Multicultural Education and Tolerance from Social Capital Perspective

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ABSTRACT: This article discusses social capital and how social capital in the form of social values, social norms, social trust, social networks, and social bonds can support multicultural education and tolerance. Multicultural education can be carried out by integrating knowledge, reconstructing knowledge, developing attitudes, empowering schools, and developing skills. This study describes social capital through user participation in networks, trust, reciprocity, social norms, and values. Research shows that social capital can help build tolerance and multicultural education and improve performance efficiency. Therefore, paying attention to social capital in education and building strong social networks to support multicultural education and tolerance is important.

KEYWORDS: Multicultural Education, Tolerance, Social Capital

A. INTRODUCTION

Education is crucial in this era of globalization, especially in the formation of human attitudes and character. In its development, education plays a foundation in human resources development, both in individuals and in society. Awareness of the importance of education in the current era is very crucial. Education itself can be said to be something that can help someone in the future, both in terms of economic, social, political, and cultural. Education is expected to provide insight where students can develop critical thinking skills that will become an asset in their later lives, as well as teach tolerance and cultural competence. On the other hand, education is oriented towards accommodating students in providing learning and being tolerant of other cultures, inseparable from the many differences around us (Tintingon et al., 2023).

The reality is that Indonesia itself is a multicultural country with various cultural and ethnic groups and religions and is a gift from God Almighty, as something we should be grateful for and understand. This cultural diversity illustrates historical and social values that cannot be challenged; each region's uniqueness and cultural characteristics become its self-identity. However, it is not uncommon for this diversity to trigger conflicts, various incidents, and violence (especially against minorities) in Indonesia as a reminder of the *multidimensional* crisis facing the country with its plural and multicultural pluralism. Various problems threatening this diversity must be considered new problems and breakthroughs, especially in education (Maemunah et al., 2023).

Everyone who grew up in the Unitary Republic of Indonesia has various environmental and cultural backgrounds, allowing this to influence mindsets, behavior, language, and academics. In the context of multicultural life, we must gain a deeper understanding of the multicultural dimension; this is presented to be able to expand the discourse on human thought to become more structured, which so far has been considered to often emphasize the nature of "egoism" in a diverse society. The human attitude of accepting and appreciating the values and culture within a person is impossible to develop if they are not trained. The educational process is a planning effort to train the younger generation to understand the importance of respecting other people and one decision in a group or other individuals. It is hoped that through multicultural education as teaching given to students, each individual can accept differences, criticism, empathy, and tolerance for others who have many differences regardless of social status, religion, and abilities (Zulfa, 2023).

The Indonesian government provides space for the procurement of national education by Indonesia's diversity. The lack of public understanding of Indonesia's pluralism as a nation's wealth that should be maintained and preserved makes pluralism itself prone to conflict. Information on ethnicity, religion, race, and class issues, which is very easy to find in this era of globalization, spreads quickly, causing a loss of sense of unity and concern. In overcoming problems like this in the future, one effort that can be applied is by building tolerance through the field of learning in education. Education has a crucial role in forming human attitudes from a multicultural perspective. Therefore, it requires readiness and careful preparation with systematically arranged steps in implementing and designing multicultural education (Giffary et al., 2023).

In October 1994, UNESCO proposed that multiculturalism education should become a global commitment. From this statement it can be interpreted as the urgency of multicultural education through the paradigm of cultural diversity by instilling culture and mutual respect for others, being sincere in attitude, and being humble towards all cultures that exist in many societies, thus strengthening the spiritual foundation through practice and direct experience, which make someone have a sensitivity to solving

existing problems. The experience that a person gain is not merely wanting to try but because of curiosity that can encourage someone to maintain national values through multicultural education (Madonna & Tafuri, 2022).

B. LITERATURE REVIEW

1. Multicultural Education

Education is a human endeavor to improve his personality by the norms and values of his culture. According to Ki Hajar Dewantara, education is hard work to develop personality and thinking, benefiting nature and society. Education is a process of developing attitudes and governance. Individual or group behavior-seeking maturity educates people through education, training, processes, behaviors, and methods. The words education and multiculturalism can be interpreted that multicultural education as a planning program to develop the abilities of students as a whole whose development is through programs implementing concepts, especially in education and based on utilizing the diversity that exists in society, including in the environment of students who have various types of ethnicity, culture, language, religion, and differences in social status.

On the other hand, education is the transference of knowledge or distribution of knowledge. Besides that, multiculturalism, according to the etymology of "multi," can be interpreted as many, varied, and diverse. Cultural diversity is taken from the English language "culture," which has the meaning of culture or tradition; tradition in multicultural pluralism gives terminological meaning in the process of maximizing the potential of a person who can appreciate diversity and heterogeneity, which is the result of cultural, ethnic, ethnic and religious diversity (Sari, 2023).

Multiculturalism can easily be described as a perception of cultural pluralism. Cultural pluralism is not taken for granted; it is a way of internalizing cultural values through a group. Multiculturalism is taken from the word multi, which means (plural) and cultural, which means (culture/culture). The term multiculturalism is generally well-received by people in Indonesia (Nurhalizah et al., 2023). Students in multicultural-based education should be able to acknowledge differences and criticism and develop empathetic behavior and tolerance for others, regardless of class, status, gender, or academic ability. Multicultural-based education is a learning process that allows humans to live in a multicultural society, respect cultural diversity, and live honestly and tolerantly. A nation's mental resilience and flexibility must be able to deal with social conflicts in society (Shafa, 2022).

Through multicultural-based education from an early age, children must recognize and understand cultural differences that affect dissimilarity (a person's behavior). There are folkways (customs in society), manners (social customs), conventions (community customs). Of course, this is related to the reality of a pluralistic Indonesian society. Multiculturalism has three main points, Namely culture, cultural pluralism, and concrete ways of addressing this pluralism. Multiculturalism is not included in practical political dogma, in other words, from the point of view of human life. Because almost every region of the earth is composed of different cultures, it can be interpreted that differences are at the root, and the movement of people from one part of the world to another becomes more intense; multiculturalism must be translated into multiculturalism. Politics related to cultural differences (Desmila & Suryana, 2023).

In the concept of multicultural, there are several interrelationships between people based on unity in diversity in carrying out a shared culture within the national scope that bridges the unity of the Indonesian nation. Multicultural education has an impact on the rapid progress of developments in the diversity of the population occurs in schools, where this is a demand for equal rights for everyone and groups (Suroyo et al., 2023). This case indicates that multicultural-based education is a learning process through the diversity of all human beings without discriminating between individuals in religion, background, gender, culture, and social status. Multicultural education has become important and cannot be separated from every level of education; the underlying goal of multicultural-based education is a form of instilling an awareness of the behavior of tolerance, sympathy, empathy, praise, and respect towards different cultures and backgrounds (Nurhidayah et al., 2022).

2. Tolerance

In Indonesia, there is a great diversity of races, ethnicities, cultures, religions, and ethnicities that make Indonesia a multicultural country. Efforts to strengthen relations within the community can be carried out by involving social organizations from various ethnicities and presenting cultural performances from various tribes in an art performance; this is a title to strengthen friendship ties and preserve culture and customs in an area that are maintained (Juniardi & (Juniardi & Marjito, 2019). A pluralistic society can contribute to positive competition because it is in an environment where patterns and interactions in society form values within an individual by forming a representation of an understanding of diversity based on a sense that is more humane, pluralistic, and by the context that makes values between diversity a solution and forms an attitude of tolerance for an individual (Varelasiwi, 2023).

Tolerance is a tolerant attitude or behavior, tolerating or forgiving. Tolerance means allowing and respecting views, beliefs, habitual behavior, and others that contradict the founders, such as religion, the ideology of a group, and ethnicity (Rozzaqi et al., 2022). So tolerance is a way of behaving in which a person can appreciate, respect, acknowledge, and be open to opinions, differences, views, behavior, and other things inconsistent with his own decisions.

Through tolerance, several important aspects must be considered when someone is talking, or when we are conveying our aspirations and opinions. Some of these aspects include (Nurnaesih et al., 2023):

a. It gives freedom and independence

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Every individual is free to do, move, or when making the right decision either for himself or for people who have the same belief.

b. Respect the inherent rights of others.

The mental attitude of agreeing to the rights of each person is embedded in that person's determination to act towards his behavior and decisions. This behavior or attitude does not take the rights of others because if it is considered otherwise, life in society will be filled with chaos.

c. Respect the beliefs that others take.

In this context, it can apply to people already religious, especially for inter-religious tolerance. Then respecting the beliefs of other individuals in carrying out their beliefs will instill a sense of respect for differences.

d. Understand each other

Security in Indonesia is currently obtained through mutual understanding and mutual respect between people; if they are reluctant to understand each other, then Indonesia, in the past until now, will have big problems.

The Indonesian nation considers tolerance education not limited to material or experience. Moreover, this culture can produce a diverse society through a background of local wisdom. Several approaches create approaches, including education toward tolerance through individuals, approaches to groups, and classical approaches. The education system is carried out formally (in schools) and non-formally (in the community) as an effort oriented towards protecting the quality and quality of the nation's culture through the rapid development of globalization. Attitudes that must be preserved and maintained are intellectual, cultural, and transcendental values, skills, and the development of human personality. The differences that exist in society in ethnic culture with the life of the nation and state are extraordinary things as one of the efforts in learning to teach mutual respect, care, respect and understanding of every difference that exists both in education and in society (Fajrusalam et al., 2023).

Society is a group of individuals with a relationship of attachment and similarity, such as culture and attitudes, that shape their identity. There are two kinds of society, namely modern society, which thinks customs are an obstacle to progress and must be replaced with rational thinking. And traditional people who hold on to traditions and customs are suspicious of new things. But on the other hand, every community group still respects each other's opinions, of course, because there are many factors behind it. (Sodik, 2020)

3. Social Capital

There are various definitions of social capital, according to experts. Nan Lin defines social capital as resources embedded in social networks, which can be mobilized when an actor wants to achieve the goals he wants. Value (Wang et al., 2023). Francis Fukuyama defines social capital as the ability of people to work together for common goals in groups and organizations (Permatasari & Sinabutar, 2022). According to Pierre Bourdieu, social capital is a collection of actual or potential resources associated with possessing a durable network of more or less institutionalized relationships of knowing and recognizing each other (Ertem-Eray, 2023). John Field defines social capital as "networks, norms, and trust that facilitate coordination and cooperation for mutual benefit (Iftekhar, 2022).

Social capital is a resource owned by the community through norms or values that facilitate and build cooperation through harmonious and conducive networks of interaction and communication. Social capital gives strength or power in several social conditions in society. Social capital is institutionalized social obligations into shared life, roles, authority, responsibilities, reward systems, and other attachments that result in collective action. Social capital is a relationship created from social norms that become social glue, mutual understanding, and shared values that bind group members to make joint action possible efficiently and effectively (Indriani, 2023).

Social capital also refers to relationships between individuals, social networks, norms, and beliefs. The basic study of social capital lies in how people's ability to form cooperative entities or groups in networks. Social capital is defined as social practices that refer to connections between individuals, social networks, norms, and beliefs that enable people to work together and achieve common goals. Social capital can also be seen as functional relationships among people, including trust, mutual understanding, and shared values that enable cooperative and collaborative behavior (Jovović et al., 2023).

Social capital can be used to develop multicultural education to achieve educational goals that are inclusive and equitable for all groups in society. Social capital can assist in building cooperative networks between different social groups, thereby strengthening social relations and reducing social conflict. Social capital can also help build trust and positive norms in society to increase community participation and involvement in education (Ginting et al., 2023).

Thus, social capital can support multicultural education in overcoming problems of discrimination and social conflict due to multiculturalism and building inclusive and equitable education for all groups in society. Social capital can be used to develop multicultural education to strengthen social relations, increase community participation and involvement in education, and achieve educational goals that are inclusive and equitable for all social groups (Hesti et al., 2022).

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C. METHOD

Case studies are a qualitative method and are seen as a way for authors to explain problems: about complex processes and their impact in specific contexts. Creating meaningful portraits like these is a key advantage of case learning. Patton argues that the study

process was completed over three stages. The first stage is collecting raw data through people, groups, programs, and events, which is the case study's basic part. The second stage is compiling or organizing the content obtained by combining, compiling, classifying, and preparing raw data and combining them into one file arranged in a manageable and accessible manner. The third stage is the final narrative report with a study of the problem. Reports must be easy to read (Yusanto, 2020). Research and Case Description tells about a person, a systematic program designed to help readers understand a case's semantic essence and its features. Case histories can be presented chronologically or thematically.

In qualitative research, the degree of naturalness becomes dominant, and the researcher explores the problems and conditions that arise in the context of the researcher. Data will be managed and sorted, important and worthy of discussion will be stored, and discarded data that is not needed. The study process that will be followed will produce qualitative research data in the form of data obtained by review or from existing journal data. Qualitative research can help researchers identify subjects. Data collection through observation, questionnaires, interviews, or a combination of the three. As previously explained, the data collection technique is to be processed documents. This data collection technique obtained data collection from documents or records that have been done, for example, from books, journals, articles, writings, pictures, or others. The researcher used this technique because the researcher wanted to examine the existing review literature (Sugiono, 2017).

The qualitative method uses an approach to capture various data using secondary data. The method of collecting data is a literature survey. The method used in this research is a literature review. The resulting data is collected, analyzed, and concluded to draw the final results regarding the literature review. As a result, the process involving surveys of studies is a study with the same preparation as other studies; on the other hand, the basis and methods of data collection are a collection of library and internet sources, intensive reading, note-taking, and analyzing research materials. Research involving a literature survey is also research and is classified as an appreciation of scientific writing because it collects data processed through research methodology techniques (Dalila et al., 2023).

The research method applied in this research uses a descriptive-analytic method through a qualitative approach. Where the research is directed at exploring existing studies, there are also data collection techniques used, which are literature study methods, which are obtained through collecting data from trusted sources. The data obtained includes articles and journals, as well as books considered relevant and in sync with the research objectives, being the main source in this study (Khilmiyah, 2016, p. 149).

D. RESULTS

1. Intolerance

The intolerant attitude of an individual has damaged and eroded the equality and unity of the Indonesian nation, for example, the Kanjuruhan Stadium incident, which has claimed lives. The reduced attitude of tolerance or intolerance in society in Indonesia is also due to people who are often provoked by fake news (hoaxes) that are spread, especially through social media where information cannot be contained. On the other hand, social media is also used by some people to do wrong things, such as acting to divide unity and integrity in the Unitary State of the Republic of Indonesia through the spread of propaganda and hoax news, and other fake news ((Risman, 2022, p. 7).

We often see discrimination in the news and newspapers, especially in the unitary state of the Republic of Indonesia. The causes and effects of actions resulting from discrimination are no joke and can even result in several people dying. The lack of interpretation of multicultural-based educational content in educational environments (schools) and society is a trigger that can lead to this. The problems that arise require students to understand better and find out about the context of multicultural-based education that is happening at this time so that all students can produce the ability to think and behave wisely in contributing by upholding the concept of difference in the school and community environment ((Prasetyo, 2021).

Some examples of incidents that are often encountered in Indonesia are vigilante acts. Incidents of vigilantism often occur in Indonesia and are not right according to the law. The goal of this country is to create an organization of justice enforcement agencies to deal with criminal problems for people who break the law. Vigilante incidents are included in acts of discrimination. This discriminatory activity can negate the opportunity for a person's rights in the eyes of justice.

On the other hand, incidents and incidents of vigilantism and justice in Indonesia also have disadvantages for the common people. Bidari's opinion expresses this legal imbalance in her article *Legal Injustice for Flip-Flops.* This shows that seeking legal justice for low-income people is difficult to obtain (Fauzi, 2021).

2. Elements of Learning Multicultural Education

In the application of multicultural learning with a high percentage of results, all components in the variables in the school must be synchronized and connected, and involved in their respective responsibilities because the school works with a social system. The context of the school as a social system refers to the fact that schools must develop in formulating strategies and bringing about changes in reforming the school environment to implement multicultural education. (Yaqin, 2021).

School as a system in understanding the diversity of multicultural-based learning education. Multicultural education is interpreted as a way to instill perspectives and strategies in its approach and as a process of involvement in all elements of the

educational environment. In planning this strategy, it can also contain moderation in religion, especially from the people, and to return and be obtained by the people, which can be seen from the factors of teachers, learning, and student activities (Faozan, 2020).
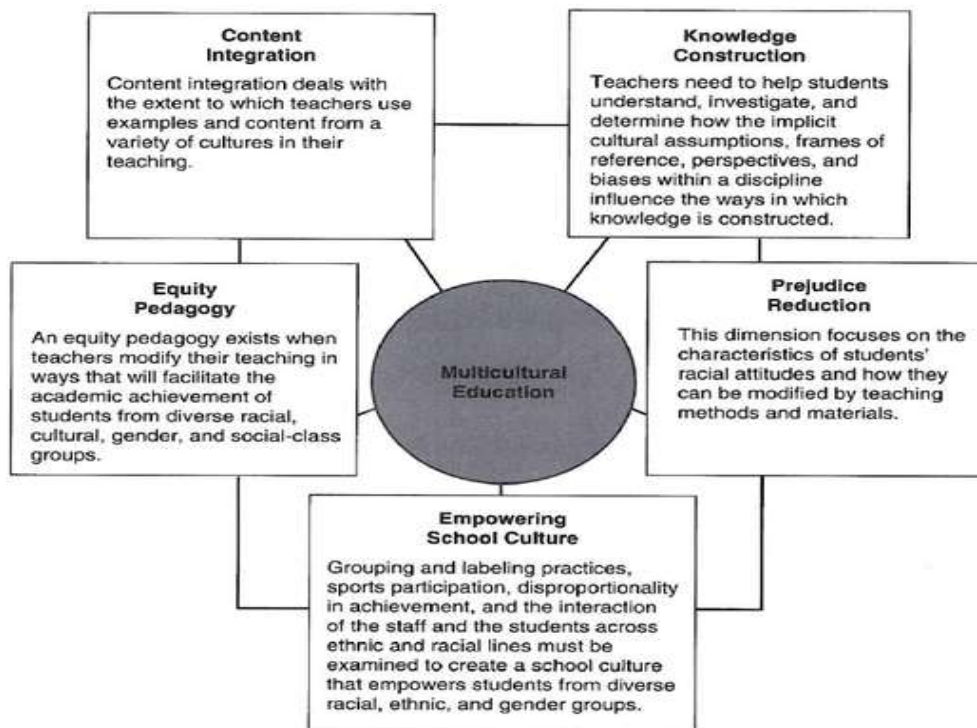

Content Integration
Content integration deals with the extent to which teachers use examples and content from a variety of cultures in their teaching.

Knowledge Construction
Teachers need to help students understand, investigate, and determine how the implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed.

Equity Pedagogy
An equity pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, gender, and social-class groups.

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Prejudice Reduction
This dimension focuses on the characteristics of students' racial attitudes and how they can be modified by teaching methods and materials.

Empowering School Culture
Grouping and labeling practices, sports participation, disproportionality in achievement, and the interaction of the staff and the students across ethnic and racial lines must be examined to create a school culture that empowers students from diverse racial, ethnic, and gender groups.

Figure 1. Construction of Multicultural Education Based on James A Banks

James A. Banks identified five dimensions of multicultural education that can assist teachers in implementing educational programs that can meet and respond to student differences. The following are five components of multicultural education according to James A. Banks: *First*, integration of knowledge. It is integrating knowledge about ethnic, racial, and cultural groups into curricula and learning. *Second*, knowledge reconstruction. Reconstruction of existing knowledge and theory to include the perspectives of different ethnic, racial, and cultural groups. *Third*, attitude development. Development of positive attitudes and behaviors towards different ethnic, racial, and cultural groups. Fourth school empowerment. Empowerment of school culture and social structure to create an inclusive and supportive environment for all students. Fifth is skills development. The development of decision-making skills and social skills is necessary to participate in an increasingly multicultural society (Chalamet, 2020, p. 80).

The process of reconstructing knowledge relates to teachers who have full responsibility. Through this research, the teacher can be said to be a role model in forming positive attitudes and values as an example of multicultural learning. The crucial aspect of living through a sense of togetherness is a way to gain a sense of trust to respect and accept all differences in backgrounds through all aspects of culture without worrying about separation. Teacher teaching as a multicultural education process is crucial considering that technological developments change each individual or student to be more individualistic; the role of the teacher as a teacher is expected to be able to develop social values and positive attitudes so that student personalities are well formed (Serhan, 2023).

An understanding of the multicultural educational approach is needed to form positive morals and exemplary values for each individual. The approach through multicultural-based learning, which has developed from the 1960s, can be categorized through its four approaches by synchronizing content about culture and multicultural that is included in the curriculum, namely (Yusuf, 2021, p. 119):

a. The Contribution Approach

Planning describes the minimum total that becomes sustainable through an approach based on multicultural learning. This situation is intended to take books and activities to commemorate holidays, heroes' days, and special events that are sustainable through the diversity of various cultures.

b. The Additive Approach

The following section contains the depth, context, title, and views selected and allocated to the curriculum without changing the structure. This makes a combination of methods of studying literature from various cultures for the basic curriculum without changing the part of the curriculum. In the view of Americans, it can be exemplified in using Thanksgiving to add cultural diversity through the community's perspective on Thanksgiving.

c. The Transformation Approach

This program is carried out with a complete change in the curriculum framework and invites students to observe contexts, issues, titles, and problems according to the nation's views through various points of view. For example, units through Thanksgiving are transformed into one whole unit when researching issues on cultural change.

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d. The Social Action Approach

A program combines two approaches: changing the form of activities replaced by action in social change. Students are not limited by orders in understanding and analyzing social issues, but carry out action activities by exploring social problems.

3. The Role of Multicultural Education

It is undeniable that the role of culture as the identity of a group has become the identity of a group of people that cannot be shared amid world conditions that are currently being disturbed by the decline in human values that are declining. Phenomena in the life of a diverse nation and state like this create polemics in uniting the Indonesian nation, with a decline in awareness of the importance of respecting, respecting, and protecting fellow human beings, making it vulnerable to hostilities between groups, ethnic groups, and races. Multicultural education is a concept in helping students to obtain a role in society and is a daily necessity for interaction, negotiation, and communication to create a moral society (Permana, 2018). The role of multicultural-based education in Indonesia can be broken down into three important points, namely:

a. As an Alternative Means in Problem Solving

Multicultural-based learning has a big responsibility in preparing the Indonesian state to be ready to dispel cultural flows from outside (foreign cultures) in the onslaught of this globalization era and to unite the diversity of Indonesian society, including various cultures and customs. In its implementation, multicultural education is believed to be a real solution in Indonesian society; in other words, it is an alternative solution to sociocultural conflicts (Agustian, 2019, p. 8).

Understanding the meaning between reality and the culture of an ethnic group is essential. In the context of learning, multicultural-based learning does not lie in justifying cognitive numbers but races on creating conditions, namely through comfort, peace, and an attitude tolerant of diversity (Agustian, 2019, p. 8)..

b. As a Reminder for Each Individual Not to Forget Their Origin

The development of digitalization that is currently happening is driving many life changes, with the presence of science and technology, on the other hand, helping people prosper; this also poses a threat to the younger generation. In response to this global development, each student and individual should be given an awareness of diverse knowledge and culture; it is hoped that they will have broad and in-depth competency skills regarding global knowledge, which includes cultural aspects (Wali, 2019, p. 59).

Multicultural-based education is responsible for bringing the Indonesian nation through the introduction and understanding of the nation's cultural diversity for students. It strengthens the introduction of students regarding the importance of their own culture so they do not leave their cultural roots, as an effect of progress in the era of globalization development (Wali, 2019, p. 59).

c. As Provisions in the Curriculum

Multicultural-based learning races for the basis of the curriculum, which makes it vital because it remembers the importance of carrying out the curriculum for measuring the starting points and points in the learning process. Curriculum development can be seen through a multicultural approach, namely (Parkhouse et al., 2019);

1) The concept of the curriculum, which is most appropriate to the demands of the final results, foresight, and planning and planning of every aspect in education, is not based on equality through regulations from the center.

2) The learning focuses more on procedural procedures and activity methods, not based on theory materials.

3) The concept of learning through application in the learning process pays attention to social diversity in placing students into active membership in the society, the country, and the world.

4) The considerations used in applying the assessment include all perspectives with various skills and individual students, which are seen not only from proficiency in the material but also from understanding the process.

Learning through multicultural education to increase individual awareness, based on maintaining the diversity of the Unitary Republic of Indonesia, is crucial in this era of globalization. Viewed from the perspective of science and scientific disciplines, this is a necessary element in maintaining a country's national identity (Ningsih & Rohman, 2018). In the development that continues to roll realistically now, awareness of humanity continues to decrease, which requires re-awakening through multicultural education. They have different social contexts and cultural backgrounds, making it the right reason that it is important for them to get multicultural-based learning so that they can adapt well and be responsible for their surroundings, other people, school, and religion.

The initial goal of multicultural-based education is to develop multicultural-based learning plans that can be applied in education and accessed by teachers, lecturers, and students through orientation. They will have plans that not only focus on developing the abilities and skills of students but through learning- lessons for teaching that are capable of being transformational in multicultural learning, especially through inculcating an understanding of nationalism, plurality, as well as humanism and democracy that is practiced through student experience gained at school (Banks & Banks, 2019).

On the other hand, there are several foundations in multicultural-based learning, namely: (a) taking the content of the lessons taught must be open and transparent to the culture of the students; (b) the content of the subject matter that can be taught must be selected to include diversity and similarities across multicultural groups; (c) the learning materials contained must be appropriate and in line with the context of time and place; (d) all learning that is carried out through drawing is then made based on

activities and skills in pluralism from the background of students in the class; (e) Good lessons contain interesting learning models so that students can listen and be enthusiastic in learning (Cherng & Davis, 2019).

Some of the characteristics that support multicultural-based learning include (Jayadi et al., 2022):

a. Adhering to Democracy, Equality, and Justice

This means that everyone has equal rights and opportunities to enjoy learning. Dede Rosyada thinks that opportunity is limited to obtaining learning and having justice and equal rights for obtaining learning in schools. Thus, a person can get the opportunity to achieve intelligence competencies and skills that are in line with their expectations and talents.

b. View Through Humanity, Togetherness, and Peace

The orientation of humanizing people in multicultural-based learning is in the context of *hablum min al-nas* . In this context, humans are placed in two places, namely, *ahsanu taqwim* (the best creature) and humans, who are obliged to participate in obeying God's law. Under these circumstances, an attitude emerges that explains the importance of maintaining the continuity of human life. Good relations between fellow human beings, not limited to the same type, language, culture, ethnicity and religion, are none other than within the national and even international scope (Nurgiansah et al., 2022).

c. Self Development Through Recognizing, Accepting, and Appreciating Diversity

According to the Islamic religion, respecting diversity must be approved, validated, and respected with a concept called *al-ta'adudiyat* (plural) then *al-tanawwu'* (diversity) in Islam. (Prasetiawati, 2017)Amir Husain's view, diversity is a gift, as well as *sunatullah* through learning social attitudes and acting in upholding the value of togetherness (*tasamuh*) for different people.

E. DISCUSSION

Weak social capital can weaken multicultural education and encourage intolerance. Social injustice and economic imbalance exacerbate multicultural education. Social injustice can trigger dissatisfaction and distrust towards the government and educational institutions. This can strengthen intolerance and weaken social capital that supports multicultural education. Economic imbalances can reinforce social injustice and weaken social capital that supports multicultural education. Economic imbalances can trigger competition and conflict between social groups, strengthening intolerant attitudes (Muwaffiqillah, 2021).

Injustice in the education system and the inability to manage conflict exacerbate multicultural education and foster intolerance. Inequities in the education system, such as unequal access to education, can reinforce social injustice and weaken the social capital that supports multicultural education. This can strengthen intolerance and weaken social capital that supports multicultural education. Inability to manage conflict: Inability to manage conflict between social groups can reinforce social injustice and weaken social capital that supports multicultural education. This can strengthen intolerant attitudes and weaken social capital that supports multicultural education (Astutik, 2023).

A concrete example of weak social capital that strengthens intolerance is attacked on followers of other religions. This attack was triggered by the dissatisfaction of a group of people with the existence of the church in their environment. This attack shows that dissatisfaction and distrust in the government and educational institutions can strengthen intolerance and weaken social capital that supports multicultural education (Bae, 2020).

Strong social capital can strengthen multicultural education and tolerance. Social capital in cooperation, openness, and equality supports multicultural education and tolerance. Cooperation between students, teachers, and parents can strengthen multicultural education. In this collaboration, students can learn about cultural diversity and different values. Openness in accepting differences can strengthen multicultural education. Students can learn to appreciate differences and understand that differences are a natural thing in life. Equality in the treatment of students from various backgrounds can strengthen multicultural education. Students can feel valued and recognized as unique and diverse individuals (Muhammad Riza et al., 2022).

Social capital in the form of social trust can strengthen multicultural education. With social trust, society will be more open and accepting of differences, so multicultural education can work well and strengthen cultural diversity. Social trust encourages the values of pluralism, humanism, and democracy to students at school; increases citizen participation in the political process; increases tolerance and mutual respect for cultural, ethnic, tribal, and religious diversity; increases cohesiveness and social inclusion; increases understanding and understanding among human beings; prevent conflict by providing alternative multicultural education; and fostering a sense of togetherness and unity among citizens (Saihu et al., 2022).

Social capital in the form of values and social norms can strengthen multicultural education. Multiculturalism strives for a shared awareness to share values, norms, and identities. The characteristics of a multicultural society can be marked by agreement. If an area has a diversity of people, community values and norms must apply to that area. These values and norms are not taught in a multicultural education subject. Rather it is integrated in various subjects. Real moral support from teachers and parents who are qualified and committed to multiculturalism is crucial in multicultural education. There needs to be an effort to create a school atmosphere based on positive institutional norms to reach the level of cultural groups in society (Anwar, 2021).

Some values and norms can strengthen multicultural education: *First*, tolerance. Multiculturalism appreciates the differences that exist in the social system. *Second*, diversity. Multicultural societies have different diversity, such as religion, culture, race, etc. If the community can exercise control, the existing diversity will strengthen one another. *Third*, respecting plurality and

heterogeneity. Multicultural education is developing all human potential that values plurality and heterogeneity. *Fourth*, education without violence: The internalization of multicultural values in learning Islamic religious education in schools must be done with non-violent education (Rahman et al., 2021).

Social networks and bonds are two important components of social capital that can support multicultural education. Social networks can give individuals access to information and resources they might not otherwise have. For example, a student in a diverse social network may have access to information about different cultures and perspectives that can enrich their understanding of multiculturalism. Social ties can provide individuals with emotional and social support for diversity. For example, a student with friends from different cultural backgrounds may feel more comfortable expressing his identity and learning about other cultures (Kaplan, 2022, p. 209).

Social ties and networks are also useful for reducing prejudice and discrimination and strengthening collaboration and cooperation. Social capital can help reduce prejudice and discrimination by promoting positive attitudes toward diversity and providing opportunities for intercultural interaction. For example, students with positive social ties with individuals from different cultural backgrounds may be less likely to have negative stereotypes or discriminatory attitudes toward that group. Social networks can facilitate collaboration and cooperation between individuals and groups from different cultural backgrounds. For example, multicultural students may work together more effectively if they have strong social ties and trust each other (Kaplan, 2022).

Overall, social capital can play an important role in supporting multicultural education by providing individuals with access to information and resources, emotional and social support for diversity, opportunities for collaboration and cooperation, and promoting positive attitudes towards diversity (Diem & Abdullah, 2020).

Tolerance is important in multicultural education. It is necessary to cultivate an attitude of acceptance of differences, respect, openness, fairness, and empathy. Students can learn to accept differences and respect different cultures and different values. Students can learn to respect differences and understand that differences are normal in life. Students can learn to be open in accepting differences and understand that differences are natural in life. Students can learn to be fair in providing learning opportunities and self-development to students from various backgrounds. Students can learn to be empathetic and understand other people's feelings from various backgrounds (Atmaja, 2020).

Using social capital in multicultural education can help develop a tolerant attitude in students. Teachers can form multicultural discussion groups consisting of students from various cultural backgrounds. This group can discuss multiculturalism-related topics and introduce students to different cultures. Schools can hold multicultural activities such as cultural festivals or art performances which involve students from various cultural backgrounds. This activity can help students understand and appreciate cultural diversity (Hadisaputra, 2020).

Teachers can apply a multicultural approach to learning by introducing students to various cultures and teaching them to respect differences. Teachers can also use teaching materials that cover a wide range of cultures. Schools can form multicultural social networks involving students, teachers, and parents. These networks can help students expand their social circle and introduce them to different cultures. Social capital can help students understand and appreciate cultural differences in developing tolerance. Social capital can also help students build positive social relationships with students from various cultural backgrounds (Ibnu et al., 2022).

F. CLOSING

From the several sources described, it can be concluded that multicultural education can be carried out through various approaches, including combining knowledge, renewing knowledge, forming attitudes, giving authority to schools, and enriching skills. Social capital in the form of social values, social norms, social trust, social networks, and social bonds can support multicultural education and tolerance. Social capital can strengthen relationships between individuals and groups in society to strengthen trust and mutual understanding between different individuals and groups. In the educational context, social capital can help build an inclusive and welcoming learning environment for all students, regardless of their background. Therefore, we must strengthen social capital and use it to support multicultural education and tolerance.

This article was written limitedly based on literature studies on social capital, multicultural education, and tolerance towards differences in sociocultural and religious identities. There needs to be further research in the form of field research on social capital in multicultural education in various elementary, junior high, high school, and tertiary schools.

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