MULTICULTURAL SCHOOL MANAGEMENT
IN THE DEVELOPMENT OF RELIGIOUS INCLUSIVENESS
CULTURE IN SMK BHAKTI KARYA PARIGI WEST JAVA

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ABSTRACT

Education as a sub-culture of society should be able to contribute to building harmony above differences, especially religious differences. One of the efforts that can be taken in this regard is the practice of multicultural school management. The existence of multicultural school management shows that schools officially recognize diversity through policies in order to organize and accept this diversity. Through the implementation of multicultural school management at SMK Bakti Karya Parigi Pangandaran, West Java, it is hoped that education will be able to contribute to developing religious inclusivism in social life. The method used in this research is field research using a qualitative approach. The main subjects in this study were the principal and manager of SMK Bakti Karya Parigi Pangandaran, West Java. This research can be used as a material object is SMK Bakti Karya Parigi and the formal object is Multicultural School Management in the Development of Inclusive Religious Culture. Data collection techniques used participatory observation, interviews, documentation and data triangulation. Meanwhile, the data analysis used Spradley model data analysis technique with domain, taxonomy, componential, cultural and triangulation analysis. The results show that the implementation of multicultural school management at SMK Bakti Karya has included all management functions, from planning, organizing, implementing, and supervising schools and one of the results of the practice of multicultural school management is the development of a religious inclusiveness culture in the school environment and the community. This can be proven by the school's ability to accommodate differences, especially religious differences in the school environment to reach school goals together.

Keywords: Management, Multicultural School, Inclusive, SMK Bakti Karya

1) INTRODUCTION

Indonesia is a multicultural or plural country, seen from various aspects. In terms of ethnicity, for example, there are Malays and Malenisians which then form a hundred major tribes and 1,072 major and minor derivative tribes. In terms of language, there are hundreds of languages spoken throughout the region. In terms of inhabited islands, there are about 13,000 archipelagic environments. In terms of local political history, there are tens or even hundreds of old tribal kingdom systems that influence the current system of social stratification and local customs. In terms of livelihoods, there is diversity between those who are oriented towards land and sea life and between rural and urban life. In terms of religion, there are a number of major world religions and a number of local belief systems spread throughout the archipelago (Lubis, 2005, pp. 1–2).

This diversity is a gift that needs to be cared for together by all citizens. Even though there are differences, the Indonesian people should work together in building the country and not create conflicts over these differences. The concept of multiculturalism like this is expected by the founders of the nation and all Indonesian people to always be realized in the life of the state.

However, differences often lead to conflict, this is a process that must be passed by a multicultural and plural society. In fact, in the context of the world, the United Nations noted that 75 percent of major conflicts rooted in cultural dimensions occur in the world today. In Indonesia, there are several cases of conflict stemming from cultural differences, where the tragedy was able to take hundreds of victims and cause material losses. Conflicts that occur because of differences in Indonesia include; the Sampit tragedy that began in 2011, this conflict occurred because of a dispute between the Dayak and Madurese ethnic groups, which killed approximately 469 people; Maluku conflict, this conflict is a violent conflict with the background of religious differences, namely between Muslim and Christian groups. The Maluku conflict claimed the most victims, namely around 8-9 thousand people died; 1998 conflict, this conflict is a social conflict as a result of the economic crisis in Indonesia, where many ethnic Chinese have become victims (Dewimerdeka, 2015)

Building harmony in differences is a process that must always be pursued, so that the concepts of multiculturalism and pluralism can work well. One aspect that can be tried to achieve this goal is through the field of education with multicultural school management practices. Multicultural school management is a development step of multicultural education practice (Globeethics.Net, 2015, p. 26). According to the authors, multicultural school management is important because the backgrounds of members in schools are different, so it is easier to create a multicultural environment through multicultural school management practices. In the concept of multicultural education, the existence of appropriate school management shows that the goal to be achieved is not only so that students can easily understand the material they are learning, but also to increase their awareness so that they always behave in a humanist, pluralist and democratic manner (Yaqin, 2005, pp. 4–5). This concept can be implemented by building a culture of togetherness in diversity that is integrated with every activity in the school.

Management, according to Suharsimi Arikunto, is a series of activities, from planning to carry out activities to evaluating them. Management in a narrow sense, is limited to the core of real activities, regulates or manages the smooth running of its activities, regulates the dexterity of carrying out personnel, regulates supporting facilities, manages funds, and others (Arikunto, 2008, p. 2). Based on this understanding, the practice of multicultural education can only be realized effectively through the management of educational institutions that are directed at real multicultural education programs. The program is structured systematically from planning to evaluation.

One of the educational institutions that have implemented multicultural school management is SMK Bhakti Karya Parigi Pangandaran, West Java. Students at the school come from various regions in Indonesia and even from Malaysia, with different ethnicities, cultures, and religions. The program has been running for four years since 2016. In practice, SMK Bhakti Karya Parigi not only teaches the theory of diversity, but also the practice of diversity by bringing together different people.

The multicultural school management of SMK Bhakti Karya Parigi is supported by the cultivation of multiculturalism values that refer to five basic concepts, namely the value of tolerance, the spirit of peace, the spirit of networking, the spirit of culture, and the spirit of active learning. In addition, for the practice of multicultural schools, SMK Bakti Karya received an award as the only school that embodies the values of Pancasila in educational practice. The award was given by the MPR RI against 11 other schools throughout Indonesia. Other awards were also given by BPIP, Pancasila Caucus, and Cahaya Guru Foundation in the same category (SMK Bhakti

Karya, 2016). Seeing the importance of implementing multicultural school management, this paper is intended to see the management process carried out by SMK Bhakti Karya Parigi Pangandaran West Java by taking the title "Multicultural School Management in the Development of Religious Inclusiveness Culture".

2) METHODS

This type of research is field research. Collecting data in this study uses a study of observations, interviews, and documentation in the form of secondary data which is then analyzed by existing theories (Moleong, 2007, p. 6). While the approach used in this study is a qualitative approach (qualitative approach) and the sampling technique of data sources using purposive sampling technique. The informants in this study include; (1) Principal of SMK Bakti Karya Parigi Pangandaran, (2) Head of SMK Bakti Karya Parigi Pangandaran Foundation, (3) Teachers and Educators of SMK Bakti Karya Parigi Pangandaran, (4) Students of SMK Bakti Karya Parigi Pangandaran, (5) Community Cikubang hamlet, Cintakarya Village, Pangandaran.

The data analysis model used in this study is the Spradley data analysis model. Spradley divides data analysis in qualitative research based on the stages in qualitative research. The analysis in the Spradley model uses four stages, namely domain analysis, taxonomic analysis, componential analysis, and analysis of cultural or cultural themes (Sugiyono, 2013, pp. 412–414).

3) DISCUSSION

Construction and Basic Functions of Multicultural School Management

The implementation of education is a mandate of the 1945 Constitution of the Republic of Indonesia as an effort to educate the nation. The ideal implementation of education as stated in the provisions of the National Education System Law, which must prioritize the principles of democracy, justice and non-discrimination, namely by upholding human rights, religious values, culture and national pluralism (Kementerian Pendidikan dan Kebudayaan, 2003).
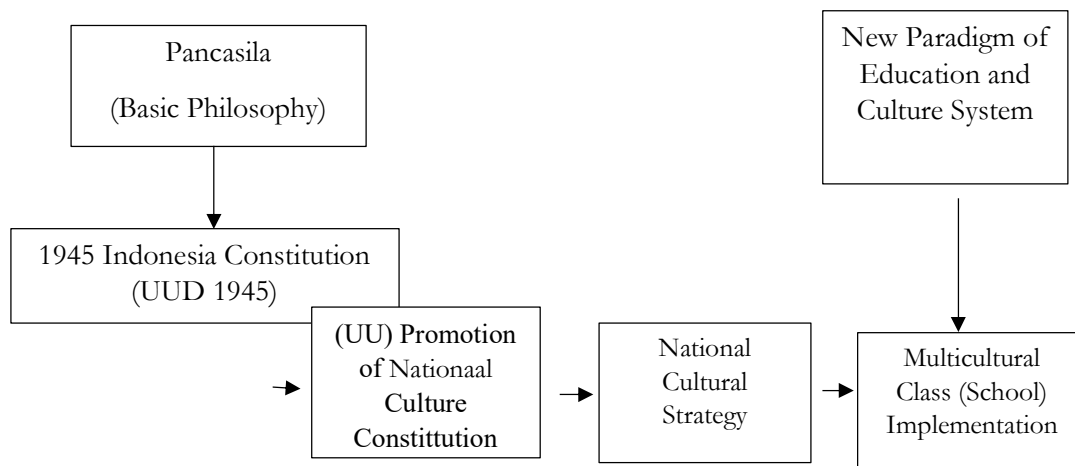
The implementation of education with the principle of justice has been carried out by SMK Bakti Karya Parigi as an institution consisting of school members with different backgrounds for more than three years. The juridical basis regarding the implementation of education above becomes a reference in carrying out the practice of multicultural schools at SMK Bakti Karya Parigi. This is as stated by the Head of the Darma Bakti Foundation which oversees SMK Bakti Karya Pangandaran and at the same time the head of the initiator of the Bakti Karya SMK multicultural school program, Ai Nurhidayat as follows:

> "Is it possible to carry out education with multicultural practices? The answer is possible, because this country has been practicing it for years, even decades, namely with military education, police education, and IPDN, it works because there are rarely conflicts because of the diversity that occurs among these groups. However, the problem is that they are state administrators, while the conflicts that have occurred so far are not by the state apparatus but by the citizens of the community. Meanwhile, the community members do not have access to study outside the region or outside their culture to find diversity directly. We have abilities and we have 1,340 tribes for us to get to know each other, there are hundreds of languages for us to listen to each other. We need that, and the government has already done it, living in the people."(Nurhidayat, 2019b)

Based on Ai Nurhidayat's statement, the implementation of multicultural education practices is to create a learning culture that is in accordance with the mandate of the Indonesian state as a democratic country. In addition, according to him, the implementation of a multicultural school at SMK Bakti Karya Parigi is to promote culture in Indonesia. The legal basis for this practice is the Law of the Republic of Indonesia Number 5 of 2017 concerning the Promotion of Culture.

Education and culture are two elements that cannot be separated, both have the same relationship, namely in terms of inculcating values. Thus there is no educational process without culture and no education without culture and society (Az Zafi, 2017). In addition, the implementation of multicultural schools at SMK Bakti Karya also refers to the nation's ideology, namely Pancasila. This is motivated by the historical fact that at the beginning of the founding of the Indonesian state, the condition of the Indonesian people was multicultural, so that the founders of the nation determined Pancasila as the state ideology that could protect all citizens. The consequence of this is the necessity for the government and the people of Indonesia to realize the values of Pancasila into all elements of life, including education. In this case, the implementation of multicultural education carried out by SMK Bakti Karya is one of the manifestations of Pancasila values in educational behavior. This pattern of thinking can be seen from the Referral of Thought at SMK Bakti Karya as follows (SMK Bhakti Karya, 2019):

Referral of Though SMK Bakti Karya

From the chart above, it can be seen that the implementation of the multicultural school at SMK Bakti Karya has become a new paradigm for the national education system. The national education paradigm is oriented towards the promotion of culture, harmony, and the noble values of Pancasila. The success of the Bakti Karya Vocational High School multicultural program can be felt by all school members even though the program is still under development. In addition, the success of multicultural schools can be felt more broadly in the long term by the community when graduates of SMK Bakti Karya return to their respective areas with a mission of peace.

The implementation of multicultural schools as the basis for providing education in accordance with the mandate of the Law of the Republic of Indonesia requires a good management function approach. This is also one way to realize a new paradigm of the education and culture system in Indonesia. Based on the author's research at SMK Bakti Karya, the management of multicultural schools in these schools runs in harmony with the four basic functions of management as per the existing theory. The management of multicultural schools at SMK Bakti Karya puts forward a realistic process through the processes of planning, organizing, mobilizing/directing and supervising.

1. Planning

Planning is the process of defining organizational goals, creating strategies to achieve them, and developing organizational work activity plans (Gunawan, 2017, p. 37). In the context of school

organization, it means that schools must determine goals, strategies and develop school goals. SMK Bakti Karya does planning by determining the vision and mission based on the purpose of establishing the school. Schools don't just copy-paste the visions and missions of other people.

Planning at SMK Bakti Karya is the seriousness of the school, this can be seen from the principal as a leader who is aware of the school's needs. In addition, in line with the statement of the principal above, according to Herujito as quoted by Gunawan, planning must be dynamic, sustainable and flexible (Gunawan, 2017, p. 38). Dynamic planning shows that schools have clarity in determining goals, goals based on facts and reality.

2. Organizing

Organizing according to Robbins in Syafaruddin is a matter related to determining the tasks to be carried out, who does them, how the tasks are grouped, who reports, to whom the reports are submitted, and where decisions are made (Syafaruddin, 2015, p. 83). Based on interviews with the principal of SMK Bakti Karya, the process of organizing in the practice of multicultural school management at SMK Bakti Karya uses a line organization type, namely an organizational form in which there is a line of authority that connects directly vertically between superiors and subordinates (Gunawan, 2017, p. 69).

> "We did staffing, students communicated with OSIS, then OSIS communicated with the deputy head of student affairs, the deputy head of studentship communicated with the deputy head of the curriculum, and from the deputy head of the curriculum the approval of the school principal. It could be that when the principal does not agree, then it returns to zero (down), when quality assurance in one of these sectors is not completed. But sometimes Cross-Culture can happen, there are times when the Head of the Foundation goes directly to the students", (Ilmi, 2019).

Moreover, organizations related to the management of multicultural school programs have their own members (teams). Organizing multicultural programs is not much different from organizing schools in general, it's just that in carrying out the program there is public involvement, not only school members. The management team for the multicultural program at SMK Bakti Karya are as follows:

Multicultural School Program Management Team
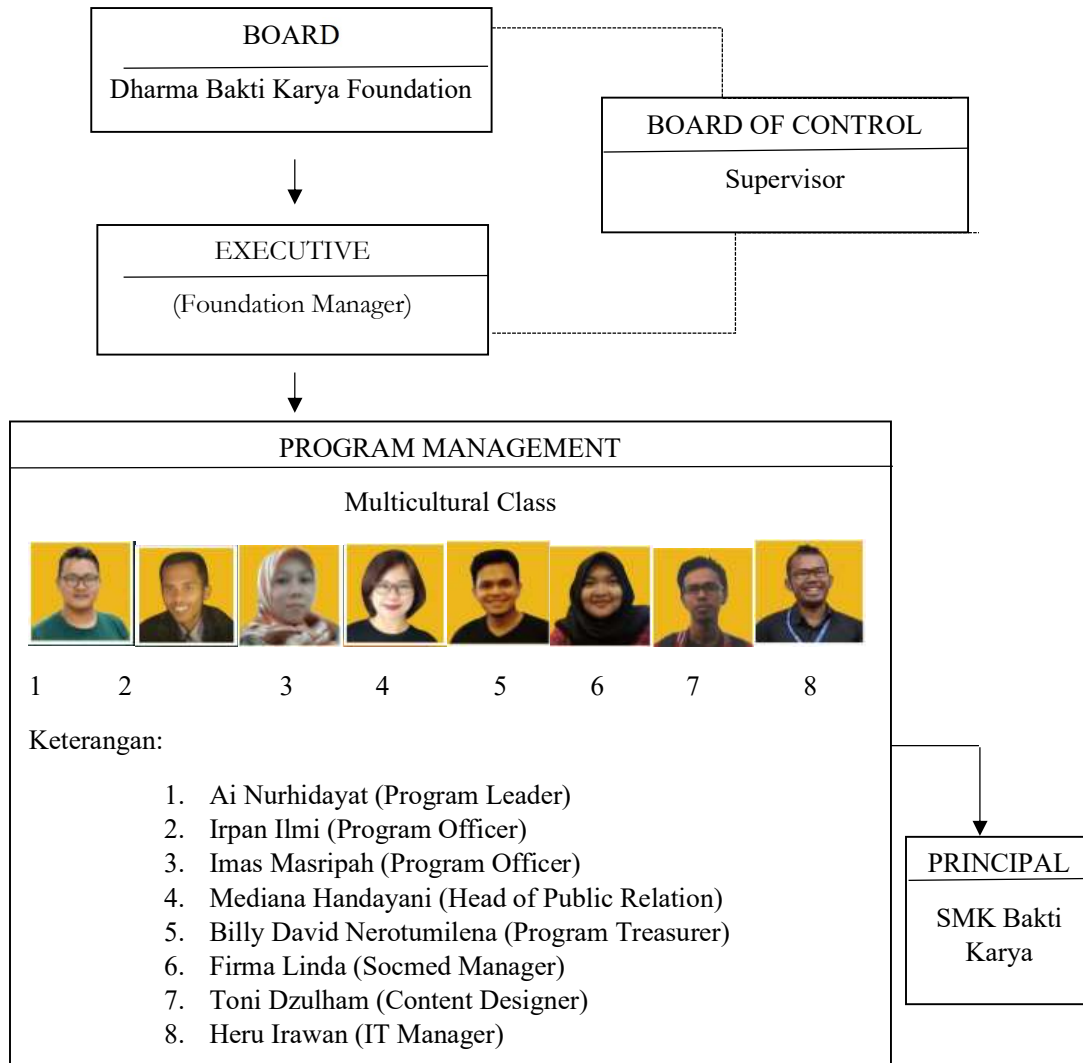
Based on the chart above, it can be explained that the multicultural school program is organized by the Darma Bakti Karya Foundation. The foundation's management as executive has the responsibility and authority in managing the program and is supervised by the Board of Control, both by the government and the community. In the process of managing a multicultural school, the Foundation forms a program management team consisting of eight people with different roles, ranging from program leader, program officer, head of public relations and so on. While the implementer of the multicultural school program is SMK Bakti Karya, where the principal (principal) is the party who has the responsibility for the implementation of the program. Even so, the principal and the head of the foundation continued to enter and be part of the team to maintain the consistency of the program running well.

3. Actuating

Actuating, according to Imam Machali, is an effort to move or direct the workforce (man power) and utilize existing facilities to carry out work together. Mobilization is one of the functions to realize the results of planning and organizing (Machali, 2016, p. 23). In this case, the actuating of multicultural school management at MK Bakti Karya based on the history of its establishment was

carried out by young people who were members of the Sabalad community. Sabalad, which means comradeship, is a youth community in Cintakarya village, the location of the SMK Bakti Karya which is taking real action in the community. The concrete actions were carried out by establishing a reading garden, inviting the community to take advantage of the environment by cultivating productive plantation land, theater and art, discussions with the community regarding solving problems in community life, to networking aimed at realizing shared ideas and ideas (Rumaru, 2016).

The community has succeeded in contributing ideas and strong relationships, especially in bringing in students from regions in Indonesia. According to Irpan Ilmi, there are currently too many people criticizing, cursing and berating each other. What must be done is to find solutions to existing life problems, according to him, today's youth are tomorrow's leaders (Ilmi, 2019). The strength of youth is not limited to the role of the community behind the establishment of the Bakti Karya Vocational School but also to the current school management which is almost entirely carried out by young people. Based on the author's observations, the presence of youth in school mobilization at SMK Bakti Karya shows a high-spirited culture in carrying out school programs. In addition, according to the author, the movement of youth organizations can run more effectively, because youth can coordinate more openly, compared to, for example, between young people and their parents, it is still possible for thinking or emotional gaps to occur.

4. Controlling

Theoretically, supervision is a process of observing and measuring an operational activity and the results achieved are compared with the standards that have been previously set in planning (Machali, 2016, p. 23). In this case, the supervision of the multicultural school program at SMK Bakti Karya can be interpreted as a process of observing and measuring school activities in carrying out the school's vision - mission or goals. the principle of involvement of all elements in the school. This is intended to create dynamics of communication between school members regarding the evaluation of multicultural programs, so that democratic values (equality in speech) can be manifested in school culture.

Cultural Differences in the Implementation of Multicultural School Management

School management means a process that includes planning to supervising all activities to achieve predetermined school goals. Meanwhile, multicultural school management means an ongoing process that recognizes and involves elements of differences in the school environment into all school management functions. In this case, the implementation of multicultural school management at SMK Bakti Karya which includes all management functions is based on the value of multiculturalism or differences in backgrounds that exist in the school environment (Australia Multicultural Foundation And Robert Bean Consulting, 2010, p. 10). Recognition and involvement of elements of difference in the management-function, both planning and supervision at SMK Bakti Karya can be seen using the theory of Cultural Diversity in Management as follows:
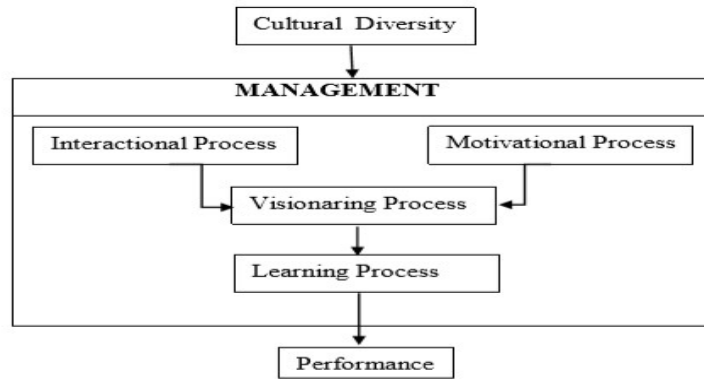
Cultural differences in the management process, according to the theory above, must be carried out by involving the process of motivation, interaction, determination of vision, learning process to ultimately produce effective organizational performance or performance. Based on this, the implementation of multicultural school management at SMK Bakti Karya can be seen from all management functions, both planning, organizing, mobilizing/directing and supervising through the Cultural Diversity in Management theory approach above.

1. Planning, Motivation and Visioning

Planning in multicultural school management at SMK Bakti Karya Parigi is carried out with a goal-oriented motivational process, namely by determining and carrying out the vision and mission together regardless of background differences. According to Irpan Ilmi, an organization which is a gathering place for its members has absolutely different views. According to him, when differences in views are a necessity in organizations, unification of goals must be sought so that these differences can strengthen strong resources in achieving goals.

> "In the social matrix, when people gather, they will have different views. However, if only one person creates something meaningful, it can give birth to a "motive" which becomes conditioning. For example, I gather students who have different backgrounds and I tell them to do something, for example holding a competition in groups so students will no longer have a problem and even talk about their ethnicity, culture or religion, what is on their mind is how to make them win the race", (Ilmi, 2019).

The conditioning as described by the principal above goes through a process of motivation and becomes the basis for the practice of multicultural school management. The conditioning in question is the principal's effort as a leader to show a commitment to uniting the differences that exist in the school environment to be able to fully contribute to carrying out the vision and mission through a motivational process.

In addition to going through a strong motivational process, according to Gunawan and Djum Noor Benty, good planning must go through several stages. Here are only mentioned several stages that the author considers to be important, namely; (Gunawan, 2017, p. 44) **first,** forecasting. In this dimension, the implementation and management of the multicultural school of SMK Bakti Karya departs from experience and the determination of long-term plans. The projection is based on an analysis of community needs related to the multicultural program. This can be seen from the Long – Term Plan of the multicultural program of SMK Bakti Karya based on the Blue Print for the development of multicultural classes as follows (SMK Bhakti Karya, 2019):

Multicultural School *Long – Term Plan*

Vulnerable Time	Purpose
3 Years (2016 – 2018)	Pioneer for holding Multicultural Class
4 Years (2019)	Strengthening the model of holding Multicultural Classes to achieve national representation
5 Years (2020)	Doing replication in other areas (1-3 locations in Indonesia
7 Years (2022)	Held in every Province in Indonesia
10 Years (2025)	Held in every district in Indonesia
15 Years (2030)	Held in every secondary school in Indonesia

Second, setting objectives, setting goals is an activity to determine something to be achieved through the implementation of activities. In this case, the purpose of organizing a multicultural school at SMK Bakti Karya is reflected in the school's vision and mission. However, setting goals related to multicultural programs at SMK Bakti Karya generally departs from the reality of plural Indonesian society. In the plurality of Indonesian society, social conflicts often occur, so tolerance is needed to achieve peace. **Third**, policy formulation, which is in the form of identifying school activities that can support the achievement of school goals. In this case, to achieve the goal of the multicultural school program, SMK Bakti Karya created several programs related to the inculcation of multicultural values, namely the Multicultural class program, the archipelago village, professional class, ecology class, and multimedia class (SMK Bhakti Karya, 2019). **Fourth**, scheduling is the scheduling of activities that have been prioritized. Scheduling in the form of determination or appointment of time according to a certain chronology to carry out various kinds of work. The implementation of scheduling at SMK Bakti Karya can be seen from one of the program implementations, namely the fourth batch of multicultural class programs as follows:

Fifth, budgeting, is the determination of sources and budget allocations. SMK Bakti Karya in school financing maximizes funding sources, namely both from the government and the public (community). The school system that provides full scholarships to students makes the Bakti Karya Vocational School require large funds, so the school does not rely on assistance from the government but by establishing as many relationships as possible to get donors (Nurhidayat, 2019).

2. Organizing and Interaction Process

Organizing in a multicultural management process requires effective interaction to foster mutual trust. The process of interaction in this case becomes important, because members of the organization have different views, so their actions can also be different. The existence of good interactions can eliminate misunderstandings, conflicts, or even destructive and distrust of each other (Rijamampiana, n.d., pp. 119–167). In this case, the organization at SMK Bakti Karya involves public (community) interaction. Community involvement is not limited to certain aspects but all possible aspects. People from all walks of life are given the widest opportunity to learn, become learners, or volunteer (Anang, 2019). So it can be said that SMK Bakti Karya has utilized social capital in running school organizations. According to Rusydi Syahra, social capital can play an important role in making the provision of assistance effective for community development. According to him, as quoted by Bain and Hicks, there are two dimensions of social capital. First, the cognitive dimension, which relates to values, attitudes and beliefs that influence trust and solidarity which leads to the creation of cooperation in society in order to achieve common goals. Second, the structural dimension, in the form of the structure, scope of community organizations and institutions at the local level, which accommodates and encourages collective activities that benefit all members of the community (Syahra, 2003).

3. School Organizational Movement (Actuating) and Performance

Actuating in the multicultural school program of SMK Bakti Karya can be said to be the result (performance) of planning and organizing multicultural school programs. This performance is manifested in programs that support the inculcation of multiculturalism values, as previously explained, these programs are Multicultural classes, Nusantara villages, professional classes, ecology classes, and multimedia classes.

4. Controlling/Supervision as a Learning Process

According to the author, the supervisory function in management is as a learning tool aimed at knowing the shortcomings and weaknesses of the program being implemented. In addition, the results of the supervision also become the basis for reformulating the follow-up plan, so that improvements and developments can run dynamically (Hanafi, 2003, p. 8). In this case, the supervision of the multicultural school management at SMK Bakti Karya can be said to be dynamic. The dynamics of the supervision process is realized through a process of reciprocal communication in the form of routine meeting activities (Ilmi, 2019).

In addition to the information above, evaluation is also a process in ensuring the quality of the multicultural school program at SMK Bakti Karya. Quality assurance is carried out by monitoring every plan and activity that has been implemented. The principal is the determinant of whether the plan of an activity or activity that has been running is feasible or not to be developed further (Ilmi, 2019). The quality assurance process carried out by the principal is by determining the standard of each program to be run, then supervising each implementation of the program, and when an error or weakness occurs, the principal gives a policy to correct these deficiencies (Ilmi, 2019).

Multicultural School Management and Religious Inclusiveness Culture

SMK Bakti Karya Parigi as a school with a multicultural program has students from various social, ethnic, ethnic, cultural, linguistic and religious backgrounds. It is not impossible if the school management is managed by prioritizing socio-religious inclusiveness. In terms of planning, for example, multicultural schools are able to target students coming from various islands in Indonesia, such as Papua, Flores, Kalimantan, Sumatra, Sulawesi and Java. This indicates that SMK Bakti

Karya Parigi is able to bridge the plurality that exists in this diverse country, especially religious plurality.

A pluralist or inclusive attitude can emerge in the community if the existing system in that environment is indeed made for it. In this case, the existence of the SMK Bakti Karya is designed as a multicultural school, so that its management is also intended to support the realization of the values of multiculturalism and inclusiveness in schools. The author sees that the understanding and inclusive attitude that exists in this school as a culture. Because the existing system in schools (school management practices) is made to form a multicultural culture that produces beliefs and behaviors based on the values of inclusiveness, equality, respect and so on. Thus, when the beliefs and practices of these values become more and more repeated and strong, it will become a distinctive culture in the school.

The principal views religious differences as a blessing, with the grace of these differences, humans can produce things that are beneficial to them. According to him, the concept in Islam "*Syu'uban wa qabaila lita'arafu*" (made into nations and tribes to know each other) in the creation of humans is a natural thing to understand (Ilmi, 2019). Thus, this understanding by the principal is realized through multicultural school programs. The program is managed in such a way that one of its goals to create religious inclusiveness can be achieved.

Multicultural school management is an effort to realize the practice of inclusiveness in society and is a sign of the highest growth of multicultural values. This refers to the theory put forward by Boutto about the level of multicultural growth in society as follows (Fitriani, 2016, p. 4):

Stage of Multicultural Growth

	Level I	Level II	Level III
Level of Awarness	*My perspective is right and only one*	*My perspective is one of many*	*My perspective is changing and being enhanced*
Emotional Response to Difference	*Fear, rejection, denial, we're all alike*	*Interest, awarness, openess*	*Apreciatio, respect, joy, enthusiasm/active seeking*
Model of Curriculum Iinteraction	*Isolation, Avoidance, hostility*	*Integration, interaction, acceptance*	*Transforming, Internalizing, rewarding*
Approach to Teaching	*Ethnocentric curriculum*	*Learning about othe culture*	*Learning from other culture*
Approach to Management	*Monocultural, authocratic, directive*	*Compliance, tolerance*	*Collaborative, valuing diversity, maximizing potential*

Referring to the theory above, the existence of a multicultural school at SMK Bakti Karya with such school management is the school's success in creating a multicultural and inclusive environment. This can be seen from the Boutto multiculturalism growth stage theory above that the existence of a multicultural school at SMK Bakti Karya is at level 3 in the management approach. This level indicates that differences are not obstacles and problems, but that these

differences are addressed positively, even though these differences between school members can collaborate, respect diversity and maximize mutual potential.

Regarding religious differences which are one of the elements of diversity in Bakti Karya Vocational School, there can be no doubt that the school is able to realize an attitude of openness regarding religion. This is based on the practice of school management that has succeeded in managing differences into shared capital as stated above. In addition, based on the author's observations in the school environment, respect for and openness to other religions is clear. This can be proven by providing access and facilities by schools to each religion to carry out their respective worship.

Interaction of School Residents on Religious Differences

Social interactions of people or groups can be categorized into associative or dissociative forms. Associative means a form of positive social interaction that leads to unity, while dissociative is an interaction that leads to division of both individuals and groups (Waluyajati, 2018). In this case, group interaction over religious differences as explained earlier should be a form of associative interaction, because of the commandment of religion itself. Religious differences in groups should not prevent members from cooperating with each other, forming assimilation, even acculturation. In line with this, Roro said, if the theory of religious harmony is the result that is directly proportional to the application of religious teachings at the level of a social interaction, then the religious spirit should be able to present a pattern of harmonious interaction between religious communities (Waluyajati, 2018).

Based on the explanation above, the interaction of residents of the multicultural school at SMK Bakti Karya on religious differences can be said to be a form of associative interaction. This is none other than because of the supportive school management and the awareness of every school member, both teachers, managers, students and the surrounding community. The school has succeeded in creating positive interactions and instilling awareness of religious inclusiveness in students. This awareness is not limited to words, but is manifested by students through good behavior (morals) to their friends who have different religions. For example, on Sunday mornings, Muslim students often take their Catholic or Christian friends to church. According to the author, this is the most beautiful form of harmonious relationship between religious differences.

The pattern of associative interaction among members of the Bakti Karya Vocational School in religious differences occurs naturally. This can be based on Herbert Blumer's theory of symbolic interaction; the characteristics of this interaction say that the interaction relationship just happens and is natural. There are three main ideas of this symbolic interaction, namely: 1) That humans act (act) for something (thing) based on meaning (meaning). 2) Meaning comes from the social interaction of individuals and groups with each other. 3) Before meaning is used by individuals or groups when dealing with a phenomenon, meaning is reduced through an interpretative process (Waluyajati, 2018).

If analyzed using the above theory, it can be concluded that the existence of SMK Bakti Karya is indeed oriented towards inculcating the values of multiculturalism and inclusivism. This is based on the history of its establishment and the concept of a multicultural school offered. Through this multicultural concept, SMK Bakti Karya has succeeded in managing schools based on multiculturalism. So that the interactions in schools, especially interactions over religious differences, occur naturally and foster an attitude of religious inclusivism among school members.

In addition to among school residents, positive interactions at SMK Bakti Karya are also sought for local residents. School interactions with the community can be associative interactions with mutually beneficial cooperation. The existence of SMK Bakti Karya in the Cikubang hamlet community has a positive impact on them, based on the statement of one of the community members, they get new experiences when they have to meet and interact with students who come

from areas they have never visited. They can exchange knowledge about eastern culture from students from NTT for example.

According to the author, the associative pattern of interaction as in the example above occurs because of the benefits of both parties. In addition to the exchange of knowledge and experience, there are also material benefits for the people of the Cikubang hamlet. Economically, they benefit from the school's initiative in implementing the Nusantara Village program. The existence of the multicultural school at SMK Bakti Karya has been of interest to the public, both the general public and agencies and government. Public visits to schools are increasing every year, and during their visit they stay at homestays in Kampung Nusantara, where all the costs of their stay are entirely the rights of the residents (Ilmi, 2019).

According to Ai Nurhidayat, as the founder of the multicultural school of SMK Bakti Karya, the existence of education should provide students with an experience of tolerance, not only in obtaining academic grades. According to him, what good academic grades are if students' hearts are empty, for that reason SMK Bakti Karya orients students to get a tolerant life experience in addition to getting academic grades. More than that, Ai Nurhidayat hopes that multicultural schools can be a solution to various problems of the nation, one of which is the prejudice against ethnicity and religion that often occurs (Nurhidayat, 2019a).

Bad prejudice due to ethnic and religious differences, according to Ai, often occurs among the nation's children today. He gave an example of how Javanese people view Papuans, or Muslims view Christians and vice versa. Therefore, SMK Bakti Karya wants to bring students from different backgrounds to understand each other. Besides being able to know and understand each other, they are also taught to be able to interact with students outside their area. Thus, acceptance of these differences is not only limited to imagination, but can be realized. Ai Nurhidayat said that actually people already know about the imagination of nationality and Indonesianness, both from maps, books, and lessons at school. But they are often surprised when they see the difference in real terms (Nurhidayat, 2019a).

In line with the above, according to Irpan Ilmi that celebrating differences and formulating differences is not limited to theory, but must be realized. When there is a conflict, each individual should not be a problem maker, but a problem solver. According to him, the existence of multicultural schools is a real implementation of harmonious interaction over differences in ethnicity, taste, religion and others. In addition, multicultural school programs can enhance students' imaginations about nationality. Thus, they are rich in national experience, not only rich in theory (Ilmi, 2019).

Based on the data above, it can be concluded that the pattern of positive interaction between school residents of SMK Bakti Karya can be formed without being hindered by differences in background, especially religious differences. Indicators in this case can be seen from the achievements of the school during the implementation of multicultural programs. With differences, they can still collaborate to achieve achievements, both academic and non-academic achievements. In addition to achievements, this school has also managed to get various awards, both from the government and the community.

Forms of Religious Inclusivism at SMK Bakti Karya

The application of multicultural school management at SMK Bakti Karya has implications for the realization of interaction and a culture of openness (inclusiveness) among school members, especially openness to religious differences. This is because of the vision - mission, implementation, and evaluation of programs that are oriented towards the realization of the values of multiculturalism. In addition, the application of multiculturalism-based management functions results in religiously inclusive behavior among those involved in social and religious activities. The forms of religious inclusivism include:

1) Freedom of Worship

Freedom of religion and worship is the right of every Indonesian citizen. Freedom to choose religion and worship according to its teachings is equated with freedom to choose education, work, and even citizenship. This is as explained in the 1945 Constitution of the Republic of Indonesia Article 28 paragraph E Number 1 that everyone has the right to embrace religion and worship according to his religion, choose education and teaching, choose work, choose citizenship, choose a place to live in the territory of the country and leave it. , and entitled to return (DPR RI, 1945).

As a multicultural school that supports Indonesian pluralism and unity, Bakti Karya Vocational School also provides the right to freedom of worship for every religious adherent in the school environment. This is carried out in accordance with the principle of inculcating and developing the value of religious inclusivism in schools. One proof of freedom of worship in the school environment is the existence of religious activities for each religion at the same time. Rhere, a Muslim student, said that he could respect and appreciate his Christian friends when they had to work side by side in studying the teachings of their respective religions (Rhere, 2019).

2) Provision of Teachers for Every Religion

The provision of religious teachers for every religion is an obligation that must be provided by every education unit in Indonesia. The basis used in this case is the Government Regulation of the Republic of Indonesia Number 55 of 2007 Article on Religious Education and Religious Education which explains that every student in an education unit in all paths, levels and types of education has the right to receive religious education according to the religion he adheres to and is taught. by religious educators (Kementerian Agama, 2007).

3) Respect for Religious Holidays

In the midst of religious differences in the SMK Bakti Karya school environment, students and the community have been equipped with an awareness of the importance of tolerance and maintaining social harmony. Evidently during the celebration of religious holidays, they respect each other by participating in enlivening the holiday. For example, during the celebration of Eid al-Fitr, students who are Christian and Catholic also celebrate it by participating in wearing clothing attributes like Muslims, such as wearing sarongs, koko clothes, caps / kopiyah and veiling for women. They also participated in the "*Halal bi Halal*" event with residents around the school and toured Kampung Nusantara. It aims to maintain good relations with residents around the school.

4) Mutual Cooperation

The form of religious inclusivism in the Bakti Karya Vocational School, apart from the religious context, also occurs in social relations. The social context in this case cannot be separated from the religious context. Examples of activities that can be categorized in this context are mutual cooperation in building places of worship.

Religious inclusiveness through social activities is a form of cooperation in society. Cooperation is a form of social process, in which there are certain activities aimed at achieving common goals by helping each other and understanding each other's activities. Through gotong royong activities, awareness of common interests can grow. In addition, with mutual cooperation and cooperation, harmony among community members can be increased, especially for students at SMK Bakti Karya.

4) CONCLUSION

Management construction at SMK Bakti Karya was built by prioritizing the principle of multiculturalism based on Pancasila values. These multicultural values are embodied in the entire school management process, both planning, organizing, mobilizing, and supervising. The management construct at SMK Bakti Karya is an incorporation and acknowledgment of the differences in members in the school environment, both teachers, students, employees and the community into all management functions, communication, service processes to create a fair, harmonious, inclusive, creative and effective organization.

Moreover, the pattern of management construction at SMK Bakti Karya is to place the "Multicultural School" program above the formal institutions of SMK Bakti Karya. The explanation for this pattern is that the "Multicultural School" program is a product of the Darma Bakti Foundation as the board that oversees SMK Bakti Karya. Under the supervision of the Board of Control, namely the supervisor, the Foundation Board formed a program management team for the "Multicultural School" consisting of eight people, including the Head of the Foundation and the Principal who held different roles in the team. Meanwhile, the implementer of the program is a formal institution of SMK Bakti Karya, where the principal (principal) is the party who has the responsibility for implementing the program in schools.

The implementation of multicultural school management at SMK Bakti Karya is based on the recognition and involvement of all elements of differences that exist in the school environment through the management function. Based on the theory of Cultural Diversity in Management, the practice of multicultural school management is carried out by combining all management functions with factors that influence the management of cultural differences. The application of multicultural school management at SMK Bakti Karya can be said to be effective in developing a religiously inclusive culture in the school and community environment. A pluralist or inclusive attitude appears in the school environment because the system is made to support it. In this case, the existence of the SMK Bakti Karya is designed as a multicultural school, so that its management is also intended to support the realization of the values of multiculturalism and inclusiveness in schools.

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