IMPLICATIONS OF TOLERANCE CHARACTER VALUES IN HOME-STAY ACTIVITIES: A MULTICULTURAL EDUCATION PERSPECTIVE IN ASSALAAM SENIOR HIGH SCHOOL

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Abstract: Character education is very important to be implemented in school educational institutions, so that more attention is needed to minimize the emergence of various social diseases, such as damage to morals, morals and ethics. This study aims to determine the impact of home-stay activities on the emergence of tolerant character values in multicultural situations among students of SMA Assalaam Surakarta Indonesia. This researcher used a qualitative method with an ethnographic design. Researcher as an instrument by setting the focus of research to analyze the data obtained inductively. Collecting data through observation, semi-structured interviews with teachers and home stay participants, and documentation. The results showed that home-stay activities educate students to behave tolerantly in multicultural situations and contribute to forming a person who is aware of democratic values. To realize democratic education based on awareness of the values of tolerance built by multicultural social facts. In addition, it is contained in education based on out-door activities such as home-stay, which builds students' personalities with spiritual, intellectual, social, emotional and skills which are summarized in multicltural educational practices. Based on the results of this study, home-stay activities are very effective as a model of multicultural education with values of tolerance as the basis for the realization of democratic education. This home-stay-based multicultural education is an inspiration for environmentally friendly educational practices.

Keywords: tolerance, multicultural, character education.

INTRODUCTION

A study of several references to tolerance in all its forms, obtained several dimensions or paradigms that encourage the formation of tolerance. The situation that encourages the discourse of tolerance has various backgrounds. Several educational issues related to tolerance are reflected in various events. Education faces a problem when students have to deal with the reality of religious diversity and life attitudes, so this can be implemented in the formal education curriculum, so that it is possible to develop a tolerant attitude well. Through the processing of a tolerance attitude curriculum, it is formed starting from a learning model based on the educational curriculum.[1] The existence of tolerance is a form of dialogue process facilitated by education. This is in accordance with the results of research in Germany and other studies, that as a case the views of adolescents with different religions require an attitude of tolerance by proposing a cooperative dialogue model of religious education, so that it can support religious identity as well as foster an attitude of

openness. So the dialogue base becomes a middle way in fostering tolerance in diversity. [2] The view of tolerance based on academic studies, which is represented by prospective teachers, expresses his opinion about the need for tolerance and tolerance in education, both in society and in the education system. [3]

Democratic discourse among citizens needs attention by evaluating the effectiveness of formal education. This refers to the reality that there is no effective correlation in education with tolerant attitudes related to racism. This view emphasizes the basis of racism with education that does not have an effective correlation with tolerance.[4] The need for education based on love and peace as an educational process for tolerance and mutual understanding. Because this is a milestone in realizing a peaceful situation. Thus the integration of educational management and technology is very supportive of the process of realizing tolerance education. It is revealed in research that technology and management are very important to build tolerance.[5]

Tolerance in education is an educational system to create conditions for the formation of a tolerant personality, so that students can be active in a multicultural sphere of life. It is said that tolerance is an important component in society, while education contributes to the process of its formation. Tolerance is a cultural dialogue or awareness tolerance, it is through education that "humanizes knowledge", tolerance is manifested in human existence.[6] Tolerance education with a discourse analysis methodology approach is an effort to generate new knowledge about the religious tolerance education project in the Global South, that conservatism and religious intolerance are on the rise. Projects involving students of various religions in making films about religious tolerance. The meaning of tolerance in the film is identified in three discourses, namely nationalism, tolerant theology, and romantic love. The implication is related to the promotion of religious tolerance in education. [7] In this case tolerance is a necessity that occurs as well as part of the educational process.

The case of religious diversity is often an aspect of the emergence of tensions and conflicts related to religious tolerance and intolerance. When negative things happen in society, there is a discourse on the need for education in general and the role of schools as a solution. In this case the teacher plays an active role against the radical views by the students, but this is realistic enough for the school to prevent this view. Or in other words can schools encourage tolerance (religion) among young people and be able to prevent the possible dangers of radicalization.[8]

2   Friedrich Schweitzer (2007) Religious individualization: new challenges to education for tolerance, British Journal of Religious Education, 29:1, 89-100, DOI: 10.1080/01416200601037551

3   Sahin, Ç. (2011). Perceptions of prospective teachers about tolerance education. *Educational Research and Reviews*, *6*(1), 71-86, https://doi.org/10.5897/ERR.9000251

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6   Kuzmenko, R. (2020). Tolerance As The Basis Of Education. *Research Journal Of Education, sychology And Social Sciences*, *1*(1), 9-12.

7   Wijaya Mulya, T., & Aditomo, A. (2019). Researching religious tolerance education using discourse analysis: a case study from Indonesia. *British Journal of religious education*, *41*(4), 446-457. https://doi.org/10.1080/01416200.2018.1556602

8   Bertram-Troost G., Miedema S. (2017) Fostering Religious Tolerance in Education: The Dutch Perspective. In: Ganzevoort R., Sremac S. (eds) Lived Religion and the Politics of (In)Tolerance. Palgrave Studies in Lived

teachers' perceptions about the level of student tolerance of social and religious experiences in contemporary society, namely the ability to accept differences between humans. Teachers from public sector universities in Pakistan are the study population. Five public sector universities were selected from all provinces in Pakistan. The results showed that the respondents had a moderate level of tolerance. Sixty-four percent of respondents indicated their tolerance. To achieve educational goals and develop student tolerance levels, lectures on tolerance and citizenship as well as tolerance education must be included in the syllabus at each level.[9]

Some of the paradigms behind the importance of tolerance are an inspiration to further expand the discourse on tolerance with other dimensions, namely fostering tolerance of students through out door activities, namely home-stay activities carried out by students in a village as part of the educational process. . This is interesting because the basis for this tolerance character education is in a multicultural environment, various cultures that cover the process of home-stay activities. So that students directly learn and practice, learning by doing, about the importance of developing an attitude of tolerance in diversity situations. In addition, students are strongly encouraged to be more active and creative in developing attitudes and mindsets by building effective communication so as to create a friendlier and more innovative environment.

This study provides an illustration that the social life of the community is

the real condition in knitting the lives of its citizens and inspires them to become a learning medium for students in building and educating character, socializing, having four, sympathizing, and appreciating diverse realities. Therefore, the social life of the community becomes an educational medium that covers all aspects needed by students as a provision for their future. Educational innovation collaborates with the life of reality in society to be part of an effort to build students' personalities or characteristics.

LITERATURE RIVIEW

Tolerance is fundamental in democracy, but it is ambivalent manifested in a solid and democratic form. In the form of tolerance is to let others be themselves, respect other people, with their existing background. As well as tolerance in dialogue efforts to communicate the existence of each other's recognition. This is a form of solid tolerance (Zalyadain, Z, 2018: 123-149). The tolerance values contained in the Islamic Education lessons are implemented in learning activities with an understanding of efforts to create a tolerant climate in each learning, namely mutual trust, mutual understanding, and mutual love (Muhammad Yunus, 2017).

This study discusses the tolerant character of multicultural perspectives in home stay activities carried out by Assalaam High School. Multicultural education helps everyone to be themselves by upholding the values of differences in the form of tolerance and mutual respect. Multicultural education contributes to the creation of peace, because it instills the values of tolerance, empathy, sympathy, and social solidarity (Kapraja Sangaji, 2016: 39-40). In socio-cultural terms, national character building is a necessity of a multicultural nation (Dharma Koesoma, 2011: 9).

Beginning of multicultural education, from the United States education

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Religion and Societal Challenges. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-319-43406-3_11

9   Arif, M., Nadeem, T., & Ali, M. Q. (2020). Students' Tolerance Level and Their Social and Religious Practices at University Level in Pakistan. *Al-Qalam*, *25*(1.), 471-487.

expert Prudence Crandall (18-3-1890) who intensively spread views about the importance of the background of students, both in terms of cultural, ethnic, and religious aspects (Lasijan, 2014: 129). Multicultural education as an alternative application of character education in schools (Nurlaili Handayani & Taat Wulandari, tt).

The process of multicultural education is a system of inculcation of cultural values that will strengthen the character traits (Hanik Baroroh, 2018: 69). Because it bases the principles of cultural preservation and mutual respect. Also realizing an ideal democratic life for a nation (Hanik Baroroh, 2018: 70).

Based on this description, the purpose of this study is to shape personality and increase student awareness of behavior that is tolerant of the plural reality that it faces in daily life. Because home stay learning has a positive effect on moral behavior and builds social and moral sensitivity, has a balanced spiritual, intellectual and moral ability. The hope is the manifestation of a tolerant attitude in living together in harmony and harmony, on the basis that social tolerance is the need of individuals and groups in social life. In this case socio-cultural values are held in response to differences and social plurality (Hudayana, B, 2002).

METHODOLOGY

This research uses a qualitative case study approach. Researchers themselves as research instruments determine the focus of research, select informants as data sources, collect data, assess data quality, analyze data, interpret data and make conclusions on its findings (Sugiyono, 2017: 102). Inductive data collection process that is found during research in the field. Then the data analysis carried out is inductive based on the facts found explored in depth to the program, events, processes, activities, of one or more people, then constructed into a hypothesis or theory (Maman Rachman, 2011: 149). The research method above can be shown in the following figure:
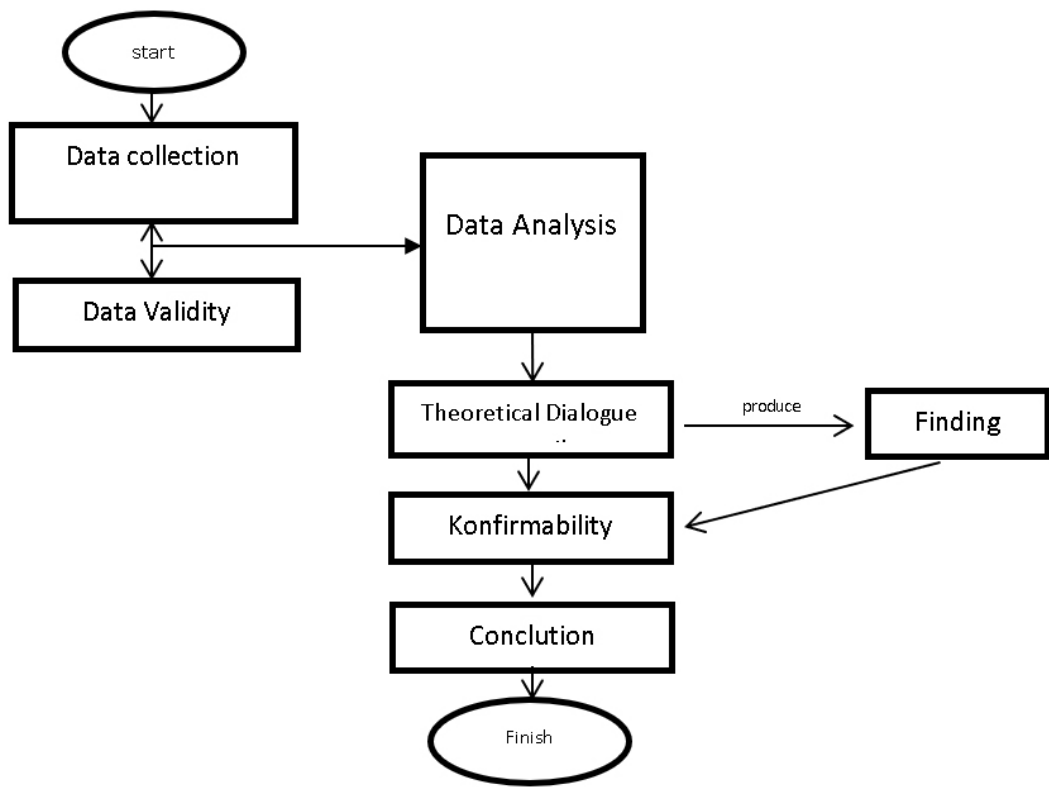
RESULTS AND DISCUSSION
Home Stay Activities

Assalaam High School is one of the educational units in the Assalaam Modern Islamic Boarding School located in the village of Pabelan, Kartasura Subdistrict, Sukoharjo Regency, Central Java, Indonesia is an Islamic private educational institution under the auspices of the Surakarta Islamic Study Board founded by H. Abdullah Marzuki and Hj. Siti Aminah Abdullah. PPMI Assalaam was established on 17 Shawwal 1402 H / 7 August 1982 AD, located on Jalan Yosodipuro No. 56 Surakarta retainer occupies a land area of 2,845 m, endowments of the family of H. Abdullah Marzuki and Hj. Siti Aminah Abdullah, owner of PT. Triad Solo, Central Java, Indonesia.

The reason for holding a home stay departs from the view that the development of technology and science currently influences the perspective of the community and parents of students in appreciating the processes carried out by educational institutions quickly and accurately, from the system, services, learning methods and hidden impacts. curriculum that appears in student behavior.

Various educational services and methods of effective approaches are continuously planned by the teachers, in order to produce outputs of students who excel with moral merit and build social sensitivity and. Home stay is a learning program outside the Assalaam High School room, as an effort to achieve spiritual, intellectual, moral and skill balance. Then the Assalaam High School Home stay activities with the theme of Building personal students who have spiritual intelligence, intellectual, social, emotional, and skills with the aim, namely: fostering, growing and developing intellectual intelligence, spiritual, moral,

and student skills. (Nuha, Sudarno Shobron, 2020)

The main activity of a home stay program is in the form of an event If I Become. Home stay is an activity that was originally inspired by a private television show titled If I Become, which puts students in people's homes for several days and is obliged to follow all the work done by the landlord or host (farming, farming, gardening, etc.), including eating as rudely as the landlady. Home stay is an activity for several days conditioning students in a place to imitate all the activities of the landlady with some moral provisions to do it (Fihris, 2018: 139). Homestay is a media or facility for students to explore themselves through the process with all their activities, so they will find the values that shape their personality. The process is a system or method of instilling values called education. The educational process naturally influences each other with realities that exist outside of students. As Jean Lave and Etienne Wenger argued the importance of the community of practice, in the sense that learning takes place in social activities, by learning, thinking, and knowing in relationships with people involved in activities in, with, and arising from socially and structurally structured worlds culture (Fleming, J & Pretti, TJ, 2019).

Some activities that accompany home stay are Bazaar, Social Service, Children's Contest, Parenting Seminar, Free Medical Treatment, Art Performance, Tablig Akbar, Watch Together, and I Teach. What is important in this case is the learning process of students in creating, communicating with various social statuses, there is also the nature of caring among each other, the nature of empathy and sympathy in interacting with the community.

Homestay is held on Thursday-Saturday, November 8-10 2018 which is

located in Gilirejo Village, Gunung Sono, Miri, Sragen, Central Java, Indonesia. Narration of Home Stay activities as follows: First day, before heading to the location of home stay activities begin in the morning by giving directions to participants of the home stay. Arriving at the location of the home stay held friendly with residents of the location, followed by an introduction to the surrounding environment. In the afternoon there was teaching in the Al Qur'an Education Park, and in the evening activities with the general public were carried out education by playing educational films.

The second day, begins with evening prayer in the evening followed by reading the Qur'an, until dawn, morning preparatory activities follow the activities of the host with daily routine activities carried out by the host or landlady. Routine activities in the form of daily work activities, in the form of raising livestock, farming, gardening, and cooking in accordance with existing conditions. Some of the activities that do not follow the host profession are teaching in kindergarten or early childhood education, cleaning mosques and prayer rooms, some are holding seminars on productive parenting and economics until noon. After a break some time continued with social service activities or social service, bazaar, and free treatment for residents. In the afternoon continued with teaching activities at the Al Qur'an Education Park. After the evening prayer, the evening will continue with art performances from home stay participants and the distribution of aid to local schools and mosques.

Entering the third day as the last day, the activity begins with the evening prayer in the evening, followed by reading the Qur'an. In the morning there was a closing ceremony for the home stay, followed by farewell to the host.

Internalizing Tolerant Value in *Home Stay* Activities

Openness in presenting programs to the community, in this case are parents of students and managers, so that it is possible as an effort to harmonize and have the opportunity to occur dialogue, dynamic and constructive discussion. The presence of thoughts and ideas about this educational system, becomes a positive value both for managers and the general public. Also in anticipation of opportunities for misunderstanding, or efforts to unite views is a form of tolerance towards diverse realities both among education and community managers.

Social value is very important for individual life, because value is a belief that influences behavior and gives them access to everything, including as a valuable value in the eyes of society (Kunduroglu, T & Babadogan, C, 2011). Therefore, home stay amidst the development of science and technology needs to get a positive appreciation, because with the development of science and technology in the fast-paced information age, that home stay activities are held in the midst of rural communities that still have a variety of traditional culture, then the existence of home stay becomes a means introductory learning and practice in shaping tolerant student personalities to be able to capture and accept multicultural cultural values.

The activity of a home stay with the form If I Become shows that the home stay program is loaded with positive character values, including tolerant character values. Interactive communication between students who occupy a resident's house as a shelter with the host or owner of the house occupied demanded mutual understanding and understanding between the two parties. One side of students as migrants, the other side pouring houses as citizens

receiving education programs, each of which has routines, different activities, socio-cultural, religious activities, as well as educational backgrounds that are not the same, it requires mutual respect or tolerance for educational orientation to be achieved.

The inculcation of the value of tolerant character in the process of home stay activities has a positive effect which is quite strong in the students' personalities, because the phenomena they face are very different from the situation at school. Diversity in the community makes them aware of the importance of mutual respect and appreciates the quite varied differences. So the key to the success of this activity trip is one of tolerance, openness, acceptance of the presence of reality outside of students, for the sake of achieving a peaceful situation.

The variety of activities that accompany home stay shows an attitude of openness in its educational orientation, namely the home stay program as an effective means of instilling tolerant values to all phenomena in the environment especially, and the implications when students can develop these tolerance values in situations - other situations after the home stay is over.

Tolerance is inclusive thinking, that is, with an inclusive pattern of having an open perspective and action, accepting all information outside of themselves, dealing with external phenomena with an insight into openness. Thus the opportunity to progress and develop towards the best ideals. In accordance with the vision of Assalaam PPMI High School is the realization of students who have a spiritual balance, intellectual, moral, and high competitiveness in a global perspective, then a balanced personal person when between the potential of one with others complement each other. Spiritual, intellectual, and moral must get a balanced portion, therefore efforts to realize the balance of these potentials are realized supporting activities.(Shobron & Rahman, 2019)

The explanation above when related to the mission of Assalaam High School, namely Organizing a globally oriented education process on quality and information technology, as well as preparing students who are able to study science and Islam (Assalaam High School Profile), then globally oriented education provides an illustration that the demands of the era that always developing, we cannot go through without following these developments, the expression of choice programs requires always innovating and being creative. Tolerant to various external phenomena, both in terms of science and technology, education and culture with all its variants, is the motivation in creating educational innovations.

Reflections on Multicultural Education in *Home-Stay*

Multicultural values that are in line with Islamic principles are equality, justice, democracy or freedom, and tolerance (Hanik Baroroh, 2014: 130). James Bank said that the substance of multicultural education is education for freedom (as education for freedom), an inclusive movement in order to strengthen relationships between people (as inclusive and cementing movement) (Lasjian, 2014: 130). Multicultural education can train and build the character of students to be democratic, humanist, and pluralist in their environment (Lasjian, 2014: 132).

The social reality faced by students in If I Become as illustrated by the constructor is the condition of middle to lower social status, as well as economic status and also middle to lower, the religious situation can be said to adhere to the Abangan Islam by proven that many do not pray, the cultural situation is cultural Java, the majority of livelihoods are farmers (Interview with Kartika, 30 November

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2019). In addition to farmers there are also baskets or sellers in the market, and for religious diversity, the majority of Muslims are required by the existence of seven (7) buildings of places of worship or mosques, but there is one mosque (Al-Huda) with quite a number of worshipers while praying, there are also residents the number of non-Muslims is not much. There is education by sending their children up to university level, namely studying outside their area. Culturally, there is a custom in the area which is to cut the goat and goat's head is put into a dum or dam by a shaman, and the goat's head is always lost. this happened, making the citizens curious. Now when the shaman was gone, the residents searched for the truth of what actually happened, and after checking it turned out that there were many cursed fish and machetes or allegedly turtles that ate goats' heads. But now the village head is quite good in his level of religiosity, so that cultures that tend to be mystical are gradually being avoided, and concentrate on increasing the citizens 'human resources, building infrastructure, and making rules that support the formation of good citizens' human resources with the rules of the night study hours, watching hours TV, and this is all guarded by existing devices (Interview with Doni, 30 November 2019).

Culture is a set of information transmitted to human populations in a non-genetic way, which is called social transmission, it occurs from intercultural information and is central to cultural dynamics that occur in terms of the formation, maintenance, and transformation of culture over time (Kashima, Y, at.all, 2018).

Based on the explanation above, the character values of students in a variety of existing home stay activities, there is a load of multicultural values. While character values are truth values that are believed and constitute a personal appreciation process in each individual. Including these tolerant character values and other character values are character values that experience strengthening and sometimes weakening, depending on the efforts of continuous stimulation and internalization as well as external situations which are factors in the emergence of communication which are then reflected in an action. Multicultural values are realities whose existence is accepted by individuals, as a form of acceptance of the presence, existence, different circumstances outside the individual, so that the realization of the value of peace, and egalitarian.(Shobron & Anshori, 2020)

CONCLUSION

Home stay as a method of cultivating tolerant characters that is quite effective for students, both in the social dimension and moral. In addition, home stay activities are conducive in preparing students to achieve educational goals that are balanced between spiritual, intellectual, moral, and skills. With a variety of activities become a means to explore the potential of students to process themselves so that they find the values that shape the personality of each student's character. tolerant character occurs when the learning process of students in creating, communicating with various social statuses, caring among others, empathy and sympathy in society.

The stay program is loaded with positive character values, including tolerant character values. Interactive communication between students who occupy a resident's house as a shelter with the host of the owner of the house occupied demanded to be able to understand and understand each other between the two parties. With a variety of activities that accompany home stay, there is an open attitude in the orientation of education, namely the home stay program as an effective means of instilling

tolerant values to all phenomena in the environment especially, and the implications when students can develop these tolerance values in other situations after the home stay is over. Tolerance is inclusive insight, that is, with an inclusive style of having an open perspective and action, accepting all information outside of itself, facing external phenomena with an insight into openness. Thus the opportunity to progress and develop towards the best ideals.

Social reality faced by students in conditions of middle and lower social status, as well as economic status. Social status as a form of exploration determines the existence of a cultural system of life patterns. Culture in the context of religious practice, working as a farmer, trader or other, all become the color of life in society and cultured. The majority of local residents are Muslim, as evidenced by the existence of seven places of worship, namely the mosque, and also a small portion of non-Muslim citizens. Sociologically, the communication system that occurs there are no obstacles or obstacles, so here is a meeting between cultures in the internal community and has been running naturally, complementary. Based on the above explanation, the values of student character in a variety of existing home stay activities, there is a load of multicultural values. While character values are truth values that are believed and constitute a personal appreciation process in each individual. Multicultural values are realities whose existence is accepted by individuals, as a form of acceptance of the presence, existence, different circumstances outside the individual, so that the realization of the value of peace, and egalitarian.

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