



Multicultural education patterns in promoting tolerance among high school students

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ABSTRACT

The study aims to identify: patterns of multicultural education that foster tolerance in SMA BOPKRI 2, SMA N 3, and SMA Al-Azhar 9 Yogyakarta, and the ideal pattern of multicultural education for developing tolerance in senior high schools. The research employed a qualitative descriptive approach. The research subjects included the principal, vice principal, and subject teachers. Data were collected through observation, interviews, and documentation. The data were analyzed using an interactive model consisting of data collection, data condensation, data presentation, and drawing conclusions. The validity of the data was ensured through triangulation of techniques and sources. The results showed that multicultural education patterns play an important role in developing tolerance in high schools. Specifically: SMA BOPKRI 2 Yogyakarta implemented a multicultural approach in accordance with its mandate, vision, mission, and objectives as a multicultural school; SMA Negeri 3 applied a diversity literacy approach, emphasizing the management of student diversity across ethnic, racial, cultural, linguistic, and religious backgrounds; and SMA Al-Azhar 9 practiced an open and inclusive model of multicultural education aligned with the Islamic principle of Wasathiyah (moderation). The ideal model, which represents the novelty of this research, was conceptualized from the patterns identified in the three schools and is termed the "Moderate Tolerance Empathy Model of Multicultural Education." This model emphasizes the values of moderate tolerance and empathy as key drivers of mindset, attitudes, and behavior in multicultural senior high schools.

Keywords: empathy, moderate tolerance, multicultural education patterns

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INTRODUCTION

Indonesia is a multicultural country with diverse socio-cultural values, which presents significant challenges to achieving national integration. One of the potential conflicts arises from differing interpretations and understandings of various cultures. Multicultural education represents an awareness of cultural diversity and human rights, aiming to reduce or eliminate prejudice to build a just and progressive society. Tolerance that grows well will be able to provide significant space for the growth of community peace. Portraits of tolerance in various countries are also examples of learning models that can be used as examples to foster peace for the life of the nation. The diversity of ethnic groups, customs, religions, and languages in Indonesia has long been formulated to be united in the frame of the motto "Bhinneka Tunggal Ika" which means "Unity in Diversity". To create a peaceful life in the chain of "Bhinneka Tunggal Ika" people who differ in religion, culture, customs, and customs must be raised in their awareness for peace. For this reason, structural efforts need to be made to build a civilization of peace by assembling a multicultural education model that can be implemented in schools. This is important because evidence shows that countries with high levels of tolerance positively contribute to community development and social progress (Sofiandi et al., 2022).

The multicultural education pattern carried out by parents and teachers at school and the community aims to build communication in monitoring the development of children's personality and learning at school. What roles of the multicultural education pattern in preventing radicalism by fostering an attitude of tolerance between people with differences can be stated as follow 1) the nature of multicultural education is a process of self-development and learning towards an attitude that respects the existence of diverse cultures or traditions. 2) the characteristics of education globally, namely having the principles of democracy, respect, equality, justice, and an attitude of peace.

Efforts to overcome conflicts in a multicultural society are carried out to explore contextual formulations, especially regarding the importance of building an attitude of tolerance in the learning process. Research by Wahyu & Jatiningsih (2018) on students' attitudes towards tolerance at SMA Muhammadiyah 4 Porong, East Java revealed that 4.6% of students demonstrated a good level of tolerance, while 95.4% showed a very high level of tolerance. However, in general, not all schools develop tolerance. An attitude of tolerance is formed through a process and stages, with supporting factors for the formation of attitudes of student tolerance in schools, including educators/teachers, interactions with other students, and interactions between students and teachers that encourage the formation of attitudes of student tolerance. Muhamad Kamil (2018) researched tolerance and intolerance towards the diversity of Yogyakarta society amidst the modernity of culture, race, and religion. The City of Tolerance, as an achievement that supports the tolerance of the nation-ethnic community, is expected to be able to create collective action. The arrangement of meaning in the culture of the Yogyakarta community gives rise to expressions of conflict and intolerance towards minorities. The pattern of conflictual relationships that sometimes involve violence has changed the structural dynamics of a harmonious society. Tolerance can be developed through the application of multicultural education in all levels of education so that the results are more effective in forming student competencies in developing moderate tolerance in schools. This preliminary study seeks to offer a more empirical overview of the current practices of multicultural education, their outcomes, and their implications for mapping the pattern of multicultural education in educational institutions, especially in high schools, because multicultural education that develops moderate tolerance needs to be instilled in the younger generation.

Multicultural education is education that instils the importance of appreciating heterogeneity, whether tribe, culture, or ethnicity. Education is important to be applied early on in children so that they can grow into a generation that is tolerant of diversity. Education serves as a crucial means for transferring knowledge, values, and culture, and plays an essential role in preventing radicalism through multicultural education because: 1) multicultural education functions as a process of self-development and learning that fosters respect for diverse cultures and traditions; 2) the global characteristics of multicultural education emphasize the principles of democracy, mutual respect, equality, justice, and peace; and 3) multicultural education contributes to preventing radicalism by nurturing tolerance among individuals with diverse backgrounds (Indrawan & Wijoyo, 2020).

Multicultural education is necessary to address various social conflicts and differences that arise from diversity. It represents a process of developing human potential that values plurality and heterogeneity as natural consequences of cultural, ethnic, and religious diversity, and it integrates these values into an educational system grounded in equality, mutual respect, acceptance, understanding, and moral commitment to social justice (Nurgiansah et al., 2022; Ridho & Tumin, 2022; Rahmat, 2023). The effective implementation of multicultural education requires a comprehensive approach that adopts strategies suited to each school's context and conditions. Such understanding is essential for designing a multicultural education framework that can be fully integrated into the learning process.

The implementation pattern of multicultural education can be examined through the lens of exchange theory. This theory suggests that individuals can finally exhibit any particular social behaviors during interactions with others. In this context, individuals tend to develop consistent and stable response patterns that can be observed across various social situations (Mighfar, 2015). According to exchange theory, individuals engage in interactions when they perceive such

interactions to be beneficial or rewarding. As explained by Ritzer, Homans' theory (as cited in Mighfar, 2015) is based on an economic assumption of rational choice, individuals decide what to give and what to gain, evaluating whether interaction is profitable or not. When interpersonal relationships are formed, communication patterns also emerge as outcomes of the rules and norms established by those implementing multicultural education in schools, both internally and externally.

A pattern refers to a stable structure of social relationships manifested in communication. Such communication patterns are formed through prolonged and repetitive interactions, eventually evolving into established models that are learned and replicated by others. The existence of such communication patterns fosters stability, a state of order and consistency resulting from the harmonious relationship among actions, norms, and values within communication. In popular scientific terms, a pattern refers to a model, for example, or framework. Therefore, in this study, "pattern" refers to the model of multicultural education that promotes tolerant attitudes among students in senior high schools in the Special Region of Yogyakarta.

Multicultural education as an instrument of social engineering can have a significant role in instilling awareness of tolerance in a multicultural society to develop attitudes of nationalism, solidarity, tolerance and tolerance and to be able to work together in diversity. Tolerance includes issues of belief in humans related to religiosity, faith, belief or divinity that they believe in. A person must be given the freedom to believe in and embrace the religion (have a faith) of their choice, and to respect the implementation of the teachings they adhere to or believe in (Vieytez, 2024). According to Yu et al. (2022) it is stated that individual tolerance can be influenced by several factors. These are the result of the interaction of several factors such as, early life, education, and empathy.

The characteristics of people who have empathy are being able to accept and listen to other people's points of view, and have sensitivity to others' feelings (Greenberg et al., 2018). Meanwhile, there are three factors that drive empathy, namely, individuals are more empathetic to people who are similar to themselves, individuals also tend to empathize with people whose suffering comes from uncontrollable factors or unexpected factors (such as illness or accidents rather than laziness), and empathy can also be increased by focusing on the feelings of someone in need rather than from objective facts (Greenberg et al., 2018). Empathy consists of two components, namely cognitive and affective, but some theorists add a communicative aspect as a third factor. The cognitive component is a component that gives rise to an understanding of other people's feelings. Without adequate cognitive abilities, a person can fail to understand the condition of others. Empathy as an affective aspect refers to the ability to align emotional experiences with others. There are two components of the affective aspect that are needed for an empathetic experience to occur, namely the ability to feel emotionally and an adequate level of emotional reactivity so as to form an individual's tendency to react emotionally to the situations faced. Meanwhile, the communicative component of empathy refers to the expression of empathetic thoughts (intellectual empathy) and feelings (emotional empathy) toward others, conveyed through words or actions (Yu et al., 2022; 'Aziz & Hidayah, 2024). According to the findings of Lubis et al. (2006), role-playing activities can also enhance students' empathy. Similarly, Reilly (Mighfar, 2015) found that theatrical and acting activities within role-play settings can strengthen students' empathetic awareness.

The presence of empathy within tolerance prevents individuals from hastily judging the beliefs, words, or actions of others whose principles, values, or religions differ from their own. This occurs because empathy enables individuals to view situations from others' perspectives (Hariyanto, 2017). Tolerance allows individuals to put themselves in others' positions, broadening their perspectives and helping them recognize that what once seemed problematic may not be problematic at all.

The characteristics of tolerance show things related to attitudes and behaviour in everyday life (Najib et al., 2022) as follows: 1) believing in the rights of every person, 2) respecting the beliefs of others, 3) agreeing in disagreement, 4) respect each other, and 5) having awareness and honesty. Indonesia has a variety of cultures and races, tribes, languages, and religions. Flowchart

for the formation of multicultural education patterns in developing tolerance in schools (Figure 1).

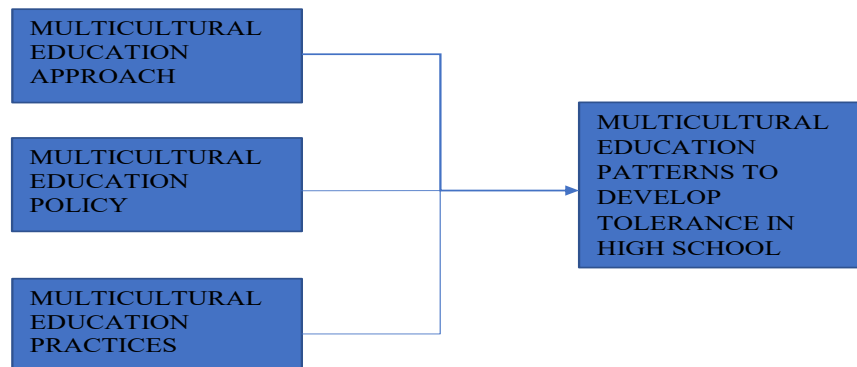


Figure 1. Formation of Multicultural Education Patterns

Based on the flow of the formation of multicultural education patterns (Figure 1) in the development of tolerance in schools, the aims and focus of this research are: 1) Finding multicultural education patterns in developing tolerance at SMA BOPKRI 2, SMA Negeri 3, and SMA AL Azhar 9 Yogyakarta. 2) Finding the ideal pattern of multicultural education in developing tolerance in high school.

METHOD

This study employed a qualitative case study approach, aiming to gain an in-depth understanding of the research problem through exploration and elaboration. Qualitative research is inherently interpretive, seeking to understand specific meanings and behaviors within social phenomena through participants' subjective experiences. This study was conducted in schools characterized by diversity among both students and educators in terms of ethnicity, religion, and culture. Specifically, the research involved three private schools and one public, to investigate the approaches, policies, and practices of multicultural education. The selected institutions were culturally diverse senior high schools, namely SMA BOPKRI 2, SMA Al-Azhar 9 Yogyakarta, and SMA Negeri 3 Yogyakarta. The research sites were chosen based on their relevance to the study's objectives. These schools were selected because they have heterogeneous student populations. Heterogeneity encompasses differences in ethnicity, religion, culture, traditions, and socio-economic backgrounds.

The research subjects were determined based on specific considerations related to the suitability between the research focus and the informants. The participants in this study included principals, vice principals, and subject teachers at SMA BOPKRI 2, SMA Al-Azhar 9 Yogyakarta, and SMA Negeri 3 Yogyakarta. The research subjects were selected using purposive and snowball sampling techniques. Purposive sampling is a data collection technique in which participants are chosen based on the researcher's specific considerations, while snowball sampling begins with a small number of participants that gradually increases as new informants are identified through referrals.

In naturalistic research, the sampling of data sources differs from conventional approaches since it focuses on participants who can provide rich, relevant, and contextual information. The data sources in this study included principals, teachers, and students from the selected senior high schools. These informants were chosen because they could provide detailed and accurate descriptions of the phenomena under investigation.

The data collection techniques used in this study were interviews, observation and documentation. Observations were conducted in the school environment by the researchers participating directly in group activities. Other things related to this research in the school environment used as the research location. The interviews were conducted with the informants in the research at the school, namely: the principal, vice principal and teachers of the selected

subjects, at the research location. The interviews were conducted to find out important information needed in the research.

Meanwhile, the documentation collected in this research consisted of materials obtained from the school environment that served as the research sites. These included activity reports, organizational structures, work programs, and photographs of school activities. The validity of the data in this study was ensured through the use of triangulation techniques. Triangulation is a method of verifying data by comparing information obtained from different sources or through various data collection techniques. This approach emphasizes both the effectiveness of the research process and the reliability of its outcomes by testing whether the methods and results are consistent and credible. In this study, source triangulation was applied by comparing and cross-checking the accuracy and trustworthiness of information gathered from different informants.

In addition to source triangulation, the researchers also employed method triangulation. Method triangulation involves obtaining the same type of data through different data collection methods to enhance the credibility of the findings. This approach allows researchers to examine a single data source using multiple techniques. Data analysis was conducted by organizing and processing information collected from field notes, interview transcripts, documentation studies, and other sources. The analysis involved reviewing, categorizing, and identifying patterns within the data to extract meaningful insights and present them systematically. This study adopted the interactive model of data analysis developed by Miles and Huberman (Cohen, 2018). in which qualitative analysis is carried out as an ongoing, cyclical, and iterative process.

The interactive analysis steps proposed by Miles and Huberman (Cohen, 2018) were applied to analyze the data in this study, consisting of four interconnected stages: data collection, data condensation, data presentation, and drawing conclusions. The data collection stage involved recording the results of interviews and observations in field notes, as well as gathering relevant documentation related to the research problems. The collected data included both descriptive aspects, which captured events and observable details during the research process, and reflective aspects, which contained the researcher's impressions, comments, and interpretations of findings from the three participating high schools. In the data condensation stage, the information was selected, simplified, and organized according to the research focus and its relationship to interview data and documentation. Relevant and meaningful data concerning multicultural education patterns and tolerance development were identified, categorized, and arranged into coherent units. The presentation stage involved transforming the condensed and categorized data into descriptive written form to illustrate multicultural education practices that foster tolerance in the three schools. Finally, the conclusion-drawing stage aimed to refine and clarify the research findings, which were initially tentative, to provide well-grounded answers to the research questions and a comprehensive understanding of the studied phenomena.

FINDINGS AND DISCUSSION

Findings

The establishment of multicultural schools, such as SMA BOPKRI 2, designated as an Indonesian Multicultural School, represents an institutional identity that embraces and accommodates the plurality of Indonesian society. The concept of multicultural education is implemented through both academic and social activities designed to cultivate students' understanding of diversity. This approach aims to sustain the pluralistic character of Indonesia's society while fostering tolerance among individuals from different backgrounds. SMA BOPKRI 2's designation as an Indonesian Multicultural School reflects the reality of diversity within the institution itself. The school perceives multiculturalism as an embodiment of justice, ensuring that all members of the school community can fulfill their responsibilities and exercise their rights equally. Through this commitment, SMA BOPKRI 2 promotes an educational environment grounded in inclusivity, mutual respect, and equality.

As an officially designated Indonesian Multicultural School, SMA BOPKRI 2 Yogyakarta recognizes the importance of multicultural education as a means of providing equitable educational services that enhance learning outcomes for students from diverse backgrounds. The

school's multicultural education policy aims to ensure that all students, regardless of cultural, social, or economic differences, can achieve their full potential. The implementation of this policy is reflected in a variety of school programs that embody the mandate, vision, and mission of the institution. To prepare students for life in a pluralistic society, SMA BOPKRI 2 organizes a range of mutually reinforcing activities across three domains: intracurricular, co-curricular, and extracurricular programs. The inculcation of multicultural values is not limited to classroom instruction but extends to social activities and community visits that reinforce the lessons learned in formal education settings.

The student body at SMA BOPKRI 2 represents remarkable ethnic and cultural diversity, comprising at least 37 ethnic groups from 17 provinces across Indonesia. This diversity is celebrated through numerous school initiatives that uphold cultural appreciation and mutual respect. The variety of students' backgrounds, including religion, social status, intellectual capacity, and cultural heritage, makes SMA BOPKRI 2 a microcosm of Indonesia's plural society. The school thus stands as a living model of inclusivity and harmony, fostering tolerance and understanding among its members.

The practice of multicultural education at SMA BOPKRI 2 Yogyakarta is realized through the implementation of multicultural insights across teaching and learning activities. This process involves constructing students' knowledge by guiding them to understand implicit cultural assumptions and diverse perspectives, enabling them to critically analyze and reflect on their own understanding. Teachers play a central role in fostering students' critical awareness of both their individual backgrounds and those of others, thereby shaping the construction of multicultural knowledge within the school's democratic environment. Through various activities, SMA BOPKRI 2 seeks to cultivate multicultural understanding alongside empathy and tolerance. The school encourages students to develop caring attitudes toward people of different beliefs and to demonstrate respect and concern for their surrounding environment. Such practices nurture a spirit of inclusivity and empathy, reinforcing the importance of multicultural education as an integral part of school life and as a manifestation of the Indonesian Multicultural School identity.

Multicultural education patterns in developing tolerance at SMA BOPKRI 2 in developing tolerance at SMA BOPKRI 2 are based on the background of the aspirations of the Christian minority group in Yogyakarta, to be accepted in the majority Muslim community environment. Multicultural Education to Maintain Indonesian Plurality. The self-recognition of SMA BOPKRI 2 as a school that adopts the idea of multicultural education movements cannot be separated from the institutional background/foundation, motivation and also affiliation and imagination about the pluralistic Indonesian society. The plurality of the diverse Indonesian society has challenges in efforts to maintain harmony, harmony, and tolerance in social life. Challenges such as differences in religion, culture, race, and region of origin become sensitive without an understanding of multicultural education. Multicultural Education forms a new pedagogy with a perspective of providing equal opportunities and appreciation to students without distinguishing their origins and backgrounds (Banks & Banks, 2005). Banks brings the concept of transforming the educational process to school institutions at all levels so that all students from different races, ethnicities, disabilities, genders, social classes, and sexual orientations have the same opportunity to obtain education. At this level, multicultural education aims to provide anti-discriminatory education, develop knowledge, attitudes and skills in a social justice manner in different element variables in students.

Multicultural Education is one way to realize pluralism in Indonesia. According to Charmin (2002) explains that pluralism is a view that sees many cultural diversity, it can be explained that a plural society is a society consisting of various groups and socio-economic strata, tribes, languages, cultures and religions.

Multicultural education at SMA Negeri 3 Yogyakarta is guided by the national motto of the Unitary State of the Republic of Indonesia, *Bhinneka Tunggal Ika*, which means "Unity in Diversity." This motto reflects Indonesia's identity as a nation composed of various ethnic groups, races, cultures, languages, and religions that remain united under one national identity. As a pluralistic institution, SMA Negeri 3 upholds the principle of non-discrimination based on ethnicity, religion, culture, or language. Teachers at the school seek to interpret and convey the

concept of diversity in their teaching materials, emphasizing the value of Tunggal Ika to reinforce the students' commitment to national unity.

Cultural works studied in class are designed to enhance students' understanding of the *verstehen* process, encouraging them to imaginatively experience the perspectives of others living in different socio-cultural contexts. Through reading, analyzing, and appreciating these diverse cultural works, students are expected to develop deeper respect for other cultures and greater awareness of the meanings embedded within different social systems and material cultures. By studying cultural works from both classical and modern periods, students are also encouraged to examine the evolution of Indonesia's socio-cultural diversity across time.

The multicultural education policy at SMA Negeri 3 Yogyakarta is closely related to the school's diverse student body. Based on school data, SMA Negeri 3 has 641 students, comprising 206 students in Grade X (including 20 in the acceleration program), 207 students in Grade XI (13 in the acceleration program), and 195 students in Grade XII. The student population represents various religions: 77.4% Muslim, 8.4% Christian, 13.6% Catholic, 0.5% Hindu, and 0.1% Buddhist. The school also employs 60 teachers, including 53 Muslims (88%), two Catholics (3%), three Christians (5%), one Hindu (2%), and one Buddhist (2%).

In addition to religious diversity, the students at SMA Negeri 3 come from various ethnic and cultural backgrounds, including Javanese, Batak, Sundanese, Chinese, and others. This plurality is fully acknowledged and appreciated by the teaching staff. However, despite this diversity, SMA Negeri 3 Yogyakarta does not have an explicit policy on multicultural education, as such a framework is not yet mandated within the official national curriculum.

At SMA Negeri 3 Yogyakarta, multicultural education practices in developing tolerance are reflected in the tradition of cooperation among students when organizing religious activities that involve participants from various faiths. An inclusive attitude toward social interaction and collaboration is fostered by all religious education teachers. In particular, Islamic studies teachers emphasize the importance of building good social relationships with everyone, as getting to know and respecting others is highly encouraged in religious teachings.

Similarly, a Catholic religious education teacher explained that diversity is a reality that must be accepted, recognized, and appreciated. God, as the Almighty, is distinct from His creations (humans, animals, plants, and inanimate objects) which inherently possess plural characteristics. The teacher emphasized that God's nature cannot be viewed as partial or plural, underscoring the divine intention behind diversity.

One example of multicultural practice at SMA Negeri 3 is the FRA (Children's Spiritual Festival), an event organized by a diverse committee of students. Participants include those who wear the hijab and those who do not, as well as students from Muslim, Christian, Catholic, and Hindu backgrounds. Together, they conduct interfaith spiritual activities and support one another's religious practices. For instance, when Muslim students hold a religious program, students from other faiths also participate, and vice versa. This atmosphere of mutual respect and cooperation reflects the genuine harmony of interreligious relations at SMA Negeri 3 Yogyakarta.

Multicultural education patterns in developing tolerance at SMA N 3 Yogyakarta, has the idea of a school with a syncretic scientific perspective, a process of combining very diverse understandings of several beliefs or religious schools and can be accepted by every group, not exclusively dogmatic. Humans are created differently in terms of gender and social group so that there is a relationship of mutual acquaintance and complementing each other. Vision, namely the realization of SMA N 3 as a school with a global perspective, culture, and national personality, and based on information technology that is able to prepare a generation of faith, piety, noble character, and ability as a vanguard force in the development of the Nation and the Unitary State of the Republic of Indonesia. Mission, to provide the best education and teaching to SMA N 3 students in accordance with the objectives of high school education in the National Education System Law.

At Al-Azhar 9 Islamic High School Yogyakarta, teachers actively instill a range of multicultural values, including tolerance, democracy, solidarity, social justice, human rights, and peace. These values are integrated into teaching and learning activities with the expectation that students will experience positive character development during their time at school. The

transformation in students' character is particularly evident when comparing their attitudes upon entering the school with their behavior after engaging in lessons that emphasize multicultural values. Among the dominant values manifested in students' behavior are democracy, mutual tolerance, and togetherness. These are demonstrated through students' daily social interactions, where they show respect for one another regardless of social or economic background. The diverse environment at Al-Azhar 9 is viewed not as a challenge but as an opportunity for students to learn, understand, and appreciate differences. This heterogeneity strengthens the school's commitment to fostering an environment that upholds multicultural principles. In the context of Religious Education, teachers play a vital role in implementing multicultural values by understanding students' prior knowledge, planning lessons effectively, selecting appropriate strategies, and applying sound pedagogical principles. Teachers are expected to focus on delivering meaningful learning experiences that embody multicultural principles, thereby fostering a moderate, tolerant, and empathetic culture within the school community.

Al-Azhar 9 Islamic High School Yogyakarta, which operates as a boarding institution, strives to implement a comprehensive and holistic education program that integrates religious instruction, academic development, life skills (both soft and hard skills), national awareness, and global insight. However, religious education that incorporates national and global perspectives is not interpreted as promoting religious pluralism in the sense that all religions are equally true. Instead, it is understood as an acknowledgment of the social reality that human beings coexist within diverse cultural and religious contexts.

The school is committed to maintaining and strengthening the multicultural values already embedded within its educational practices. The diversity of beliefs, traditions, and schools of thought among students and teachers presents both challenges and opportunities for the effective implementation of these values. Therefore, fostering awareness of harmony and peace within the school community is considered a collective responsibility shared by all members of the institution.

Teachers, in particular, play a central role in this process. They are expected to serve as role models in embodying and promoting multicultural values through their teaching practices. The success of learning activities depends heavily on teachers' pedagogical competence and their ability to apply effective learning strategies. Given the diversity of students' ethnic and cultural backgrounds, occasional differences of opinion or prejudice may arise. Multicultural-based learning is therefore essential to help students develop the mindset and character needed to live harmoniously amid cultural, racial, and ethnic diversity.

Al-Azhar 9 Islamic High School Yogyakarta operates as a boarding institution and possesses several unique characteristics that distinguish it from regular schools where students reside with their families. First, life in a boarding school is governed by a structured system and a strict daily schedule that regulates students' activities—work, recreation, study, and rest—under continuous supervision. This environment cultivates discipline, responsibility, and the ability to manage time effectively. Second, boarding schools foster a collective identity through traditions of togetherness expressed in various activities, such as sports competitions and both intra- and inter-school events. Third, the residential environment serves as an ecological and social context that facilitates meaningful interaction among students, teachers, and dormitory staff, thus contributing positively to students' personal growth and social development. Fourth, students in boarding schools spend more time with teachers, mentors, and staff, allowing them to build closer relationships and receive consistent guidance compared to students in non-boarding settings (Papworth, 1998). Al-Azhar 9 Islamic High School, which offers 12 classes, takes advantage of the unique opportunities provided by its boarding system to develop students who possess both intellectual excellence and noble character. The school aims to cultivate individuals who understand their religion deeply and recognize diversity as a reality that should be respected rather than opposed. The boarding school model supports a holistic educational process that encompasses intellectual, emotional, and moral dimensions, thus producing graduates who are not only academically competent but also ethically grounded and socially responsible.

Multicultural-based learning at Al-Azhar 9 is grounded in the factual recognition of diversity, while multiculturalism represents the normative attitude toward this diversity. The

school endeavors to implement multicultural-based learning that enables students to appreciate and respect differences in culture, race, ethnicity, and religion. Through this approach, students are encouraged to develop resilience, social awareness, and decision-making skills, as well as the ability to form interdependent relationships across cultural boundaries. Multicultural learning at Al-Azhar 9 thus provides students with a positive perspective on diversity, promoting empathy and cooperation among groups with different cultural and religious backgrounds. The multicultural education pattern at Al-Azhar 9 Islamic High School Yogyakarta reflects its international orientation and clear institutional vision. Guided by the motto “Maintaining Morals, Pursuing Achievements, and Building a Bright Future,” the school integrates its vision and mission into strategic planning to ensure the quality of its educational services. Its vision is to become a school with an international outlook and an academic community that excels in IMTAQ (faith and piety), IPTEK (science and technology), and akhlakul karimah (noble character), achieving success at both national and international levels while maintaining independence.

To achieve this vision, the school’s mission includes: (1) fostering excellence in both IMTAQ and IPTEK; (2) developing students’ intellectual, spiritual, and emotional intelligence; (3) applying multiple information resources based on ICT in the learning process; and (4) promoting creativity and competitiveness among the academic community at the regional and national levels.

The characteristics of multicultural education in Islam, as implemented at Al-Azhar 9, emphasize learning to live harmoniously with differences. Education is oriented toward three core pillars: increasing knowledge, developing life skills, and nurturing the moral and emotional maturity needed to become well-rounded individuals. In response to the challenges of globalization, these pillars also support conflict resolution and reconciliation by encouraging dialogue, mutual understanding, and forgiveness. Education thus serves as a powerful instrument for resolving conflict and promoting peace through empathy and cooperation.

Discussion

The ideal multicultural education pattern in developing tolerance in high schools represents the novelty of this study. It was conceptualized based on the patterns identified across the three research sites SMA BOPKRI 2, SMA Negeri 3, and SMA Al-Azhar 9 Yogyakarta and is referred to as the Moderate Tolerance Multicultural Education Model. This model emphasizes the importance of integrating the values of moderation, tolerance, and empathy within educational institutions, positioning education as the driving force behind moderate thinking, balanced attitudes, and harmonious behavior in multicultural learning environments. Empathy, defined as the willingness to understand and share the feelings of others, extends beyond humanitarian concerns to include an individual’s ability to appreciate diversity (Banks & Banks, 2010). It serves as a gateway to openness, understanding, and compassion, ultimately inspiring prosocial behavior (Nieto, 1996). Two foundational elements of empathy are understanding and acceptance, that is, the ability to perceive others’ experiences from their perspective and to accept differences without prejudice. Individuals who cultivate empathy are more likely to help others, share, and make sacrifices for collective well-being.

In educational contexts, the behavioral patterns of students in both homogeneous and heterogeneous schools reveal varying expressions of tolerance. In homogeneous schools, tolerance manifests in mutual respect, cooperation, and care among students of the same faith, such as fellow Muslims. In heterogeneous schools, however, tolerance is more visible in students’ attitudes and actions that demonstrate respect, appreciation, and affection across religious and cultural boundaries. Instilling the values of moderation and empathy is therefore essential, as these values shape students’ perspectives, attitudes, and behaviors, contributing to harmony and peace at the individual, societal, and national levels.

Multicultural learning strategies provide several advantages (see Figure 2). First, they broaden the concept of education beyond formal schooling, viewing it instead as a process of cultural transmission involving both formal and informal learning experiences. This perspective distributes the responsibility for developing cultural competence among all stakeholders, not solely teachers. Second, these strategies expand the understanding of culture beyond ethnicity,

recognizing that individuals possess multiple cultural competencies influenced by language, context, and experience.

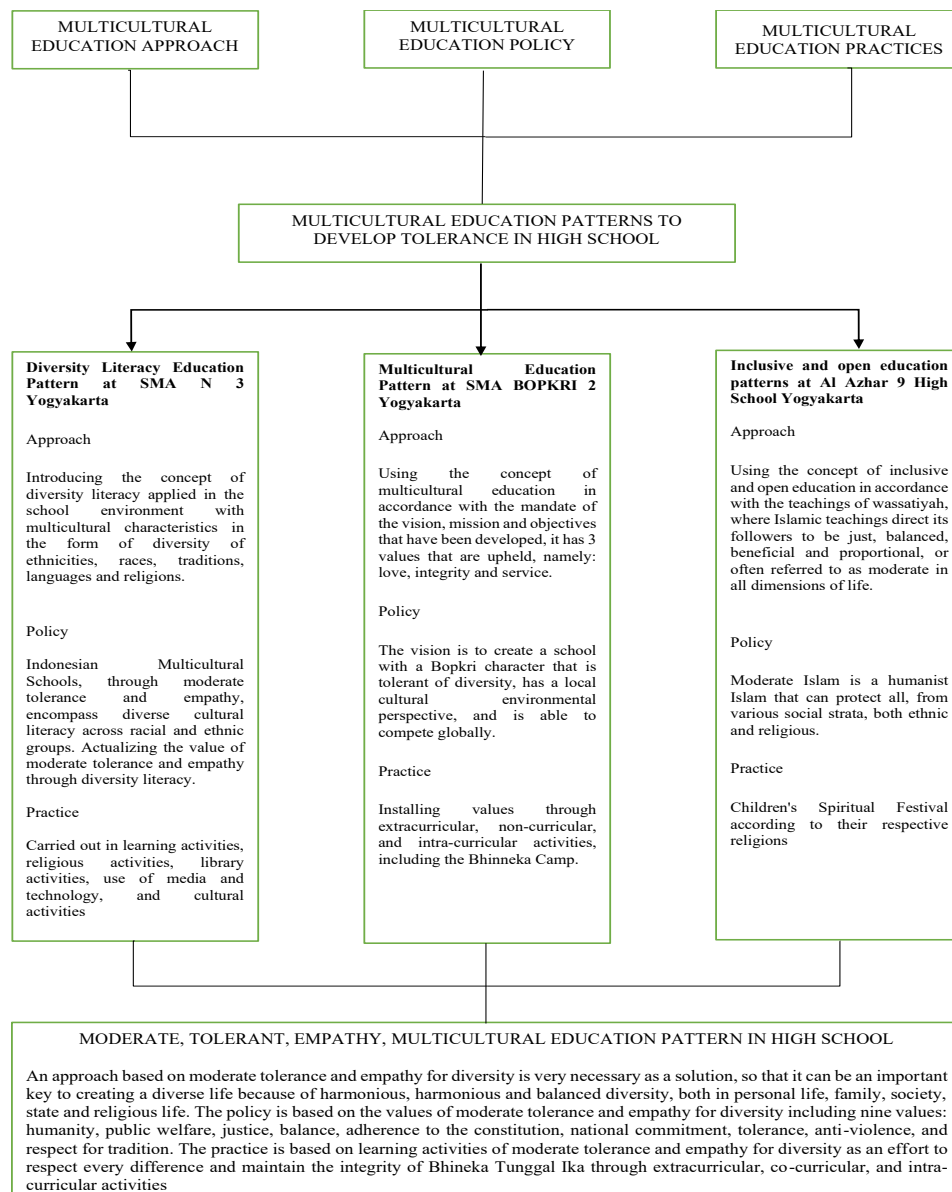


Figure 2. Multicultural Education Patterns in the Development of Tolerance

Third, cultural competence develops through continuous interaction with individuals who already possess such competence (Keegwe, 2010). Fourth, multicultural learning enables individuals to navigate and engage with multiple cultures simultaneously. Finally, by fostering awareness of multi-cultural competence, education helps to move beyond binary notions such as indigenous versus non-indigenous, allowing learners to express their full cultural diversity freely (Istiami, 2020).

The principles of moderate empathy tolerance emphasize balanced and inclusive behavior, encompassing values such as fairness, equality, renewal, dynamism, and innovation. These values are actualized through the active participation of students, teachers, families, and the broader school environment. Moderate empathy tolerance encourages mutual respect among diverse groups, affirming the right of every individual to practice their cultural and religious traditions without pressure or discrimination. Engagement with cultural and artistic expressions also refines students' emotional intelligence, making them more sensitive, empathetic, and responsive to the

experiences of others. Empathy, as a moral and emotional capacity, involves both understanding and acceptance. A person who empathizes seeks to comprehend others' feelings, view issues from their perspectives, and accept differences sincerely. Such empathy fosters altruism the willingness to help, share, and sacrifice for the welfare of others (Amin, 2018). Within educational institutions, empathetic moderation underscores respect for diversity and promotes tolerance, ensuring that students recognize everyone's right to practice their faith and culture freely.

Moderate tolerance and empathy thus serve as vital principles for creating harmony within diverse societies. These values underpin peaceful coexistence across personal, familial, social, and national dimensions. The indicators of moderate empathy tolerance include national commitment and patriotism, rejection of violence, tolerance among religious communities, and adaptation to local culture (Baihaqi, 2021). Furthermore, the four pillars of moderate empathy tolerance consist of commitment to national values, maintenance of interfaith tolerance, rejection of violence, and preservation of local wisdom (Zamroni et al, 2015).

The values embedded within the Moderate Tolerance Empathy Model include humanity, public welfare, fairness, balance, obedience to the constitution, national commitment, tolerance, non-violence, and respect for tradition. The ultimate goal of this model is to cultivate a tolerant and empathetic mindset that enables individuals to appreciate and respect differences across social, cultural, and religious dimensions (Huda, 2021). By embodying these values, education contributes to preserving the unity and integrity of *Bhinneka Tunggal Ika*, Indonesia's enduring principle of "Unity in Diversity."

The theoretical implications of the study contribute to increasing the empirical evidence for the Theory of Planned Behaviour, as adapted to the context of inclusive education by Ajzen (Bounrn, 2011). This theory establishes three components to identify teachers' behaviours towards inclusive education, one of the most important attitudes towards behaviour (Rahmiyati, 2020). In other words, the knowledge acquired by future teachers will allow them to better perceive student needs and adapt relevant materials, strategies, and evaluation methods to the educational context. Another relevant point is the contribution to Self-Efficacy Theory, confirming that teachers' beliefs about a specific topic, such as inclusive education, affect their professional practice, enabling them to take a stance on their actions (Efianingrum, 2022).

This study is based on Ajzen's (Bounrn, 2011) Theory of Planned Behaviour, which explains that attitudes towards behaviour are one of three components, alongside subjective norms and perceived behavioural control, that increase the likelihood of engaging in a behaviour. Additionally, teachers' behaviours towards inclusive education are due to behavioural intention, that is, attitudes (Rahmiyati, 2020). It is also supported by Bandura's Self-Efficacy Theory, which explores the willingness of teachers to implement inclusive strategies tailored for students with SEN (Efianingrum, 2022).

CONCLUSION

This study identifies distinct patterns of multicultural education across three Yogyakarta high schools, each fostering tolerance through institutionally aligned approaches. SMA BOPKRI 2 employs a comprehensive model rooted in its core values of love, integrity, and service. SMA Negeri 3 utilizes a diversity literacy approach, emphasizing the management and appreciation of pluralism. Meanwhile, SMA Al-Azhar 9 adopts an inclusive model guided by the Islamic principle of *Wasathiyah* (moderation). Synthesizing these findings, the study proposes the Moderate Tolerance Empathy Multicultural Education Model as an ideal framework. This model positions education as the central force for developing balanced mindsets in multicultural environments, integrating moderation, empathy, and tolerance as core educational components. It concludes that instilling these values is fundamental for nurturing intercultural understanding and strengthening the multicultural character of Indonesian society.

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