# Implementation Of Multicultural Education Through School Social Capital Relationships In Creating Social Harmonization

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| Abstract | This article results from field research at several religion-based schools in Surakarta. The focus is to answer the first formulation of the problem, which identifies the process of harmonization in schools and implements multicultural education. It talks about how harmonization practices exist in the school environment through various policies. This harmonization process is essential in creating an atmosphere and learning environment that is tolerant, harmonious, and respectful among fellow school members. The second formulation that the author wants to review in this article is regarding the school's strategy in implementing multicultural education through social capital owned by the school. Using a qualitative method and a case study approach, the data obtained shows that schools have beliefs, values and norms, obligations, and expectations in the form of a vision and mission that can become capital in strengthening unity towards a multicultural school. Based on the findings of the data obtained, the researcher concluded that schools are not just a place to transfer knowledge between teachers and students by the guidance of curriculum. Moreover, schools are community settings. There are structures, values , and norms in the daily educational process. The social capital used is James Coleman's social capital, which every community has. We see here the school community must have the capital and components to maintain their society. In this case, unity in diversity. |
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| Keywords | Harmonization; Multicultural; Religion Based Schools |

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## 1. INTRODUCTION

The previous research shows that religious radicalism arises from many hidden doctrines in the external environment. Education covers it in the family, which should be an educational institution that should be anthropic of radicalism (Asrori, 2015). Anthropic radicalism understands that educational and religious institutions should play a role in countering radicalism to counteract the impact of religious extremism (Asrori, 2015). Previous studies aimed to look at the forms of radicalism in the educational process. Forms of radicalism appear in various forms, one of which is the content of Islamic textbooks that contain ambiguous words by stating mistakes in the practice of other religions and offering certain religious opinions without being accompanied by different opinions (Astutik, n.d.). Meanwhile, in this study, the authors focus on how radicalism can be eroded through the learning process in education through the presence of curriculum, teachers, learning materials, learning methods, and interactions built into social practices within the school.

The formulation of the first problem is to identify the harmonization process in schools, which is implementing multicultural education. The first focus of this article is how harmonization practices exist in the school environment by using social capital in the form of school cultural values. It will differ from one school to another even though both use school curricula as their religious basis. This difference is a fundamental consequence of the life of the plural and diverse Indonesian society with various values and cultures. Children learn how to live in a multicultural society with a tolerant spirit and attitude early on through educational institutions. Meanwhile, the second formulation that the author wants to review in this article is about school strategies for implementing multicultural education through social capital owned by schools.

Religion-based schools are an alternative to follow the development of the industrial and career worlds, which require parents not to be able to provide full-time education both in quality and quantity. In giving life value, education has many aspects, both mutual respect, sharing and understanding, and mutual love, making education an important institution and arena in countering the existence of utterances that can divide the unity of society. Education can ultimately contribute to realizing the ideals of the Unitary State of the Republic of Indonesia to achieve this nation's unity. As said by Ansori in his writings that educational and religious institutions should play a role in countering radicalism to counteract the impact of religious extremism (Fatimah Tuzzahrah et al., 2016).

One thing that becomes a problem is when educational institutions provide opportunities to create values of intolerance among others toward existing differences. Several studies that have been conducted manifested intolerance in the textbook content. A literature review conducted by Hasniati stated that Islamic education textbooks not only contained teachings for mutual respect but also taught

democracy and emphasized the importance of unity and unity. The content of intolerance and radicalism also exists in several Islamic education textbooks, such as rejecting democracy and having a negative stigma towards other religions (Asrori, 2015).

The importance of educational institutions in the planting of positive values related to tolerance and mutual respect places education, especially teachers and stakeholders in a school with a heavy-duty as an agent who can provide positive values to their students (Dwi Astutik, Okta Hadi Nurcahyono, Harwan Dharma Aji, 2019). Here, then this article writes that in a school, there are cultural values that differentiate schools. Cultural values manifest in this school's social capital, which then becomes the foundation for schools to achieve educational goals that respect differences in a school to create a multicultural education.

The practice of multicultural education in a school will be explored in depth using qualitative methods. The researcher uses qualitative methods because the data searched is not superficial and shallow. However, the data you want to explore is related to the subject's words (verbal), which implements the education process itself. Not only that, behavior and actions related to anti-intolerance and radicalism education will also be the focus of attention in the process of observation and research. Daily behavior in schools, existing regulations, then these policies become the focus because this is a manifestation of tolerant education or vice versa. Then, the approach chosen in this research process is a case study approach. This method was selected because the social setting used to conduct research is similar to the social environment in other places but has uniqueness between one school and another. So, the researcher chooses the case study approach. The hope, researchers will be able to find and explore the unique things in the school that will contribute to the uniqueness of the data related to the practice of multicultural education itself.

## 2. METHODS

The researcher uses a qualitative research approach. The researcher conducted this study at a religion-based high school in Surakarta City with a total of seven religious-based schools in Surakarta City. The reasons for choosing religion-based schools as research locations are. First, religion-based schools have diversity in several ways, including religion and social, economic, racial, and ethnic groups. The school situation, considered more diverse and has a high level of multiculturalism, is an option for conducting a study to identify the role of social and cultural agency, according to Bordieu, in creating harmony within the school with all its contradictory practices.

Meanwhile, the data was obtained by researchers through non-participatory observation techniques by observing daily activities and interactions that occur in their daily lives at school. Then,

conducting in-depth interviews to receive answers from informants in the form of verbal data (words) as primary data. In addition to the data obtained through in-depth interviews, this research process also carried out observations. Not only primary data to achieve the validity of the data in this study, but the researchers also conducted a literature study by comparing the data with written sources in the form of administrative documents. Administrative documents used in this study include school curriculum documents containing the subjects given to students. In addition to curriculum documents, learning implementation design documents can describe the material the teacher in the classroom will provide room.

In the process of analyzing the data, it used descriptive qualitative data analysis. Descriptive analysis is used to write the results obtained by researchers in the field through in-depth interview data collection techniques and observations. Then the data is classified according to the categories that researchers have made. It is so that researchers are quickly making conclusions. Data with the same pattern and intent will be grouped into the same group as other data.

Furthermore, the research process data is verified, namely to determine the proof of its truth. Data validation is done by using data triangulation techniques to test the correctness of the data that has been obtained. The technique of data triangulation used is the source and method triangulation technique and time. This source triangulation technique is done by examining research data by comparing it with data from other sources. In this case, data obtained by researchers through in-depth interviews will be compared with data obtained through observations made by researchers. From this process, a pattern for writing accurate data is seen, becoming the result of the research. While the triangulation method of collecting data is not just one method, it chooses another method to obtain data. In this study, researchers used in-depth interviews in data mining and non-participatory observation to capture phenomena that might have yet to be explored during the interview process. When conducting the process of extracting data through interviews, researchers then make observations that are not only done in one time but also extracting data through observation when the learning process takes place also provides data that is not less interesting for the needs of this research.

## 3. FINDING AND DISCUSSION

### Implementation of Multicultural Education

The research results in this study were analyzed according to the frame which became the framework for extracting data during the research process. James Coleman's theory of social-cultural capital is used to see how multiculturalism is practiced in schools that use a religious basis as the basis of their curriculum. For Coleman, the concept of social capital is a means to explain how people try to

work together. That is, through the framework of James Coleman, achieving multicultural educational goals is seen as a result of each component and part of the school community working together. In a nutshell, Coleman sees social capital as 'capital assets for individuals' but sees it built from structural social resources (Field, 2018). From a rational choice perspective, according to Coleman, He said actors themselves actually do not build social capital. This also distinguishes between social capital, human capital, and physical capital. Suppose both human capital and physical capital are born as a result of careful and deliberate choices. Thus, social capital must be treated as personal property. As Coleman fates, social capital is not paid because actors calculate the option to invest in it, but as a "by-product of activities carried out to achieve the actor's goals (Coleman, 1990). According to Coleman, if explaining social capital, this is no longer interpreted as social capital as something intentionally formed to achieve a goal, in this case, the achievement of interests. However, through the achievement of a mission and institutional vision in a school organization, through the curriculum as the goal of national education, the culture and values that grow in a school, the vision and mission of the school will create a habit that has internalized both students and school members to live with mutual respect among others.

As we all know, in Indonesia, the symptoms and practices of intolerance have entered an alarming stage, even though this is a consequence that must be accepted as a diverse country (Said, 2017). Tolerance itself has several definitions from several experts, one of which says that tolerance is an openness to anyone, letting people have other opinions or opinions and not wanting to interfere with the freedom of thought and belief of others (Susanto & Kumala, 2019) Tolerance sounds simple in its conception. Still, tolerance is a problem that cannot be underestimated if it is not realized and immediately resolved. At least some simple practices can minimize the problems that occur (Supriyanto & Wahyudi, 2017).

Some problems that arise as a consequence of attitudes of tolerance can be minimized through the cultivation of simple tolerance values through the cultivation of life values in schools. Schools are the right place in the socialization process, one of which is the cultivation of tolerance values for students. Teachers have a vital role in instilling the value of tolerance by integrating education with various cultures. A teacher's behavior in the classroom is the key to helping all students reach their potential regardless of gender, ethnicity, age, religion, language, or privilege (Maciej Serda et al., 2021).

Multicultural education is a learning system implemented in various subjects by utilizing diversity in the environment and student circumstances. Diversity consisting of contrasts of ethnicity, religion, language, social class, race, mindset or life orientation, and so on, becomes an integrated part of the learning process. The diversity that exists can be introduced through the learning process and can be done through interaction and conversation during the learning process (Widjajanti et al., 2001). This

simple example will provide knowledge and habituation to students that their lives consist of very diverse diversity. A similar opinion was conveyed by (Oktoberi et al., 2021), who explained that multicultural education could be implemented through contextual learning that introduces the sociocultural environment to children to be more responsive and sensitive to the differences that exist around them.

Another example that can be found in school life related to tolerance education is the implementation of multicultural education is a learning strategy that can be provided through the provision of civic education subjects. Through civics learning, teachers provide space for students to think and make decisions through active learning. Inculcating the values of caring for fellow friends, and respecting each other's opinions through a discussion process, is one of the simple implementations of tolerant education (Abdulatif & Dewi, 2021). This is in line with what was found by (Suharyanto, 2013), who stated that civic education has a role in teaching children about life that must be carried out based on the values of Pancasila. Mutual respect, mutual respect, and living in harmony side by side with existing differences.

The existence of a family currently in the structure of its functions begins to be exposed to erosion, placing the school as an agent that is constructed like a school to become an important and primary place in conducting socialization and planting values in students. According to Coleman, the existence of a constructed organization is more likely to encourage social capital than other forms of constructed organization, in this case, the school. At a glance, Coleman explained that the existence of primordial solidarity that can be built through the family is increasingly declining and replaced by the existence of constructed social solidarity. On its journey, the existence of the school provides a set of values and norms, and sanctions that are present for the actors in it. The existence of values, norms, and sanctions allows individuals to work together to obtain mutual benefits. The success of multicultural education is not only determined by infrastructure, curriculum, which includes syllabus, human resources, in this case, educators. However, this success is also determined by how social relations are established between teachers, students, and parents, as well as the stakeholders involved in the management and implementation of education (Usman, 2018).

Whether we realize it or not, when we talk about the quality of education, we inevitably have to know what important factors determine the improvement of the quality of education. From the management of education itself so that it can realize multicultural education in accordance with the ideals of the school, which is also a national aspiration as a country based on Pancasila, multicultural school management cannot be carried out individually without any social relations. In other words, the successful implementation of multicultural education cannot be achieved if individuals or individuals

only do it. However, this is achieved through a relationship between the school, the school committee, the government, and social and private organizations. The effort can be carried out in various ways, including (Usman, 2018):

1.  Development policies and programs

These development policies and programs can be translated into development policies and programs in the field of education curriculum and evaluation systems. In the curriculum field, Tilaar dalam (Kurikulum et al., 2017) illustrates that at least three multiculturalism programs can be linked to the curriculum contained in schools. It is said that education should be returned to its essence, namely education based on human equality. Secondly, education should aim to educate students and third parties regarding the development and demands of an unstoppable industry and continue to develop, so education should accommodate social change, especially globalization. Implementing curricula in elementary and secondary schools that want their educational processes to lead to multicultural education means that education must be in line with and in line with the concept of multiculturalism itself. The concept of multiculturalism itself is essentially prioritizing equality or promoting diversity. In its implementation, this is certainly adjusted to the values, norms, and culture that grows in a school. The planting of multicultural values should not only be based on a conceptual understanding of equality or promoting diversity. However, this is indicated by the act of appreciating and knowledge of one's culture, as well as positive respect and curiosity towards the ethnic culture of others in a community (Kurikulum et al., 2017). Through the curriculum, syllabus, and the design of the implementation of learning that will and has been carried out by the teacher, there are learning activities that are not merely the transfer of knowledge. The design of the activities carried out by the teacher adopts the values of multiculturalism for mutual respect related to differences of opinion when the discussion takes place in a learning process. They are accustomed to mingling with their friends in a study group that does not only have one religion, one tradition, one tribe, one race, and one class. In their daily lives, in a discussion process, students are taught to respect differences of opinion among their peers in their small groups. After that, students are asked to explain the results of their discussion in a forum as a provision for their courage to speak in front of the general public. In this process, of course, children will have diverse opinions. Sometimes disputes are inevitable. However, the internalization process they experienced through this constructed institution was continuously carried out to achieve equal education and recognize a difference. Schools through curriculum, syllabus and the design of the implementation of learning become a primary media other than peer or peers in the process of internalization. This is in line with what was stated by the informant who is a teacher that "in the learning process, the teacher must be able to make learning designs that invite students to get to

know other friends, for example the RPP has discussion activities". In a simple and smaller range, children in the learning process in the classroom are taught to prioritize values of non-tolerance, mutual respect, trust or mutual trust among friends, institutionalize awareness, and attitudes and willingness to be able to appreciate and accept the opinions of others. In these embedded values, there is a manifest function related to the belief that differences in views are a necessity, because students must be provided with a knowledge in themselves, that we should not be the seeds that contribute to a split.

2. Improving education infrastructure

Regarding education infrastructure, of course, it becomes a support for a school to implement/implement curriculum policies and provide material to students. The educational infrastructures included are the facilities and infrastructure needed for the learning process itself. If the curriculum, teaching staff, and policies are already good, they must be accompanied by adequate learning facilities and infrastructure to achieve education.

3. Procurement of learning material

Learning material becomes important in the learning process. Previously it was explained that the learning process in accordance with the latest curriculum no longer puts the teacher as the only source of learning. Along with technological advancements, children have the freedom to search for material according to their teacher's direction and guidance. With this freedom, the consequences that arise are the inclusion of negative values that are contrary to the noble values built by the school. The challenge becomes increasingly severe when students are given a free internet facility in the school, so they can freely access information. This information articulated through the internet is then a big concern for an educator and school manager to fortify children for noble values by habituating to the obligation to be polite, tolerant, respectful of, and acknowledge the differences that exist in society, in this case, the school environment. This is the place for the government to contribute to multicultural educational achievement. The government usually proclaims a policy about the priority of values that normatively must be instilled in every citizen. The policy was then placed as a reference for instilling values in school. This then becomes the reason why the government in a country that has a problem with ethnic conflict or racial conflict gives priority values that are different from the government in other countries. For example, Indonesia is always prone to friction which ultimately leads to conflict between religions and is also a group (Usman, 2018). Related to policies that exist in the world of education in Indonesia, we can see the existence of policies related to the curriculum (syllabus) in the form of the obligation for schools to implement Core Competency Standards in each subject at the high school level. In the syllabus, one of the 4 Core Competency Standards reflects the noble values of Pancasila in which the values and concepts of multiculturalism are contained. This is reflected in the Core Competence "Living

and practicing honest behavior, discipline, responsibility, caring (mutual cooperation, cooperation, tolerance, peace), courtesy, responsiveness and pro-active and showing attitude as part of the solution to various problems in interacting effectively with the social and natural environment and in placing themselves as a reflection of the nation in world relations "(High School Syllabus, Ministry of Education and Culture, 2013). One of informant explain that "as a practice of the syllabus and lesson plans that have been made, teachers can invite children to care for others, in accordance with the ideals of Pancasila. One of the school activities, for example, is a sharing activity. Students are asked to bring supplies from home, then distribute them to people outside the school, such as pedicab drivers, cleaning services, etc. So children are taught to care for others."

4.    Improving the quality of work

Improving the quality of work is certainly much borne by schools, especially educators and education personnel in implementing multicultural education. In this case, improving the quality of work can be achieved not only related to the skills and abilities/professionalism of teachers in providing materials and the process of internalization to students. Improving the quality of good work in a school is nothing but the result of good cooperation between teachers, education staff, and students (Usman, 2018). The status of teaching staff or teachers is indeed higher than that of students or students. However, in the process of school management and learning, the teacher is not a ruler who has the right to what his students will do. Through the 2013 curriculum, the government wanted to encourage knowledge to teaching staff that the current learning process is no longer teacher-centered (Student center). But the presence of educators is nothing. As a facilitator, they have an obligation to guide and encourage children to learn. Of course, educators are also tasked to be agents in the internalization of multiculturalism values. In line with the results of the interview that "now the curriculum requires teachers to be a medium for students to learn, not only material but cultural values are included in." At the same time, schools as educational institutions are also expected to be able to establish good cooperation between parents of students. Of course, this must be done with the nature of tolerance, which is informal and as prevalent (Usman, 2018).

### Social Capital Coleman and Implementation of Multicultural Education

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

Achieving harmonization in an educational institution, in this case, a school that has diversity both from students and teachers and other school residents provides its own attraction to be seen and studied more deeply. This is interesting, according to researchers, because educational institutions have a significant role in providing knowledge and shaping children's character. Some interesting things that

can be found in life in school are they can unite with the diversity they have through achieving the vision and mission of the school itself. Differences that should make them vulnerable to conflict and intolerance between people, both between students and other students or precisely between teachers and teachers and teachers. Students interact every day through the learning process and are united by the school itself with all the traditions that follow it and are preserved continuously by schools through continuous internalization processes by policymakers and teachers as educators. As we know, when talking about social capital, Coleman saw that the existence of social modes was able to unite the community in a relationship within it. According to him, social capital contains several components, such as trust, obligation, expectation, and norms. Coleman explained in his analysis that social relations that can create a source of capital would be able to provide benefits to individuals (Coleman, 2008)(Coleman, 1990). Some of the concepts in Coleman's social capital can be analyzed in several forms that exist in social capital.

2.    Obligations that are Built and Expectations in the Future

A regulation built by the community, which then internalized within each of the organizers of education in a school (educators, students, education personnel) will emerge an obligation. Obligations must be carried out by members of a school institution. Educators who carry out education through the learning process with the media curriculum (syllabus, the design of the implementation of learning), of course, there is an obligation that the teacher requires to the students and vice versa, indeed based on an idea that is translated into a school vision and mission. Through this school's vision and mission, citizens are required to respect each other and be tolerant in the learning process, which is expected to be the child will also be accustomed to behaving like that when outside of school.

3.    Information and cultural values derived

According to Coleman, a tool that can be used by individuals to obtain information in a social relation is the use of social relations that are maintained for other purposes (Coleman, 2008). When individuals interact with other people and convey and receive messages with their interlocutors, then the social relations that occur between them are able to produce social capital for the provision of information, which will later facilitate the actions of individuals who engage in social relations. The relationship between school and society is not just ordinary social relations, but social relations that aim to achieve the interests in the form of delivering and receiving information. The daily lives of educators, students, and education personnel are not in a value-free and empty room. That is, the relations between them, including school policymakers, the principal, the school committee, and parents, also come into contact with them. It may be that each of these actors brings values that are different from one another. Linkages between them are not just empty things but a medium to get information about the concepts

of multiculturalism to agents and actors in a school. Information related to the concept of multiculturalism is then continuously preserved in knowledge and ingrained into school culture.

4.    Policies and Regulations as Forms of Norms and Sanctions

According to Coleman, related to mutual interests, joint action is needed in the form of a reciprocal transfer of rights, which then forms the norm. Still, for norms to be effective, effective sanctions are needed to enforce existing norms. Sanctions are needed for the offender if he is not willing to contribute (Coleman, 2008). As we already know, obligations and expectations are part of a social relationship, and each actor continues to control some of the events that are in the interests of other actors. Control arises inherent in each social relation and can be used to develop sanctions (Coleman, 2008). In conclusion, social relations facilitate the passage of sanctions to the perpetrators.

School rules are representations of the existence of agreed norms and must be obeyed. The existence of agreed sanctions in the form of penalties if violating one of the norms that have been formed, is a consequence of enacting a regulation. In reality, the existence of norms in the form of school discipline can make the school community (education managers and organizers) orderly and comfortable. One regulation in the form of norms and agreements in the form of sanctions in it unites relations between individuals with diverse cultures, religions, and groups.

Coleman said that in a society, there must be bonds that are not merely indicated by capital ownership in the economic field. There are several aspects, according to Coleman, which are nothing but values, norms, beliefs, obligations, and expectations that are able to bind the community in harmony and unity. If likened to a school as a society in which there is a social structure, this frame from Coleman will be used to see the role of schools in the practice of multiculturalism. No doubt, each school must have cultural and social capital, as said by Coleman. Values and norms, which are embodied in a school regulation, are able to become a medium in cultivating a united attitude through equality of fate in school students. Those from various backgrounds can become one identity with the obligation and sanction in its implementation. Through this regulation, there is no longer the name majority and minority because all students have the same obligation. Through rules that are required to be obeyed by students, inevitably, students will realize that their existence is equal to others, even those with different backgrounds. Values and norms are not only manifested in school regulations in general but through regulations in each subject by the teacher. The curriculum that educational institutions must carry out through the learning process is also an important aspect of the cultivation of multiculturalism itself. Moreover, the vision and mission are summarized in educational institutions' expectations. In this case, the school becomes an important capital in the implementation of multicultural education. Hope that is manifested in the vision and mission becomes a counterweight and shapes unity in diversity

because it feels the same fate and struggles. Social capital in schools in the form of beliefs, obligations and expectations, norms and sanctions, and information, as said by Coleman, can become the foundation for schools to achieve a harmonious school state so that multiculturalism education can be achieved amid a variety of cultures that students and teacher own. Social capital has several components. It includes a value and norm that is characteristic that is then followed and developed and preserved by the school community in their daily lives. The existence of these values and norms will then become a strong binder for the school community with a variety of cultures in the form of religion, ethnicity, race and origin, the work of parents, and economic ability to be able to unite in achieving the school's vision and mission without hypocrisy. The implementation of all can be read in Table 1.

**Table 1.** Implementation of Multiculturalism Education

| SMP Widya Wacana | SMP Islam Diponegoro | SMP Muhammadiyah PK Surakarta | SMA Widya Wacana | SMA Islam Diponegoro | SMA Regina Pacis |
|---|---|---|---|---|---|
| - The school has the policy to teach human values according to the teachings of Jesus<br>- Activities to distribute food to pedicab drivers, beggars who are around the school<br>- *Life in Outdoor* (living at home with various professions, farmers, for example<br>- Contextual learning by using the surrounding environment as learning media<br>- Introducing children to the diversity of professions and residences through outdoor life | - Schools have policies to teach human values according to Islamic teachings (hablum minan naas)<br>- Using film learning media about diversity in social studies subjects<br>- Perform literacy to children about the values of sympathy to others through the guidance and counseling teacher | - Schools have policies to teach human values according to Islamic teachings (hablum minan naas)<br>- Using learning media in the form of images of ethnic diversity, traditional clothing, and traditional houses<br>- Opening extracurricular activities in accordance with the talents, interests, and abilities of children<br>- Orientation of students by bringing in Yonif for national insight and love for the motherland | - The school has the policy to teach human values according to the teachings of Jesus Christ<br>- Learning through discussion with groups that have different backgrounds in origin/region | - Using film learning media about diversity in social studies subjects<br>- Schools have policies to teach human values according to Islamic teachings (hablum minan naas) | - Contextual learning with identification of friends from religion, ethnicity, and race<br>- Provide learning tasks by identifying what ethnic groups and religions are around students' homes<br>- Acceptance of students with various regional backgrounds (Confucianism, Java, and several other Eastern Javanese regions |

Previous studies were conducted to look at the forms of radicalism in the educational process. Forms of radicalism can be seen in various forms, one of which is the content of Islamic textbooks that

contain ambiguous words by stating mistakes in the practice of other religions and offering certain religious opinions without being accompanied by other opinions (Asrori, 2015). Meanwhile, in this study, the authors focus on how radicalism can be eroded through the learning process in education through the presence of curriculum, teachers, learning materials, learning methods, and interactions built into social practices within the school.

## 4.   CONCLUSION

The results of the study show several things that schools have their own ways of implementing multiculturalism education in their institutions. This can happen because each school has different values, norms, beliefs, obligations, and expectations. In the research process, limitations in this study were found in several ways. The first limitation or limitation is the time to carry out the research process. Because the research was conducted in a school that uses the basis of religion as the basis of its curriculum, of course, they have limited time because it has been arranged with the lesson schedule. Researchers experience difficulties in the research process related to the time when students and teachers have drained a lot of time by exam preparation, such as UAN, UTS, and UAN. The second limitation is data regarding the practice of intolerance related to religion, ethnicity and race as the limitation in writing this article. Considering that religion, ethnicity, race and class are sensitive aspects to be explored in more detail and depth in a subject, not least in an institution. The genius and unfamiliarity of the institution as well as the presuppositions have been constructed in such a way. It requires a long time to convince the school institution to provide meaningful information that will later become data. The general implication in this study is that the writer can understand that the sociocultural capital around us can use it to strengthen tolerance and the spirit of multiculturalism. In terms of the theory used, namely social capital, it is said that social capital relations do exist and are needed to achieve a primary goal of an educational institution, in this case, education that respects diversity and equality. However, if this is seen in Coleman's opinion, he said in his explanation that the recognition that social capital can be an asset for weak and disadvantaged social groups is not only an instrument for those with special positions. The existing social capital relations show that the stakeholders, the teaching staff cannot be denied to have a large social capital to teach the values of multiculturalism to students. Through schools, teachers and policymakers of students as actors who have little capital are invested in themselves the values of equality and diversity, which become a necessity. The conclusion is multiculturalism education is one of the media to foster a sense of tolerance to children through the learning process so that the school is expected to realize that its existence is not merely needed for the transfer of knowledge. However, more than school is a media that is able to

educate children and adolescents to become children and adolescents who are tolerant and have the spirit of multiculturalism.

This study resulted in several things related to the implementation of multicultural education in several schools. These results show that each school has several policies, methods, and distinctive social practices in implementing life values , including tolerance in everyday life. The results of knowledge in the form of social methods and practices generated through this research are expected to provide a novelty for the academic world to take an active role in creating daily life in a tolerant and respectful manner. However, the author realizes that there are weaknesses in the process and results of this study. The limited collection of information on religion-based schools became an obstacle in the research process. This limitation would be a consideration for readers and other researchers to be able to conduct similar research that is more interesting. Why is that? Because seeing the perspective of policymakers at a school scale would be more colorful both in terms of results.

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