



Religious Education for Schools Within Conflict-Prone Zones: An Inclusive Multicultural Approach

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Abstract: The multicultural approach plays a vital role in learning religious education in order to recognize the diversity that exists, especially in conflict-prone zone schools. This study aims to describe a multicultural approach in learning religious education in conflict-prone zones. Through exercising Garfinkel's ethnomethodology analysis, this qualitative research was conducted at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo senior high schools within conflict-prone zones of West Pasaman, West Sumatra. The dynamics of school philosophy towards inclusive multicultural approaches in religious education for schools in conflict-prone zones indicated that academic culture within said schools must be capable of creating a more harmonious atmosphere among ethnic diversities, mainly that of Javanese, Minangkabau, and Batak. The application of multicultural approaches in religious education for such schools in conflict-prone zones showed that the planning, implementation, and evaluation of religious education must be carried out while simultaneously considering the diversity of these ethnicities. The employment of an inclusive multicultural approach in association with schools in conflict-prone zones showed that the school's physical environment is strategic for the interaction of various ethnicities, such as with Javanese, Minang, and Batak ethnicities at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo. This research is useful as input in making and improving policies by schools and the government regarding the implementation of religious education with a multicultural approach in conflict-prone zone schools.

Keywords: conflict-prone zones, multicultural approach, religious education

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INTRODUCTION

Religious education, as stated in Government Regulation Number 55 of 2007, is 'an education that provides knowledge and shapes the attitudes, personalities, and skills of students in practicing their religious teachings, which are applied at least through subjects/courses at all forms, levels, and types of education.' Religious education has a function to form the dispositions of Indonesian people who believe and fear God Almighty, have a noble character, and are able to maintain peace and harmony in living within one religion or between religions. Religious education aims to develop the ability of students to understand, live and practice religious values that harmonize their mastery in science, technology, and art. However, the implementation of religious education taught in schools has lacked the function and purpose expected by the emergence of various problems (Baidhaw, 2007).

A common problem is the emergence of conflicts due to trivial matters, e.g., differences in ethnicity, customs, race, and religion at school (Bush & Saltarelli, 2000). In addition, so that the learning objectives of religious education can be adequately achieved, it is necessary to appreciate the materials provided and the obstacles faced during teaching to determine the characteristics of students and schools. This indicates that religious education teachers must manage learning by considering the approach that will be used in presenting religious education learning materials so that students can understand the differences. Brown et al. (1977) said that the task of educators as learning managers is to master, plan and prepare lessons, control and evaluate student activities.

At SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo schools within conflict-prone zones, it shows that religious subject teachers use a multicultural approach in the learning process so that students feel comfortable in learning and make it easier to accept lessons. This is supported by the results of an interview with a religious education teacher who said that 'when the teaching of Islamic religious education took place there were non-Muslim students who still participated in the activities, even though they were allowed to leave. Based on this understanding, the multicultural approach in education is a perspective to acknowledge

the diversity that exists, such as SARA in schools, especially those in conflict-prone zones.

The multicultural approach in education in conflict-prone zone schools aims to change education that thoroughly criticizes and shows shortcomings, failures, and discriminatory practices in education (Antal, 2008). It is based on ideals of social justice, educational equality, and a dedication to facilitating educational experiences where every student can reach his potential as a student and as an active and socially aware being at the local, national and global levels (Anjarwati, 2015). The existence of a multicultural approach in the world of Indonesian education is based on Law No. 20 of 2003 concerning the National Education System in Articles 3 and 4 points (1) to (6). It indicates that the multicultural approach plays an essential role in education, especially in conflict-prone zone schools. The problem has become an attraction for researchers to raise it into research with a focus on what is a multicultural approach to learning religious education in conflict-prone zone schools?

Studies on multicultural approaches have been widely researched, including links to additive approaches (Danesh, 2006), synchronic and diachronic analysis (Kustati, et al., 2020), learning with collaborative project approaches (Baidhaw, 2007), and learning English through fairy tales in early childhood (Conway, 2001). Other research also examines multiculturalism in terms of local wisdom (Hamied, 2012), efforts to minimize conflict in the era of religious plurality (Strauss & U, 2007), development of Student Worksheets (Hall et al., 2016), building national character (Koopmans, 2010), applying guidance and counseling, interactions between ethnic Chinese and local communities (Kymlicka, 2010), and curriculum in Kindergartens (Banks, 1989). Several previous studies have shown findings regarding multicultural approaches in religious education learning (Kerebunu & Umar, 2019), such as the implementation of multiculturalism values in Islamic religious education learning (Azra, 2014), multicultural-based Islamic religious education learning (Setyono, & Widodo, 2019), development of multicultural Islamic religious education curriculum (Lie, 2007), multicultural-based Islamic religious education through a review of curriculum development (Suhartono et al., 2017), and integration of multicultural values in the subject of Islamic studies (Tadjoeddin, 2002). In addition, the previous studies that have been described are only limited to multicultural approaches in religious education learning and do not provide specifications regarding schools in conflict-prone zones. So far, there has been no research specification regarding a multicultural approach in learning religious education in conflict-prone zone schools, so this research is fundamental to do. This study aims to describe a multicultural approach in learning religious education in conflict-prone zones.

METHODS

Qualitative research through an ethnomethodology approach was implemented for this study (Garfinkel, 2010). This research was conducted from July to September 2019 at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo senior high schools within the conflict-prone zones of West Pasaman, West Sumatra. As mentioned earlier, the research subjects were the principals, curriculum administrators, Islamic studies teachers, and the schools' students with purposive and snowball techniques (Creswell, 2012; Given, 2008). Data collection was conducted through observation, in-depth interviews, documentation review (Ratna, 2010), and Focus Group Discussions (FGD) (Bungin, 2007).

The steps taken are to arrange instruments in the form of questions and conduct interviews with principals, curriculum administrators, Islamic studies teachers, and the schools' students, in addition to the use of observation sheets and documentation to obtain more detailed information. After the data was collected, referring to the Spradley model, namely domain analysis, taxonomic analysis, compound analysis, and theme analysis (Spradley, 2016). To infer the meaning beyond the data, it was urgent to conduct FGD (Focus Group Discussions) to amalgamate the connotations of the data.

In analyzing the data, the researchers observed the students in order to discover a more considerable extent from the student interactions during their learning process. Further observation was made of the student activity pages. To simplify this process, the data was collected from observation of the student activity pages. Data was categorically separated and then inputted into classifications of semantic relationships, and then into domains. Taxonomic analysis, an analysis of the overall data collected based on a predetermined domain, was utilized at this point. The domain was then determined to be a cover term by researchers, which could be divided into more detail and depth through taxonomic analysis. Taxonomic analysis results can be presented in box diagrams, line and node diagrams, or outlines. In this study, the researchers showed the taxonomic analysis results in line and node diagrams.

Theme analysis was employed to discover a 'common thread' or a social situation that was previously unclear, integrated across existing domains. The next step in analyzing the data was to collect the observation results from the overall learning activity pages, interviews, and other documentation. Then a conclusion was drawn about student learning activities that occur during the learning process. To attain the validity of the data, the data triangulation technique was conducted to minimize doubts about the qualitative research

results. The data was examined and compared from various sources, methods, and at separate intervals. Triangulation of the data resources via the data credibility test was done by scrutinizing the obtained data through several sources (Sugiyono, 2017).

RESULT AND DISCUSSION

Dynamics of School Environments

The targeted senior high schools, SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo, in the conflict-prone zones of West Pasaman were revealed to mainly comprise Javanese, Minangkabau, and Batak ethnicities. These diverse ethnic groups possess different inherited characteristics and must be considered and prioritized in these school environments. According to prior research by Suharnomo and Syahruramadhan (2018) of these three ethnicities, found the Javanese to be very mannerly and to possess a calm attitude with a preference to succumb to authority, the Minangkabau was to be persistent, unyielding, and somewhat religiously pious, and the Batak were to be hard-working, be ethical, and have a straightforward nature.

The results showed that the dynamics of school culture can be seen from the vision and mission, the environment and the affirmation posters in the school. This is because school culture is generally formed on the basis of the vision and mission, the school environment, atmosphere, taste, nature, and school climate that are productively able to provide good experiences for the growth and development of intelligence, skills, and student activities (Maryamah, 2016; Nizary & Hamami, 2020; Sukadari, 2020). The results of the next study showed that the vision and mission of SMAN 2 Pasaman did not explicitly reflect the existence of multicultural spirits. The vision of SMAN 2 Pasaman is the realization of a generation that is characterized, religious, environmentally friendly and competitive in the fields of science and technology, sports, arts and culture with the mission of: 1) carrying out character education in order to realize graduates who are faithful, devoted and have noble character. 2) form a generation that has a moral character. 3) develop students' interests, talents and creativity so that they grow and develop according to their potential. 4) develop a generation that has competitiveness in the fields of science and technology, sports, arts and culture. 5) implement social and environmentally friendly school development programs. 6) raise awareness of school residents on the importance of nature conservation.

The results of further research also show that the vision and mission of SMAN 1 Luhak Nan Duo does not explicitly reflect the existence of multicultural spirits. The vision of SMAN 1 Luhak Nan Duo is the realization of graduates who are devoted, qualified, competitive and master science and technology with the mission of: 1) increasing faith and appreciation and practice of religious teachings through religious activities. 2) form the achievement of 90% of graduates who have good morals. 3) create learning conditions that are choice, creativity, critical thinking, communication skills collaboration and caring (6C) through the teacher/TAS human resource improvement program. 4) create graduates with the average achievement of report cards, UAS & UN = 75. 5) increase the achievement of 50% of graduates to PTN. 6) increase the achievement of 60% of graduates mastering science and technology through multimedia learning.

Analysis of the data that has been obtained from schools in West Pasaman as a conflict-prone zone can be understood that the school's vision and mission do not explicitly reflect the existence of multicultural spirits. This must be a serious concern for every school in a conflict-prone zone. This is because SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo consist of various ethnic groups, such as Javanese, Minang and Batak. Multicultural schools consisting of various ethnicities will of course explicitly include multicultural spirits by paying attention to ethnic diversity into the school's vision and mission. So the vision and mission developed must pay attention to multicultural aspects and will never be separated from the values that school residents want to live and achieve (Hansefri & Kristanto, 2020; Saputro & Mardiono, 2020; Velarde et al., 2020).

Other results show that there is a policy for Muslim students to dress Muslim and Muslim and non-school clothes according to the rules that have been set as well. However, even though there is a separate policy, these non-Muslims also dress like Muslim students, wearing the headscarf like Muslims. Like there is an awareness of dressing themselves without any coercion from others. The above results are supported by the findings of Ansor (2014), Wekke and Sahlan (2014) which state that this school environment encourages some non-Muslim students to adapt. Yanti and Nurhanifah (2020) stated that there are four factors that cause students to wear the hijab, namely the environment, self-awareness, encouragement from teachers, and parental background. The most dominant factor in the reason for wearing the hijab is a factor from the environment, especially the environment at school. Apart from the fact that the majority of students wear the hijab in school, the religious nuanced activities that are often held by the school as well as the encouragement from the teachers at the school have encouraged non-Muslim students to wear the hijab. In addition, the results of subsequent studies show that the school does not facilitate places of worship for non-Muslim students. This is because non-Muslims are very minority, so the school has taken a policy not to facilitate worship facilities in schools but to hand over these students to parties directly related to their beliefs, such as

handing them over to the church.

The results of further research indicate that there are affirmation posters in conflict-prone zone schools in conveying multicultural messages or values to school residents. These results support the findings in previous studies that posters with multicultural themes are a supporting medium in inculcating these values (Candra, et al., 2021). [Muala \(2020\)](#) states that the lack of affirmation posters or slogans containing multicultural values in schools is one of the inhibiting factors in the implementation process. Therefore, the existence of affirmation posters is one of the important media in instilling multicultural values in schools.

Religious Education Learning Management

The results showed that the management of religious education learning in conflict-prone zone schools includes three aspects, namely planning, implementation and evaluation. These results support the findings of previous research which states that the implementation of learning in schools includes planning, implementation and evaluation ([Firman & Hidayat, 2020](#)). Schools are required to perform a planning process guided by the Minister of National Education No. 19/2007 (Management Standards) in every program. Furthermore, the Minister of Education and Culture Regulation No. 22/2016 (Basic and Secondary Education Process Standards) stated that each education unit must complete learning planning to improve the efficiency and effectiveness of graduate competencies (A'id, 2010). Therefore, the planning of religious education at the focus schools must be designed following the Content Standards of the regulations as mentioned earlier in the form of a Syllabus and a Learning Lesson Plan (RPP) while taking into consideration the Javanese, Minangnese, and Bataknese ethnic groups found in each school. Additionally, the Learning Lesson Plan (RPP) must also include preparing media, learning resources, learning assessment tools, and learning scenarios based on the learning approach.

The findings from the interviews indicated that teachers in both schools had applied lesson plan learning based on the Minister of Education and Culture Regulation (Permendikbud) No. 22/2016. The application of this regulation will significantly assist teachers of religious education within these schools in carrying out learning activities. The planning of religious education in these schools within conflict-prone zones has further shown that the lesson plans have considered ethnic diversity and has integrated multicultural essence reflected in learning tools and has integrated the philosophy of humanistic and constructivist learning theories.

The results of the next study show that the application of section 12 Rule No. 20/2003, National Education System, Section 4 verse (2) Government Rule (PP) No. 55/2007 about religious education for schools, stipulates that education must provide knowledge and shape the attitudes, personalities, and skills of students in practicing their individual religious beliefs (A'id, 2010). Interviews with teachers of Islamic Education from SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo senior high schools within the conflict-prone zones of West Pasaman have revealed that the deficiency in the implementation of such rules of religious education in these schools has led to an absence of facilitation in the developing of religious diversity.

The findings from the interviews indicated that, based on Government Rule (PP) No.55/2007, non-Muslim students should not be encouraged or coerced to participate in Islamic religious education activities. The participants indicated that the government rule is explained to every student in each education unit that they have the right to receive religious education according to their religious beliefs. Each student also has the choice of being taught by educators of the same religion. The implementation of religious education for SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo senior high schools within conflict-prone zones of West Pasaman showed that the application of learning within these focus schools reflects multicultural values by recognizing ethnic diversity. In the process of implementing religious education in these schools, one of the first things listed in the lesson plan (RPP) is an initial or preliminary activity containing orientation, apperception, motivation, and providing references. The teacher plays a role in these primary activities before entering the next stage of the core activity. The initial activity in the religious education process at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo revolves around Islamic religious education. Due to the absence of other religious subjects such as Christianity, Catholicism, Hindu, or Buddhism in the target school, the analysis was only carried out on Core Competencies (CC) subjects of Islamic religious education.

The analysis of documentation showed that the Minister of Education and Culture considers the Core Competencies of religious subjects to be similar, and they believe that there is no difference in CC1 (Religion), CC2 (Social), CC3 (Knowledge), or CC4 (Life Skills) because the government has established the Core Competencies. The Minister of Education and Culture expects that the learning indicators will be achieved through the general implementation of learning (A'ID, 2010). The primary competency in studying the Islamic religion in SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo is based on core competencies consisting of attitude, knowledge, and skill that students must master. Competence is developed by considering students' characteristics, background knowledge, and the characteristics of a subject. Indicators of competency achievement are described based on essential competencies that will become learning objectives.

Documentation in the form of RPP and syllabus of religious subjects in SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo has expectations that students can achieve the learning objectives to be performed as stated in the lesson plan.

Students in each school are entitled to receive religious education in accordance with the religion they profess and to be taught by educators of the same religion. This provision has objectives to maintain the integrity and purity of religious teachings. The first objective is the existence of religious teachers who have the same faith and meet the eligibility requirements of teaching that maintain harmony in spiritual life. The second is that religious education taught by educators of the same religion should show professionalism in organizing the learning process of religious education.

The interviews indicated that non-Muslim students are taught by Muslim teachers who are not in accordance with their beliefs. One participant stated that:

"Their learning is learning in church. There is no conflict between students. It is safe and conducive. Greetings, blessings, tadarus, asmaul husna who are not involved, do not leave the class. If it's from non-Batak people, they leave the class, and they spend time together in the library. The woman wears a hijab. Until now, there has been no protest from non-parents. In SMAN 1 Luhak Nan Duo, there are rules for clothes, encompassing all residents in the school."

As seen in the participant's comments above, SMAN 1 Luhak Nan Duo has developed its independence in implementing education regulations. The school feels that teaching promotes inclusive values and internalizes these values in the school's whole learning process. Likewise, the assessment process will also be carried out by prioritizing the school's inclusive multicultural values. This process is ultimately expected to produce graduates with superior values, differing from other schools' graduates.

Therefore, formal learning can be enjoyed by all people, tribes, customs, races, and religions. In sound learning, you should do things that can strengthen multicultural spirits, such as using the Indonesian language in implementing learning as specified by one participant.

"In learning, schools take the policy that the language used is Indonesian, not using local languages in order to minimize 'unclean' words used in local languages. In addition, in learning everything blends in, no one has a gang and distinguishes one from the other. Meanwhile, in the use of social media such as WA (WhatsApp), class groups are controlled directly by the homeroom teacher. There were no actions found by students that could trigger SARA conflicts (ethnic affiliations, religion, race, and societal groups), most small things like bullying, yes, usually the name is also a child, but this can all be controlled by the school."

Learning often requires the use of media or other teaching materials as intermediaries in the learning process. They have value and function to create a conducive learning atmosphere. In terms of religious education, the students' activities involve multimedia used by teachers such as projectors, televisions, markers, whiteboards, and worksheets. The learning quality should be improved to adapt to the student's abilities and preferences in doing assignments. Some methods in stages of learning used during religious education at this school by religious teachers are tutorials, discussions, questions and answers, case studies, assignments, or role-playing according to the needs of the material being taught, making the learning process easier for students. In choosing the learning method, the teacher is active in providing hands-on experience to foster independence and generate values. Teachers tend to use the personal experience methods that provide guided expertise, such as recounting prayer experiences, gratitude, and affection to parents in front of the class. An enjoyable learning process makes students accept the material because the teacher can choose learning strategies and methods appropriate for understanding the conditions or circumstances of the class and students.

The interviews indicated that Islamic religious education teachers at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo teach various subjects, mainly Islamic religious education, by keeping in mind multicultural aspects. The schools expect that students have learned guidelines in dealing with multicultural societies and respect differences in each. In delivering the religious education material, the teachers were found to provide the material creatively, not monotonously. The religious education teachers had planned the lesson by making lesson plans before carrying out the learning process. Based on observations and the study of the documentation, it was found that the delivery of Islamic religious education in SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo focused on inclusive aspects and included values such as pluralism, humanism, and democracy.

By examining the data, it was also found that SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo selected Islamic religious education material with an inclusive multicultural approach based on the 2013 curriculum. This material was developed and delivered by Islamic religious education teachers. Through this method, the

schools hoped that the delivery of Islamic religious education could explore some aspects of tolerance, peace, and protection of all school members. At the end of the learning process at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo, the lesson plan's closing activities were learning reflection activities designed to discover what benefits the students felt they realized. Therefore, the learning process of religious education with an inclusive multicultural approach in the focus schools within the conflict-prone zones of West Pasaman showed that the implementation of inclusive attitudes in the learning process must be carried out within an atmosphere that is meaningful, fun, creative, dynamic and dialogic towards students as a reflection of a multicultural life.

The results of the next study showed that evaluation of religious education for the focus schools must also use an inclusive multicultural approach. The assessment of religious education for SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo senior high schools in conflict-prone zones of West Pasaman follows the Minimum Mastery Criteria (KKM) set for learning success (A'D, 2010). KKM is a criterion of mastery learning determined by the regional education unit regarding graduation competency standards, students' characteristics, characteristics of subjects, and the education unit's conditions.

The findings from the interviews indicated that the evaluation of religious education for SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo has created a gap between assessments in schools and assessments in the religious sector outside of the schools. The participants stated that the schools in the Pasaman area did not offer other religious education than Islamic religious education, so the participants believed there to be a noticeable gap between the values of Islamic religious education and the values of different religious subjects. The participants continued that if the students would concentrate on other religious subjects rather than Islamic religious subjects, then the importance of the KKM would be challenging to reach. This discrimination of the different religious subjects is often a topic of discussion by the teachers. Subsequently, this favoritism needs to be openly discussed by the school administration.

Moreover, the observations of the researchers indicated that the evaluation of learning for students at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo has not been carried out based on standardized assessment principles, such as the valid, objective, fair, integrated, open, comprehensive and continuous, systematic, criteria-based and accountable assessment standards set by the government. Unfortunately, the evaluation of learning in SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo is different from other schools in the Pasaman region. This difference in evaluation standards is due to the lack of religious education being offered in other schools. One participant explains the results of this difference in evaluations.

"Batak Protestants and Javanese Protestants have different books, different test questions, different in everything. Some of the teachers were corrected in school because they were given the answer. The pastor was informed of the systematic evaluation. The non-assessment process has not been carried out, because there is only Muslim teachers' availability. The non-values in religious studies are high, mostly 90 and above are different from the Islamic religion. It is commonly found teachers have their complaints. Currently, there is no appropriate solution offered by the school because religious differences are too conspicuous among students. It is difficult to execute by the teacher."

The participants believe that there is a striking gap between the values of Islamic religious education and the importance of other religious subjects. If the subjects of other religions are easily scored above 90, then for subjects of Islamic faith, the value of passing the KKM limit would be difficult to obtain. Evaluation of religious education for SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo includes assessing attitude, knowledge, and skills. Based on the lesson plan documents, evaluation of attitude aspects is done through observation, knowledge aspects assessment is done through assignments, and evaluation of skills aspects is done through actions.

In order to achieve and realize an inclusive school, evaluation of religious education with a multicultural approach in schools in conflict-prone zones showed that it must be carried out simultaneously, intently, and comprehensively with a process orientation by perceptions and apperceptions and must keep in mind ethnic diversities.

Social Interaction at School

Relationships in schools will undoubtedly lead to a variety of social arrangements. SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo's environments in conflict-prone zones comprise various ethnicities such as Javanese, Minang, and Batak. These schools offer comfortable and relaxed environments as strategic places to carry out educational activities. These schools must maintain leadership, supervision, guidance, and opportunities to advance an inclusive multicultural psychological environment for school residents, such as with the interpersonal relationship between students and students, students and teachers, teachers and teachers, within groups, and with families. Khobir et al. (2021) explains that multiculturalism in social interactions in conflict-prone zone schools includes three aspects, namely pluralism, democracy, and humanism.

Pluralism is an effort to build not only religious awareness but also social awareness. Pluralism cannot be understood simply by saying that a pluralistic, diverse society consisting of various tribes and religions only illustrates fragmentation rather than pluralism. Pluralism must be understood as the actual link of diversity in the bonds of civilization. Pluralism is the existence or tolerance of ethnic diversity or cultural groups in a society or country and the diversity of beliefs or attitudes in one body, institution, and so on. The results showed that teachers and all academics at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo play a role in the success of multicultural approaches in the lives of school residents consisting of diverse ethnicities, such as Javanese, Minang, and Batak. Tolerance, as an alternative attitude, must be highlighted in daily life at school. This is reflected in the lives of residents of SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo.

The teachers and the entire academic community at school play a role in the success of inclusive approaches in the lives of school residents consisting of diverse ethnicities. Tolerance is an alternative attitude that must be highlighted in daily life at school, as in the interview results with one participant.

"Commemoration of religious holidays is attended by all groups or all members of the school, although they come from various ethnicities with the aim to make the event a success. Helping for the consumption is one of the examples. In the Chinese New Year commemoration, everyone also participated, such as decorating the class and buying cakes. At the Christmas celebration, all of the people include Muslims join for a meal after the rituals."

The existence of these activities shows the prominent value of social and religious tolerance at the schools. This region has been recognized as the most tolerant region in Indonesia, reflected directly in its social relations. The teachers and the entire academic community at school play a role in the multicultural implementation of diverse ethnicities, for Javanese, Minang, and Batak. Tolerance is an alternative attitude that must be highlighted in daily life at school.

Next research results at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo senior high school, the inclusive approach in schools in conflict-prone zones, both in terms of religion and social life, had been well implemented so that the democratic behavior of school residents is remarkably high towards one another. This showed life equality obtained by various ethnicities in schools, namely ethnic Javanese, Minang, and Batak. Democracy in the sphere of education recognizes individual students according to their dignity and status, because democracy is natural and human (Damaresti & Harmanto, 2018; Saifuddin & Ni'mah, 2018; Nur & Sudarsono, 2019). Thus, democracy is a behavior of mutual respect, respect, tolerance towards other parties, including self-control and selflessness (Dayanti et al., 2022).

The results of subsequent studies showed that tolerant behavior in religion had not been implemented at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo. One participant from SMAN 1 Luhak Nan Duo, stated that "the other religious activities are only carried out against Muslim students, while those who are not Muslim students has not carried out for minority reasons." Although religious tolerant behavior had not been reflected in the other religious activities at SMAN 2 Pasaman and SMAN 1 Luhak Nan Duo as multicultural manifestations, it manifested in school residents' social life.

The general objectives of humanism in schools in conflict-prone zones are (1) improving communication between individuals, both students and students, students and teachers and teachers and teachers, (2) eliminating individuals who compete with each other both students and students, students and teachers and teachers with teacher, (3) involvement of intellect and emotions in a learning process, (4) understanding the dynamics of cooperation, and (5) sensitivity to the influence of student behavior with students, students with teachers and teachers with teachers in the environment. If this goal has been achieved, then learning will occur either personally or on an interpersonal level (Terepyshchyi & Khomenko, 2019). Humanism practically refers more to the spirit or effort during the learning process, varying the methods applied (Cibulka, 2001).

Therefore, an inclusive multicultural approach to religious education in the West Pasaman schools as one of the conflict-prone zones is beneficial for creating cohesiveness, solidity, and intimacy among ethnic diversity, race, religion, culture, and needs. It is hoped that the implementation of multicultural education in mind will help students understand, accept, and respect other people with different ethnic, cultural, and personality values and other aspects. Instilling the spirit of multicultural inclusiveness in schools will become a medium of training and awareness for students to accept differences in culture, religion, race, ethnicity, and needs and want to live together peacefully (Masamah & Huda, 2016; Muizzuddin, 2021). Relationships in the school environment administered by those not discriminating, sharing meals or group work, or mingling with one another would eliminate conflict (Lundeto, 2021; Nikawanti, 2017). A participant shared that, "In the school environment, they blend in, persist in interfaith Islamic learning. From SARA, it has blended; there is no problem."

CONCLUSION

Based on the results of the study, it can be concluded that an inclusive multicultural approach in religious education for schools in conflict-prone zones must be able to create a harmonious atmosphere between ethnic diversity, have a very strategic physical school environment for the interaction of various ethnicities, must prioritize aspects of pluralism, democracy and humanism in interaction. social at school. Based on these results, the theoretical suggestion for researchers is to carry out research with similar characteristics of research subjects and increase the number to better represent a multicultural inclusive approach in conflict-prone zone schools in detail and comprehensively. The next researcher who wants to carry out research with this theme, should pay attention to every component of education in the success of a multicultural inclusive approach in conflict-prone zone schools. The government/institutions/relevant stakeholders must carry out the mandate carried out optimally for the successful implementation of a multicultural inclusive approach in conflict-prone zone schools.

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