Ethnic And Religious Identity In Multiethnic School

Haslinda B Anriani[1], Ilyas Lampe[2], Harifuddin Halim[1]

[1]*Department of Sociology, Faculty of Social and Political Sciences, Tadulako University, Palu, Indonesia*
[2]*Department of Communication Science, Faculty of Social and Political Sciences, Tadulako University, Palu, Indonesia*
Email: linda.andriani@gmail.com

Abstract

The purpose of this research is to uncover the building of students' ethnic and religious identities in schools, as well as the construction of students' intercultural awareness in their interactions with the heterogeneous social environment. The study was carried out in the State Junior High School (SJHS) 1 Palolo in Central Sulawesi, Indonesia. The school selection reflects the ethnic dynamics in the Palolo ethnic population. Palolo District is made up of immigrants and native ethnicities. Local ethnicities include Kaili, Da'a Kaili, Lindu, and Kulawi, while immigrants include Seko, Toraja, Manadonese, Bugis, Javanese, and Balinese. Palolo's religious majority is Christian (Army of Salvation), followed by Islam, Catholicism, and Hinduism. This research examines junior high school students' intercultural awareness in their relationships with peers of different nationalities and religions. The snowball approach was used to choose informants from among teachers, parents, and pupils. They were asked about their contacts with acquaintances of all nationalities and beliefs. Data from selected study approaches was collected and evaluated inductively to derive meaning from the existing natural conditions. Idiographic interpretation is used in the data interpretation process. The findings revealed that: (1) each responder utilizes a sign of their particular faith to demonstrate their identity, such as a Muslim wearing a headscarf and a Christian wearing a cross necklace; and (2) there is an interchange of verbal communication between religions. As a result, it is possible to conclude that multicultural awareness at Palolo 1 Junior High School is currently functioning well, and that the situation should be maintained through quality improvement.

Keywords: Multicultural, Ethnic, Religion, Interaction, Construction.

Introduction

Cultural variety has a dual nature; on the one hand, it is a huge potential for building a great civilization, but on the other hand, it is a threat in and of itself, namely conflict, if it is not controlled wisely and wisely, then primordialism cannot be restrained, resulting in war. cultural, ethnic, and religious differences [1]. Aside from gender, the intersection of religion and ethnicity has shown to be an impediment to persons being recognized as scientists [2]. Intersectionality is concerned with how people's numerous identities situate them in specific social situations, resulting in power, difference, discrimination, and exclusion connections [3]. In terms of association patterns, this means that ethnic and religious minority' identifications are partly compatible since they reinforce each other over time (although the reinforcement appears to be one-sided and non-reciprocal as the path from ethnic identification to religion is not statistically significant) [4].

As a huge country with five large islands, the Indonesian people own diversity in ethnicity, race, and religion. Life in Indonesia is diverse in many ways, including ethnic variety in each island. In Indonesia, multiethnicity is prevalent [5]. Indonesia has a plethora of cultural values and local wisdom derived from existing culture and religion, as well as the effect of character or values derived from worldwide, technology, and new information. Meanwhile, the supremacy of global ideals, technology, and understanding of origin religious and cultural norms has caused intolerant opposition to some extent. This can be seen in the emergence of a culturally or religiously radical character [6].

Nieto's concept underlines the need of viewing multicultural education as a process of transformation that alters schools and the educational experience for underprivileged kids in terms of social justice and critical pedagogy. It is a revolutionary paradigm that necessitates major

changes in educational goals, policy, pedagogy, and how teachers are seen. A critical and transformational perspective, on the other hand, understands that race and socioeconomic inequalities represent a battle for power and the rejection of domination in schools and society, and is not restricted to the 'lip service' of applauding multiculturalism [7].

Most nations' schools have seen an increase in diversity among their student populations in the twenty-first century. As a result, several nations have adopted the notion of "multicultural education" to give a more relevant and responsive education to children from varied cultural backgrounds [8]. It is vital to pay attention to every component of multicultural education, such as religion, ethnicity, social economics, and gender, in order to increase the value of multicultural education. These components must be studied one by one since students will encounter various facets of multicultural education that require attention in their daily lives [9].

Educational systems exist in surroundings that define their functions, restrictions, and conflicts, as well as give them purpose and meaning [10]. Schools are seen as essential venues for intercultural learning and socialization. Students from many cultural origins get firsthand experiences with cross-cultural contacts and learn about the mainstream cultures that impact school instructional methods [11]. Cultural mixing in schools is an experience in the process of individual development that allows pupils to assume responsibility for inheriting and creating the nation's culture. Diverse cultures can interact and share different cultures through the transmission of national culture, which will absorb the essence of other ethnic cultures. We may pass on our culture and absorb a good and active attitude via dialogue and integration. In the field of education, the school has established a harmonious national cultural learning environment for multiethnic students, which will promote cultural mixing among multiethnic groups [12].

Multicultural education is not a curriculum subject; rather, it is an educational strategy and concept based on the utilization of societal diversity through learning materials, particularly those of students, such as diversity of religion, culture, language, social status, gender, ethnicity, and race. Multicultural education is defined as education that always respects values, beliefs, heterogeneity, plurality, and diversity in all of its societal components. Thus, intercultural education does not homogenize all persons. Even though it is well understood that education is not just about

producing skills, but also about accommodating various sorts of intelligence, which is known as multiple intelligence. In other words, multicultural education is interwoven into every subject matter in school, particularly in elementary and secondary schools [13].

Multicultural education as having five dimensions: content integration, knowledge development, equitable pedagogy, prejudice reduction, and empowerment of school and societal institutions. This feature demonstrates how multicultural education textbooks and teachers combine multicultural information to assist students comprehend prejudice, true culture, social discrimination, and equality among ethnic groups, and thereby create healthy race attitudes [14].

Ethnic distinctions become something that truly enhances school achievement when they are accompanied by the conditions for social engagement, allowing for the formation of a new identity as part of it [15]. Student engagement in various extracurricular activities is also deliberately structured to guarantee equal participation possibilities for all students. This not only provides for the representation of every ethnic group, but it also promises to maximize intergroup contact, which is essential for the development of interethnic friendships [16]. This has ramifications for the curriculum, student interaction, community participation, and other areas of practice in any culture, making the work more difficult; yet, religion remains the ultimate authority and benchmark [17].

According to this policy definition, multicultural leadership pertains to principals' interpretation of policies, especially the extent to which they assert that diversity is acknowledged in their school regulations. Furthermore, the cultural role of multicultural instructors is examined in order to determine and execute teacher (multicultural) policies [18]. In regard to multicultural education, instructors frequently employ the notions of ethnic identity, religion, language, and gender. Multicultural education, as defined by teachers, is education provided to persons with diverse ethnic, linguistic, religious, and gender identities [19].

Schools are responsible for instilling socio-religious ideals and conventions in their students, whereas the society is responsible for developing behavior change. The capacity of schools to collaborate with existing community subsystems can increase learning quality and have an influence on future community system improvement; this is the purpose of schools for the community [20].

Regardless of race, such variety may generate a sense of belonging [21]. It is hard to identify or solve the issue of equality without a fundamental understanding of culture and variety [22]. Again, the sort of social capital - connected to knowledge or support - is determined by the students' social status as well as the structure and features of their network. As a result, strong academic expectations, concern, a favorable attitude toward education, and motivation/encouragement from network members can all contribute to positive academic outcomes. High social support from network members can have a complimentary effect and counteract a lack of information-related social capital for minority students, eventually contributing to their success [23].

Reflecting on the Poso war, till now, the issue of community life harmonization has not entirely recovered from the eruption of violent conflict that killed many people. The division based on religion and ethnicity is so profound that there is little room for contact that promotes intercultural awareness. The research location in Palolo district, which has ethnic and religious features similar to Poso, likewise has socio-cultural challenges in the interaction between ethnicity and religion. Often, ethnic and religious tensions escalate into deadly clashes.

Because it is fundamentally a particular subsystem, school is viewed as a public place that allows us to explore the dynamics of complex and unique social connections as a depiction of the state of social reality. School laws and the education system that exclusively applies to schools are the subsystems in concern. As a result, the choice of State Junior High School (SJHS) 1, Palolo District, Sigi Regency as a case study is particularly relevant, given that the school selection also embodies the dynamics of ethnicity in the Palolo ethnic group. Palolo District is made up of immigrants and native ethnicities. Local ethnicities include Kaili, Da'a Kaili, Lindu, and Kulawi, while immigrants include Seko, Toraja, Manadonese, Bugis, Javanese, and Balinese. Palolo's religious majority is Christian (Army of Salvation), followed by Islam, Catholicism, and Hinduism. Local and immigrant ethnicities are diverse, which is interesting. For example, the majority of the Kaili Ta'a ethnic group is Muslim, but the Kaili Da'a, Kulawi, and Lindu ethnic groups are Christian. Seko, Toraja, and Manado ethnic immigrants are largely Christian and Catholic, whilst Bugis and Javanese immigrants are predominantly Muslim.

This research examines junior high school students' intercultural awareness in their relationships with peers of different nationalities and religions. This is significant since early adolescence is a significant marker of changes in one's self-awareness identity. This will attempt to investigate their attitude toward diversity as a form of their perception of a culture of peace, where tales of violent conflict are believed to be imprinted on their brains due to the district's proximity to the Palolo sub-district. The Poso war has an impact on society, ethnicity, and religion. Narratives that frequently portray heroism in people who dare to perform violent homicides while instead positioning themselves in the discourse of "victimization" or victims who are the most severely impacted by the war. This obviously stimulates the formation of ethnic and religious identities while looking for a foster room, as in the case of multi-ethnic pupils. This study may also look into techniques that promote multicultural understanding and social peace in the study region. Based on the foregoing, this research aims to reveal: (a) the construction of ethnic and religious identities of SJHS 1 Palolo students in their interactions at school; and (b) the construction of multicultural awareness of SJHS 1 Palolo students in their environment interaction with a multicultural environment.

Methods

This study was carried out at Palolo Sigi State Junior High School in Central Sulawesi. Primary data in the form of observations and interviews, and secondary data in the form of literature review research, were collected in this study through the stages of observation, interviews, and documentation studies. In this study, informants are persons who are utilized as sources of information about the required data connected to research concerns [24]. Informants were purposefully chosen by the researcher, who carefully chose persons who appeared to comprehend the problem and were supported by the snowball approach. The following people were chosen as informants: (1) instructors, (2) parents, and (3) students with information Data from selected study approaches was collected and evaluated inductively to derive meaning from the existing natural conditions. Idiographic interpretation is used in the data interpretation process. The information was gathered as part of a wider questionnaire research on interethnic interactions in culturally diverse classrooms in schools [25]. Meanwhile, the writer selects important data for data analysis by searching for

its significance. Giving meaning entails more than simply interpreting. The gathered data were descriptively and qualitatively examined [26].

Results and Discussion

Experience of Student Interaction in Different Religion and Ethnic

True religion is based on environmental practices and is a part of society. Religion that emphasizes the importance of dialogue is desperately needed today. This is part of an effort to improve inter-religious harmony [27]. Interaction between students of different religions is commonly observed in the context of the teaching and learning process in the classroom. Outside of the classroom, they interact in a limited number of activities. According to most students, opportunities to interact with students of different religions occur outside of class through school activities, particularly extracurricular activities such as scouts, councils, or sports and arts festivals.

When celebrating Islamic holidays such as Eid al-Fitr, for example, the chairman of the committee is Muslim and the secretary is Christian, while other committee members are adjusted to school needs. Similarly, at Christmas and New Year's, the chairman of the committee is usually a Christian teacher, while the other committees are made up of teachers and students of both religions. Religion is not used as an impediment to resolving conflicts with friends. Tolerance between religions is critical in resolving friendship conflicts [28].

A religious event is one of the regular activities held in schools by each religious community. This is done as 'Friday Worship' for Christians and 'Taklim' for Muslims. The Christian Worship program is held every Friday after school at 11.00 Central Indonesian Time, while the Taklim event is held every two weeks at the mosque next to the school. This research was carried out in Palolo District at the same time as preparations for the 2014 Christmas Anniversary. Despite the fact that they were Muslim and some of them wore scarves, the students prepared for the Christmas celebration by decorating the school environment with Christmas decorations.

There are no significant problems in terms of interaction with different religions or ethnicities in student activities that are still in the context of learning at school, such as sports and the arts. Everyone can run with a brotherly spirit, and good cooperation is established. This could be due to emotional ties within the symbolic framework of the class, school, or team that allow their common goals of obtaining grades and pride of achievement categories for the unifying symbol. This is demonstrated by informant Oktavianus, who is also a Pancasila and Citizenship Education teacher:

> "Thank God, our children have never been embroiled in racial, religious, or ethnic problems here." Muslims and Christians coexist in sports, arts, scouting, and other activities. That, I believe, is a product of school development that does not differentiate between children in this respect. We teachers make every effort in every activity that includes students in a new way. We also wish to debunk unfavorable stereotypes about different groups and appreciate one another's beliefs."

Although the contact between children of different religions and nationalities at school appears to be free of conflict and stress, harmful views and prejudices exist in social relationships outside of school. The findings suggest that exclusivity in student interactions is maintained in schools, particularly in diversified institutions. Perhaps because the process of internalizing stereotyped notions happens even at home, which refuses to recognise the boundary between matters of belief and religion.

Observations of student interactions show that friendships formed between students of different religions in schools are frequently different in social contexts, such as families and communities. This is demonstrated in the conversation with Fatimah:

> "My closest friends are Evelin (a Kulawi District Christian) and Marta" (Christian from Lindu District). We frequently work in groups to complete tasks. We also spend a lot of time together in scouting activities. I typically inform them if there is a problem at school."

When should I inquire whether they visit each other's friends' homes? The answer then adequately describes the faith problem and leads to the strain in their social relationships. Fatimah responded:

> "Visiting my friend's residence is never an issue." If I go to Marta and Evelin's place and they offer me beverages or food, I feel irritated. I'm not sure if their glasses and plates are clean. It makes me sad, but they will understand."

When I confirmed the existence of such a problem, Evelin responded, "If I visit Fatimah's house, I feel there is no problem, because her parents call us to

come to her house, especially after the holidays." Their friendship is described in terms of motivations connected to their interest in school, in carrying out group assignments, or as a kind of attraction for accommodation or teacher ideas for instructors to preserve mutual tolerance.

This reality shows the prevalence of exclusivity in the connection of pupils from various religious backgrounds. Their closeness is not by chance; there is a space of connection that is not open for anybody to produce anything unique. Although this point of view is no longer prevalent, it can still be seen in the form of exclusive student organizations. Muh. Marzuki claimed in Tadulako's conflict expert study that:

> "The people of Palolo are generally very tolerant and respect all religions." As a Muslim, I was born and raised in the Kulawi sub-district, and I interact with peers who participate in a variety of activities. In reality, I typically dine and sleep at the home of a Christian acquaintance. I believe the growth of restrictive social attitudes and patterns in religious groupings among students is linked to the Poso dispute involving IslamicChristian symbolism. They do have social memories of the barbarism of other faiths' followers and the misery of fellow believers. You know, there used to be a lot of individuals who escaped from Poso here, many of them had family in Poso, particularly along the border. The narrative promotes attitudes, biases, and bad impressions of other people. "I also believe that the involvement of religious organizations considered to be extremist in Palolo's mosques supports such a mentality."

The perspectives of the aforementioned informants should be considered so that unfavorable stereotypes do not emerge instantly. When pupils are at home and in their social surroundings, the internalization process unfolds naturally. Talks about the Poso tragic dispute appeared to have had a significant influence on their social memory, resulting in the formation of an exclusive personality. It should also be noted that while the fight in Poso happened between 1998 and 2007, the children were still in junior high school, as well as kindergarten and primary school, so discussions about heroism and stories about the Poso battle had a significant influence on their characters. The narrative of Poso warriors on both sides is presented in the manner of "heroes" who defend individuals, as we frequently read about when the battle was still occurring until the fighting began to wane. In the same religious group, the cruel narrative is told in public and even in the family room. Talks of massacres and the Poso River becoming crimson with blood, or pregnant women cruelly murdering and expelling their kids, occasionally gave rise to obscene legends among families and youngsters. Although not all children are exposed to hostile and stereotypical material in these stories, it is thought that the process of community contact might promote "us" and "them" attitudes as identification between in-group and out-group.

This is evident from the findings of a 2009 research undertaken by Wahana Visi Indonesia and the Indonesian Students's Cancer Foundation on primary school children in Poso and Palu who had heard conflict stories, experienced or felt the direct effects of conflict. The results of this study indicate that; (1) The tendency of children to desire to become authorities like as police, policewomen, and soldiers, 25 percent in Palu and 26.7 percent in Poso, is consistent with children's high degree of aggression and the inclination to respond to conflict events that occur in contacts with other peers. (2) Children do not know what to do in the event of a dispute, Palu 41.7 percent, Poso 49.3 percent. (3) Aversion to becoming friends with children of various religions, Palu 35%, Poso 10.8%.

When students from different schools interact, they demonstrate a stronger knowledge of diversity than students from highly homogeneous institutions. Both religious and ethnic backgrounds have a propensity to be more accepting and understanding when examined through the lens of Bhinneka Tunggal Ika. The informants said that they had close friends from diverse ethnic and religious groups on average. Siti Sulaeha (13), a sociable and happy girl in grade VIII, revealed that her closest pals are I Gusti, Deslin, and Marni. I Gusti is an ethnic Balinese girl from the Moutong District's Tolai Parigi district, whose parents migrated to Palolo after serving as a priest assigned to the Makmur Church. Deslin, another of Siti's pals, is the son of a Toraja farmer and a Christian. Marni is the ethnic Bugis daughter of Muslim parents.

Siti Sulaeha confesses that she is never bashful and believes that religious and ethnic differences effect their relationship's closeness. So far, he believes that mutual understanding, mutual respect, and keeping sentiments are critical, particularly in connection to his religious views. Their friendship,

which has lasted since I was in first grade, has taught them how to create connections with people from diverse backgrounds without producing antagonism and hostility. The only thing that causes them to bicker and occasionally not greet each other is disagreements about assignments.

Their connection is fine in the conditions described above. This is unlike their relationships outside of school. Several factors contribute to their lack of comfort when interacting. Siti Sulaeha, for example, does not taste the food served if a Christian friend invites her to study at her home. He assumed his friend was enraged for not tasting the meal, especially after learning that the cooked food was distinct from the cuisine supplied at home.

I Gusti Putu Sufiya (13), a student who considers Siti a close friend, believe that their connection may be maintained in order for them to comprehend and support each other. Although I Gusti Siti was a close friend at school, she also had close pals with whom she frequently confided in Sunday school and the Church Choir group. I Gusti feels more connected to his religious group than to his school buddies. Perhaps I Gusti believed it was vital to engage in church events since his parents were recognized pastors.

The disagreement amongst pupils is one of the study's distinctive results since the names of parents with nicknames carry negative implications. This is problematic since the introduction of names is sometimes accompanied by derision, making the pupils upset when they yell his name. Fadil claims that when he was addressed by his parents' names, he got into a fight with a classmate of the Toraja ethnicity.

> "We will exercise at that time." I was still in class when my friend Ferry summoned us to the field because the teacher was already there. In fact, I was still speaking with other classmates in class, maybe because he had called for a long time but I had not responded, and he called me 'Bacondeng.' When I saw he wasn't feeling good, I closed in and smacked him with the pitch."

The fight began because of Fadil's alleged violation, according to Guidance Counseling teacher Pak Oktavianus. Husein is Fadil's father's real name. It is well known that among the Bugis, the nickname for boys is Baso or Baco. In addition, Mr. Octavian stated:

> "Perhaps Ferry is aware that Fadil's father's nickname is already in the family of Pak Baco. However, the school has rectified this issue since we are afraid that it would culminate in huge brawls involving many pupils. Fortunately, everything was settled, with each side agreeing not to do it again. So, sir, we've made it a rule not to call or refer to parents, especially in derogatory ways."

Ibu Nurasia, the Deputy Principal of SJHS 1 Palolo, corroborated the statement. According to him, the diversity of students and the inhabitants of Palolo creates potential for student conflict if not recognized in advance. As a type of anticipation, enforcement and punishments for violators are used. Furthermore, instructors must continue to strive for unity by incorporating all pupils in an activity. When constructing a group for a school task, for example, the instructor is supposed to arrange group members based on the serial number of absences so that students do not pick groups based on ethnic and religious origins or the teacher himself to allocate group members. by heterogeneity, taking their location of residence into consideration.

Model of Interaction

Individual and communal self-awareness based on religious affiliation is one of the earliest kinds of human self-awareness [29]. The interchange of verbal and nonverbal signals between two religious students at school is the most intriguing aspect of this study. Exchange is the usage of religious phrases or concepts by each religious community in spoken form. The usage of linguistic symbols is intriguing in that professors and students employ Christian phrases that are common in Islamic civilizations, but Muslim teachers and students seldom use Christian ones. The usage of the veil is a nonverbal symbol prevalent in Muslim civilization. Following the Poso war, students and instructors began to use it. The Christian community uses the cross, which is worn by both boys and girls. A communication process takes place using symbols that are jointly understood by the community [30].

What instructors and students of many religions express by wearing the hijab or the cross is that they actively wish to exhibit their identity, which is part of their religious identity, including the usage of religious jargon or phrases. According to Carmen and Champion (Liliweri 2005), ethnic identity is manifested via a person's values, manners, style, and personal history. Champion genuinely highlighted that language is an ethnic group's primary identity. Attempts to mimic other groups' terminology or alter your opinions, at least

in dress, might be interpreted as attempts to get acceptance from the target group. He may not want to be alone, particularly while engaging with members of the dominant group.

Based on the preceding description, it is clear that there are two fascinating phenomena concerning the usage of religious symbols by instructors and pupils at SMP in Palolo. The first is the usage of religious symbols themselves, which is used by every religious group in dealing with persons of other religions at school. For example, Islamic professors or students may wear the headscarf, whereas Christian teachers or students may wear necklaces with the Red Cross sign. The second is "adjustment" to religious symbols, which occurs when a religious group utilizes religious symbols or imitates other communities, such as instructors or students who smell Christian but use Islamic words often used by Islamic teachers and students.

The wearing of the veil by Muslim instructors or students is regarded as a religious responsibility in the interaction of two cultures at school. This phenomena is understood by Christian instructors and students because it allows them to practice their beliefs. Meanwhile, the usage of necklaces with the Red Cross sign worn by Christian instructors or pupils at school detects disparities in meaning between the two religious communities. Christian instructors and students understand the wearing of cross necklaces as an individual "taqwa" deed that must be displayed in appearance, especially at school. As a result, they regard it as something natural that must be accepted in order for their grant approval for the use of headscarves in schools to be granted.

In terms of "adjustment" to other religious symbols, it demonstrates that there is no major variation in meaning between the two religious organizations' professors and pupils. When a student or teacher who smells Christian uses the word Islam, both the Muslim and Christian communities have no problems. For example, we frequently hear welcomes from students and professors, as well as common expressions in Islam such as "Assalamu Alaikum," "God willing," "Alhamdulillah," and others. [31] explain this condition in their study on the social harmonization of ethnic and religious disparities in a multicultural society [31].

Such parental comments or expectations make the youngster more cautious in selecting his seatmate, particularly with others of the same faith. Such an attitude may be deemed normal for a friend to sit with, especially over a relatively long period of

time, may become a close friend, can become an influential person as a meaningful person for him who will later affect the child's attitude and behaviors. The informants' motivations for connecting with peers of various religions varies, but in general, they wish to socialize, widen their perspectives, and get to know those of the same religion better. This is due to the fact that they seldom establish acquaintances with colleagues of various religions, such as in primary schools where the bulk of pupils are with their co-religionists. Rahmat admitted this as an informant for SJHS 1 Palolo:

> "As humans, we like to socialize; the phrase for this is reciprocal connections." We may not be the only ones thinking about the same people, but we may at least spark fresh ideas for individuals of other religions."

Other informants stated that, other from mingling and better understanding diversity. They, particularly teacher informants, want to demonstrate that the school can function well despite the variety that exists within it. He also intended to demonstrate how people of various religions may live in love, peace, and respect for one another in diversity. This is also seen in other schools, which are still controlled by one religious group even if there is some mingling. This condition also occurs at the Rajawali Catholic Senior High School in Makassar and the Madrasah Aliyah Negeri for Insan Cendekia Gorontalo (Halim et al. 2017).

According to Schutz, the interaction motive shown from the informants above is the motive for trying to meet their expectations. Achievement in the sphere of education is one of them. He then dismisses their anxieties and concerns when kids have to deal with peers or teachers of various religions. Even when they are aware of potential barriers or challenges that may be encountered, the motive power is able to maintain a good attitude.

Conclusion

I discovered that the strengthening of ethnic and religious symbols revealed significant boundaries between ethnic and religious identities tied to them in the social connections of SJHS 1 Palolo pupils. In terms of religious views, it appears that the Poso dispute, whether directly or indirectly, has become a clear cause of the construction of walls between Muslim and Christian pupils, particularly female students who are predominantly Muslim when they attend school. Hijab is a marking used to demonstrate religious and even ethnic identity. The

majority of Palolo's Muslims are Kaili, Bugis, and Javanese. Similarly, it is commonly observed in the garments or crosses worn by Christian or Catholic pupils, however instructors may prevent them from wearing them at school.

In general, students at SJHS 1 Palolo have a solid understanding of multiculturalism. Pupils participate in combined activities even in preparation for some religious activities that willingly engage students of other religions. They are also accustomed to cooperating in many social activities. This situation arose as a result of a lengthy contact between many tribes in the Palolo District, which made the generation more tolerant and conscious of their multicultural life.

Specific scales for teacher profile investigations require further development and improvement. This sort of information may be helpful in describing and analyzing the profile. This research design should be expanded with other methodological strategies, such as qualitative techniques and longitudinal studies, to explain more complex relationships between variables, in addition to explaining the meaning of each variable for teachers, students, students' parents, and school organizations. In-depth interviews with instructors will be extremely useful for future study [32]. Future study should concentrate on where these underserved groups participate in these varied peer contacts, as well as how to encourage more frequent positive interactions with peers in order to prevent the negative impact that continuous prejudice can have on students' feeling of belonging [33].

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