10.3390/soc13080191>.

³⁴ Mun'im Sirry, "Muslim Student Radicalism and Self-Deradicalization in Indonesia," *Islam and Christian-Muslim Relations* 31, no. 2 (2 April 2020): 241–60, <https://doi.org/10.1080/09596410.2020.1770665>; Moch Sya'roni Hasan, Mar'atul Azizah, dan Abd Rozaq, "Service Learning in Building an Attitude of Religious Moderation in Pesantren," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (12 Oktober 2023): 559–76, <https://doi.org/10.31538/tijie.v4i4.714>; Masturin Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 4 (2022): 346–55, <https://doi.org/10.31538/munaddhomah.v3i4.310>.

³⁵ Aybüke Durmuş dan Hünkar Korkmaz, "Pre-Service Teachers' Perceptions and Their Professional Preparation Levels for Multicultural Education: Implications for Teacher Education Curricula," *Kastamonu Eğitim Dergisi*, 17 Mei 2023, 441–52, <https://doi.org/10.24106/KEFDERGI-2023-0013>.

alternative means of resolving conflicts because national education is the foundation for providing non-discriminatory education, upholding human rights, religious values, and national pluralism. Therefore, education in Indonesia must include multiculturalism in the educational curriculum.³⁶ According to Andika Aprilianto and Muhammad Arif, there are at least three challenges to multicultural education in Indonesia, namely: *first*, socio-cultural. In the process of multicultural education, there will be an opposing society among some groups that are textually inclined in their interpretation of religious texts. Moreover, multicultural education is a relatively new discourse in Islamic education in Indonesia. *Second*, politics. Several components of the institution make policies, either executive or legislative, to unify the vision for producing multicultural education policies. *Third*, education. Components of educational institutions will find it difficult to carry out the multicultural educational process.³⁷

The findings of this study show that the knowledge of Muslim students in West Kalimantan about multiculturalism is a social capital to build diversity and harmony between tribes and religions. According to Bourdieu, social capital can be cooperation between individuals and groups. With this cooperation, the social capital owned by the group can be used as capital when interacting with individuals in social life³⁸ However, there is still a lack of knowledge among Muslim students related to educational institutions other than Islam in West Kalimantan. This finding is an input for local governments in West Kalimantan in introducing educational institutions to students and letting them know that in West Kalimantan there are religious educational institutions other than Islam. In addition, the wrong knowledge of student tolerance is also taken into consideration to provide tolerance knowledge to students through the learning process in Madrasah Aliyah (high school).

Knowledge of multiculturalism among Muslim students should involve family, friends, teachers, the community, and the government.³⁹ Knowledge of multiculturalism among Muslim students should involve families, religious leaders, teachers, communities, and governments.⁴⁰

³⁶ Badaruddin Supsilani, Rizabuana Ismail, dan Dara Aisyah, "Government in The Implementation of Multicultural Education," *Remittances Review* 8, no. 4 (2023), <https://doi.org/DOI:https://doi.org/10.33182/rr.v8i4.184>.

³⁷ Muhammad Arifin dan Ari Kartiko, "Strategi Pendidikan Agama Islam Berbasis Multikultural Di Madrasah Bertaraf Internasional," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (12 Desember 2022): 194–202, <https://doi.org/10.54069/attadrib.v5i2.396>; Syahrul Ode Aliani dkk., "The Role of Islamic Religious Counselors in Providing Religious Understanding of Ta'lim Councils in Minority Areas," *Dirasah International Journal of Islamic Studies* 1, no. 2 (29 Oktober 2023): 89–101, <https://doi.org/10.59373/drs.v1i2.19>.

³⁸ Tüzün Baycan dan Özge Öner, "The Dark Side of Social Capital: A Contextual Perspective," *The Annals of Regional Science* 70, no. 3 (Juni 2023): 779–98, <https://doi.org/10.1007/s00168-022-01112-2>.

³⁹ Siddik Bakır, "The multicultural experiences, attitudes and efficacy perceptions among prospective teachers," *International Journal of Evaluation and Research in Education (IJERE)* 9, no. 1 (1 Maret 2020): 212, <https://doi.org/10.11591/ijere.v9i1.20412>; Muhammad Basri dkk., "The correlation of the understanding of Indonesian history, multiculturalism, and historical awareness to students' nationalistic attitudes," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (1 Maret 2022): 369, <https://doi.org/10.11591/ijere.v11i1.22075>; Abdullah Thahir, "The Need for a Comprehensive Approach: Integrating Multiculturalism and National Identity in Indonesian Education," *British Journal of Philosophy, Sociology and History* 3, no. 1 (11 Mei 2023): 06–11, <https://doi.org/10.32996/pjps2023.3.1.3>.

⁴⁰ R. Raihani, "Education for Multicultural Citizens in Indonesia: Policies and Practices," *Compare: A Journal of Comparative and International Education* 48, no. 6 (2 November 2018): 992–1009, <https://doi.org/10.1080/03057925.2017.1399250>; Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, dan Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (6 Juni 2022): 75–86, <https://doi.org/10.15575/jpi.v8i1.19037>.

Knowledge of multiculturalism in students can be acquired through education at school or learning provided by teachers by delivering material in the form of honesty, responsibility, empathy, and mutual respect that are integrated through learning.⁴¹ Providing multicultural knowledge to students is very important in building diversity and harmony in West Kalimantan, which is a post-conflict area. There are at least three goals of multicultural education for students in social life. *First*, increase students' concern for others. *Second*, students' knowledge of multiculturalism plays a role in fostering empathy. *Third*, students feel they belong to an equal group. Multicultural education for Muslim students in West Kalimantan should provide knowledge about cultural and religious diversity. Multicultural education fosters humane social understanding and cooperation. The main purpose is to convey reactions related to personal culture and explore different lifestyles.⁴²

Multicultural knowledge of Muslim students is practiced in social life based on indicators of the use of language, culture, and tradition in each community. Muslim students of Madurese ethnicity in Singkawang City, for example, have used Sambas Malay in social interactions. In addition, Muslim students of Sambas Malay ethnicity have established harmonious relationships with students from Madurese. This shows that Muslim students have practiced multicultural social life in the family, school, and community environments. This social fact shows that integration in social interaction has been formed in the absence of conflict, discord, and mutual suspicion. The interaction established by Muslim students tends to be positive because of social systems such as social organizations, schools, and examples given by teachers through learning.⁴³

In the context of West Kalimantan, Indonesia, the problem of multicultural knowledge among Muslim students is due to several things in the learning process in schools, such as textbooks, learning methods, and learning objectives, that are still unable to provide multicultural knowledge to students. Textbooks are an important element in learning and teaching resources. Learning resources in education aim to prepare people to have a character based on religion and morals.⁴⁴ Although Islamic textbooks are intended to promote multiculturalism among Muslim students in Indonesia, some things cannot be avoided, including narratives, words, sentences, and

⁴¹ Ratu Ratna Komalasari, Cucu Atikah, dan Luluk Asmawati, "The Relationship between Parents' Socio-Economic Level and Parenting with Early Childhood's Moral Development," *Al-Athfal: Jurnal Pendidikan Anak* 8, no. 1 (28 Agustus 2022): 39–48, <https://doi.org/10.14421/al-athfal.2022.81-04>; Ellen Vea Rosnes dan Bjørg Leirvik Rosslund, "Interculturally Competent Teachers in the Diverse Norwegian Educational Setting," *Multicultural Education Review* 10, no. 4 (2 Oktober 2018): 274–91, <https://doi.org/10.1080/2005615X.2018.1532223>.

⁴² Peter Karacsony dkk., "The Impact of the Multicultural Education on Students' Attitudes in Business Higher Education Institutions," *Education Sciences* 12, no. 3 (2 Maret 2022): 173, <https://doi.org/10.3390/educsci12030173>.

⁴³ Chatia Hastasari, Benni Setiawan, dan Suranto Aw, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta," *Heliyon* 8, no. 1 (Januari 2022): e08824, <https://doi.org/10.1016/j.heliyon.2022.e08824>; Ani Aryati dan A. Suradi, "The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities," *Jurnal Ilmiah Peuradeun* 10, no. 2 (30 Mei 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>; Muhammad Anas Maarif dkk., "Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (2024): 547–58, <https://doi.org/10.31538/tijie.v4i4.712>; Abdul Muid, Muhammad Shohib, dan Anas Askarullah, "Character Development Strategy for Tolerance in Islamic Boarding Schools," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (13 Maret 2024): 184–201, <https://doi.org/10.31538/tijie.v5i2.833>.

⁴⁴ Yuni Pratiwi dkk., "Representing and Implementing Moral Values to Foreign Students in Indonesian Textbooks for Learners Other Than Indonesians," *International Journal of Language Education* 1, no. 1 (31 Maret 2023): 58, <https://doi.org/10.26858/ijole.v1i1.36256>.

intolerant sentences. In fact, in Islamic textbooks in Indonesia, there is a wrong interpretation of religious texts regarding certain religious practices and sensitive teachings that cannot be explained. When religious education textbooks contain content that encourages religious intolerance, it effectively teaches students to engage in intolerance.⁴⁵

According to the author, Islamic textbooks must be able to integrate science with religious values through the interpretation of religious texts. Islamic textbooks in schools should be able to foster the critical reasoning of Muslim students in social life, religion, and social interaction between students. In addition, materials that integrate science and religious values, it encourage prioritizing rationality and humanity in religion. This is relevant to the purpose of multicultural education, whose goal is to support social, cultural, and religious diversity. This includes encouraging students to increase concern for others.⁴⁶ There are at least several learning approaches that can be taken by teachers in building multicultural knowledge in Muslim students, such as learning does not develop ethnocentric attitudes so that hatred and conflict will be avoided; the learning process is developed integratively, comprehensively, and conceptually; multicultural-based educational curriculum is integrated into subjects; and education must produce changes to students' learning practices and social structures.⁴⁷

Multicultural education should be the embodiment of an attitude that maintains fraternal relations between people, respects the differences of others, and has an attitude of tolerance towards culture and religion without being fanatical. Multicultural education like this can be improved through students' pedagogical competence because such learning builds students' multicultural knowledge. In Madrasah Aliyah (high school), learning programs must develop by strengthening aspects of student literacy, including the existence of religious educational institutions other than Islam. It aims to guide students to accept other religions intellectually and academically.⁴⁸ Students should be given basic knowledge about religious differences and human aspects to better appreciate that diversity.⁴⁹

Multicultural education is a means of internalizing mutual respect in students that can be practiced in life both physically and mentally, and it makes students able to appreciate differences in both ethnicity and religion.⁵⁰ In addition, innovation in multicultural education using

⁴⁵ Ikhrom Ikhrom dkk., "Intolerance in Islamic Textbooks: The Quest for an Islamic Teaching Model for Indonesian Schools," *Cogent Education* 10, no. 2 (11 Desember 2023): 2268454, <https://doi.org/10.1080/2331186X.2023.2268454>.

⁴⁶ Karacsony dkk., "The Impact of the Multicultural Education on Students' Attitudes in Business Higher Education Institutions."

⁴⁷ Ni'mah Zur'atun, *Pendidikan Agama Multikultural: Membangun Toleransi Generasi Muda* (Lombok: Pusat Pengembangan Pendidikan dan Penelitian Indonesia, 2022).

⁴⁸ Rahmawati Rahmawati dkk., "Chinese ways of being good Muslim: from the Cheng Hoo Mosque to Islamic education and media literacy," *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (2 Desember 2018): 225–52, <https://doi.org/10.18326/ijims.v8i2.225-252>; Siti Muawanatul Hasanah dkk., "Forging Qur'anic Character: A School Principal Leadership Model-Insights," *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 1 (17 Februari 2024): 28–42, <https://doi.org/10.31538/ndh.v9i1.4380>; Dian Dian dkk., "Nurcholish Madjid's Perspective About Thought of Religious Pluralism," *Munaddbomah: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (18 Desember 2022): 139–48, <https://doi.org/10.31538/munaddbomah.v3i2.242>.

⁴⁹ Syarif Syarif, "Understanding the teaching of religious moderation from a sufistic perspective and its implications for student performance," *Journal of Social Studies Education Research* 12, no. 4 (2021): 320–43.

⁵⁰ Syarif Syarif, "Building plurality and unity for various religions in the digital era: Establishing Islamic values for Indonesian students," *Journal of Social Studies Education Research* 11, no. 2 (2020): 111–19.; Ode Muhamad Man Arfa Ladamay, Choirul Mahfud, dan Yasa Griya Sejati, "The utilization of gadget in maintaining prophetic

technology is also important, especially after COVID-19 students become accustomed to technology.⁵¹ This aims to increase students' insight into the importance of multiculturalism in cultural and religious diversity.⁵² To achieve this, educational institutions must create habituation programs for students to respect each other's differences in school, both spontaneous and programmatic.⁵³ In the realm of religious learning, teachers in Madrasah should interpret Qur'anic verses related to inter-religious interactions through Sufistic interpretations that tend to be inclusive to build an understanding of multiculturalism in students.⁵⁴

CONCLUSION

Significant findings of this study show that the multicultural knowledge of Muslim students is a social capital for building diversity and harmony in West Kalimantan. This finding also indicates that Muslim students' understanding of religious universities is still low. However, the practice of social life of Muslim students in building multiculturalism manifests itself in social integration, namely cultural accommodation and cooperation in the fields of culture and religion. Indicators of cultural accommodation in Muslim students include language use and acceptance attitudes towards the culture and religion of other groups. While indicators of cooperation in the culture and religion, such as assisting the implementation of culture and religion.

This research suggests solutions to the importance of cooperation between students in West Kalimantan, especially in educational institutions. Collaboration can be built by understanding and helping each other among students from different ethnic and religious backgrounds. Teachers acting as teachers must also integrate multiculturalism with the material delivered in learning at school. The study was limited to data on Muslim students obtained through in-person interviews and questionnaires. Additional studies should focus on more diverse student informants, particularly those from different religious backgrounds.

ACKNOWLEDGEMENTS

We would like to thank the head of LP2M IAIN Pontianak and their staff, as well as the Ministry of Religious Affairs, for funding this research in 2023.

values in millennial generation," *International Journal of Psychosocial Rehabilitation* 24, no. 4 (2020): 5602–15, <https://doi.org/10.37200/IJPR/V24I4/PR201655>;

⁵¹ See how COVID-19 is playing a role in social change in Indonesia. Saifuddin Herlambang, "Pandemic Studies in Middle Eastern History and Qur'anic Verse Interpretation of the Plague," *Asian Journal of Middle Eastern and Islamic Studies* 17, no. 2 (3 April 2023): 127–37, <https://doi.org/10.1080/25765949.2023.2231249>.

⁵² Nur Chanifah dkk., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (1 Januari 2021): 195–211, <https://doi.org/10.1080/23752696.2021.1960879>; Saifuddin Herlambang, Cucu Cucu, dan Rahmap Rahmap, "Read and Write the Qur'an at Ma'had al-Jami'ah Policy Program, Learning Impact, and Effectiveness," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 1 (13 Februari 2024): 20–39, <https://doi.org/10.31538/nzh.v7i1.4459>.

⁵³ Sjeddie Rianne Watung dkk., "School Principals as Leaders in Fostering Attitudes of Religious Tolerance in Schools," *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam* 8, no. 3 (25 November 2023): 424–36, <https://doi.org/10.31538/ndh.v8i3.4078>; Bherta Sri Eko dan Hendar Putranto, "The Role of Intercultural Competence and Local Wisdom in Building Intercultural and Inter-religious Tolerance," *Journal of Intercultural Communication Research* 48, no. 4 (4 Juli 2019): 341–69, <https://doi.org/10.1080/17475759.2019.1639535>.

⁵⁴ Syarif Syarif, Saifuddin Herlambang, dan Abdel Kadir Naffati, "Fiqh and Sufistic Tafsir of the Quranic Verses on Interreligious Interaction in Indonesia," *Al-Hayat: Journal of Islamic Education* 6, no. 2 (30 Desember 2022): 515, <https://doi.org/10.35723/ajie.v6i2.451>.

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