

Harmony in Diversity: a Study of Multiculturalism at Smp it Nur Al-Mubarak Kampung Pajak

Nurul Syahfitriani Ritonga, Muhammad Yunan Harahap, Mhd Habibu Rahman, Hadi Syahputra Pengabea

ABSTRACT

This study aims to examine the practice of multiculturalism and harmony in diversity at SMP IT Nur Al-Mubarak Kampung Pajak. Indonesia, as a pluralistic country with the national motto *Bhinneka Tunggal Ika*, presents both challenges and opportunities in managing diversity within educational environments. This study employs a descriptive qualitative approach with a case study method, involving students, teachers, the principal, and school staff through in-depth interviews, participatory observation, and document analysis. The findings indicate that SMP IT Nur Al-Mubarak Kampung Pajak has successfully implemented multicultural values through various programs, including the 5S culture (*Senyum, Salam, Sapa, Sopan, Santun*), mutual cooperation activities, Friday religious activities according to each student's religious affiliation, and nationalist ceremonies that strengthen unity. The diversity of students from various ethnic backgrounds, including Malay, Javanese, Mandailing, Toba Batak, Nias, Minangkabau, and Acehnese, as well as different religious backgrounds, including Islam, Protestant Christianity, and Catholicism, does not constitute a barrier but rather serves as a strength in fostering harmonious interactions. The roles of religious education teachers, guidance and counseling teachers, the principal, and the Student Council (OSIS) are crucial in maintaining harmony through character education, conflict mediation, and inclusive policies. The main supporting factors are the heterogeneous school environment and the strong culture of mutual cooperation, while significant obstacles are hardly found because tolerance has become well internalized among the school community. This study concludes that SMP IT Nur Al-Mubarak Kampung Pajak can serve as a model for the effective implementation of multiculturalism in formal education and can be replicated by other schools with similar contexts.

Keywords: multiculturalism, harmony, diversity

Nurul Syahfitriani Ritonga¹

¹ Magister Pendidikan Agama Islam, Universitas Pembangunan Panca Budi, Indonesia

e-mail: nurull08047@gmail.com¹

Muhammad Yunan Harahap², Mhd Habibu Rahman³, Hadi Syahputra Pengabea⁴

^{2,3,4} Master of Management, Universitas Pembangunan Panca Budi, Indonesia

e-mail: yunan@dosen.pancabudi.ac.id², habiburahman393@gmail.com³, hadi@dosen.pancabudi.ac.id⁴

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INTRODUCTION

Indonesia, as a large and pluralistic nation, represents a context in which the philosophy of unity and diversity is deeply embodied (Sembiring & Ndona, 2024). With the national motto *Bhinneka Tunggal Ika*, which can broadly be interpreted as “unity in diversity,” the nation conveys the profound understanding that diversity is not merely a problem but also a potential strength. Ethnic, religious, cultural, linguistic, and social diversity constitutes an existential reality that requires individuals to recognize themselves as social beings who do not exist independently but are constantly involved in relationships and interactions with “the other” (Fika Aulia Putri et al., 2024). This concept of unity within plurality provides the basis for understanding that education and social life in school environments such as SMP IT Nur Al-Mubarak Kampung Pajak should not merely teach academic knowledge but should also develop an awareness that “difference” is neither an enemy nor a threat, but rather represents fellow human beings who possess equal rights and dignity (Yulianto, 2024).

The reality of multiculturalism is highly important because many religions contain teachings that emphasize compassion, respect for fellow human beings, and harmony among religious communities (Febi & Hasibuan, 2024). In Islam, for example, as the majority religion in Indonesia, the teachings of mutual respect and peaceful coexistence with followers of other religions constitute a moral imperative (Alianti et al., 2025). At the same time, the presence of various religions in Indonesia demonstrates that the school environment functions as a microcosm of religious and communal life and is expected to reflect these noble values. Therefore, the study of multiculturalism at SMP IT Nur Al-Mubarak Kampung Pajak is not only socially relevant but also religiously meaningful. It seeks to understand how junior secondary education facilitates interreligious coexistence and how students from different religious and cultural backgrounds can live harmoniously within the school environment. This understanding is important so that religious diversity does not become a source of conflict but instead becomes a space for learning tolerance and developing character.

The Indonesian government has established various policies and regulations that support diversity and social harmony. For example, the Central Statistics Agency (BPS) records thousands of ethnic groups in Indonesia and more than a thousand regional languages, demonstrating that plurality is a reality rather than merely a discourse (Padli, 2024). From a regulatory perspective, recognition of cultural, linguistic, religious, and ethnic rights is guaranteed by the Constitution and various laws and regulations (Mahkamah Konstitusi, 2024). This reinforces the understanding that schools, as educational institutions, have a responsibility to manage and facilitate diversity in a fair and inclusive manner. Therefore, this study also has a strong juridical foundation, namely that harmonious school life within diversity is not merely an idealistic aspiration but constitutes part of the constitutional mandate and national education policy.

In field research, schools often become spaces where students from diverse social, ethnic, linguistic, religious, and cultural backgrounds meet. Such diversity creates significant potential as well as real challenges. In Kampung Pajak, for example, studies concerning Kampung Madras in Medan Polonia District demonstrate the existence of interreligious harmony among communities living side by side despite their different ethnic and religious backgrounds (Sari & Kamal, 2023). Meanwhile, studies of multicultural education in Medan have found that “integration” schools adopt a *Whole School Approach* involving school vision, policies, management, school culture, student activities, and community collaboration to manage diversity.

Nevertheless, conditions in many schools still indicate that multicultural values have not been optimally internalized. Exclusive attitudes, limited understanding of diversity, and a lack of concrete activities that encourage students to appreciate and live alongside one another can still be found. The article “Pendidikan Multikultural: Membangun Kesatuan dalam

Keanekaragaman” states that although Indonesia's diversity is inevitable, “the face of multiculturalism in Indonesia is still far from ideal” (Nasution & Albina, 2024). Therefore, at SMP IT Nur Al-Mubarak Kampung Pajak, particularly within the broader context of a diverse social environment, there is a real need to understand and examine how multicultural practices take place, how students and teachers manage diversity, and the extent to which the school environment is capable of becoming a productive space for harmony.

National data demonstrate the extensive scale of Indonesia's plurality. For example, the BPS census records more than 1,300 ethnic groups and 1,158 languages (Padli, 2024). The state recognizes that diversity must be preserved and transformed into a source of strength for national development. Although specific data on SMP IT Nur Al-Mubarak Kampung Pajak may not yet be publicly available, regional demographic data indicate that schools in areas characterized by social and cultural diversity operate within a highly heterogeneous environment. This makes school-level research particularly important. With national and regional secondary data serving as contextual background, this study is highly relevant for addressing the empirical gap at the junior secondary school level in Kampung Pajak.

This study is expected to contribute to a better understanding of multicultural conditions in schools and to generate practical recommendations for strengthening harmony in diversity. These recommendations include ways for students from different backgrounds to respect one another, ways for teachers and schools to create an inclusive climate, ways in which curricula and extracurricular activities can facilitate intercultural and interreligious interaction, and ways in which tolerance and respect can be cultivated as character values. If these efforts are successfully implemented, the school will function not only as an academic institution but also as an arena for developing citizens who are capable of living within plurality, maintaining social harmony, and contributing to social and character development in society. More broadly, the findings of this study are expected to provide a model or best practice that can be replicated by other schools in Kampung Pajak and in other regions with similar conditions of diversity.

Therefore, this study is entitled “Harmony in Diversity: A Study of Multiculturalism at SMP IT Nur Al-Mubarak Kampung Pajak.” The study aims to reveal the actual conditions of multiculturalism within the school environment, identify supporting and inhibiting factors, and examine strategies that can be implemented to strengthen harmony among students and teachers from diverse backgrounds. With clear philosophical, religious, juridical, phenomenological, empirical, and practical foundations, this study is expected to make both theoretical and practical contributions to strengthening character education and social harmony in secondary schools in Kampung Pajak.

LITERATURE REVIEW

2.1 Multicultural Education

Multicultural education is an educational approach that positions diversity as an essential component of the learning process and school life. Such diversity encompasses differences in ethnicity, religion, culture, language, social conditions, and students' backgrounds. Multicultural education is not only intended to introduce diversity to students but also to develop their ability to accept, appreciate, and interact positively with individuals from different backgrounds.

In the context of Indonesian society, which is characterized by ethnic, religious, linguistic, and cultural diversity, multicultural education has a strategic position. Schools serve as social spaces that bring together students from various backgrounds. Therefore, schools should not function merely as places for knowledge transfer but also as spaces for developing social attitudes, tolerance, respect for differences, and the ability to live together. Multicultural education is essentially directed toward creating an inclusive educational environment. Every

student should have equal opportunities to receive education without being treated differently because of their religious, ethnic, cultural, or social background. Thus, multicultural education can serve as a means of developing an awareness that differences are part of communal life and should not become a basis for discrimination.

The study conducted by Wati, Kusumaningrum, and Juharyanto (2024) demonstrates that the management of multicultural education in schools can contribute to the internalization of students' attitudes of tolerance. Through the strategies of school principals, school management, and various educational activities, the values of diversity can be embedded in everyday school life. This indicates that multicultural education is more effective when it is not only delivered through classroom instruction but is also manifested through school culture and daily practices.

2.2 Multiculturalism in the School Environment

Multiculturalism in the school environment can be understood as a condition in which members of the school community are able to live and interact harmoniously despite differences in background. Multiculturalism does not merely involve recognizing diversity but also encompasses efforts to establish relationships based on fairness, equality, and mutual respect.

Schools play an important role in shaping students' experiences in dealing with diversity. Interactions among students, teachers, educational staff, and other members of the school community can serve as a means of social learning. When students become accustomed to working together with peers from different religious, ethnic, or cultural backgrounds, they gain direct experience of the importance of tolerance and respect for differences. In this context, school culture has a significant influence. Practices such as greeting one another, respecting teachers and peers, cooperating in school activities, maintaining cleanliness together, and participating in school activities without discrimination based on background are concrete forms of multicultural practice. Therefore, multiculturalism can be realized through various simple activities that are implemented consistently.

The study by Wafa' et al. (2024) on interreligious interaction and tolerance in schools indicates that schools that successfully promote interreligious tolerance implement inclusive educational approaches, recognize religious diversity, and integrate tolerance practices into the curriculum and daily activities. Such approaches can help create a harmonious learning environment and strengthen relationships among students from different religious backgrounds. This finding is relevant to multicultural practices at SMP IT Nur Al-Mubarak Kampung Pajak. The 5S culture, mutual cooperation activities, religious activities, literacy programs, motivational activities, and extracurricular programs can provide spaces for students to develop social interactions without discriminating based on their backgrounds.

2.3 Tolerance in Education

Tolerance is one of the fundamental values in a pluralistic society. In the context of education, tolerance can be understood as the ability of students to accept and respect differences between themselves and others. Tolerance does not mean eliminating individual identities; rather, it means providing space for each individual to practice their beliefs and live their lives while continuing to respect the rights of others.

School environments consisting of students from diverse religious and cultural backgrounds require attitudes of tolerance to be continuously cultivated. Tolerance can be developed through learning activities, teacher role modeling, school culture, collective activities, and peaceful conflict resolution. Research on multicultural education indicates that the implementation of multicultural education is associated with the development of students' tolerance. Zamroni et al. (2024), for example, found that the implementation of multicultural education influences students' attitudes toward diversity and tolerance. Meanwhile, Safitri et

al. (2024) position multicultural education as an important approach to creating an inclusive educational environment and increasing students' tolerance.

Therefore, tolerance in education cannot be developed solely through the theoretical delivery of learning materials. This value must be manifested through students' experiences in everyday school life. Collective activities, group work, mutual cooperation, interreligious interaction, and the habituation of mutual respect are forms of experience that can help students internalize the value of tolerance.

2.4 Character Education and the Value of Respect for Differences

Character education is an important component of the educational process because schools are responsible not only for students' intellectual development but also for the formation of their attitudes and behavior. Lickona (1991) identifies respect and responsibility as important values in character education. According to Lickona, schools play a role in developing a moral environment that enables students to learn to respect others, act responsibly, cooperate, and resolve conflicts constructively.

This concept is closely related to multicultural education. Respect for others serves as a foundation for building harmonious relationships amid differences. Students who possess an attitude of respect do not view differences in religion, ethnicity, language, or culture as reasons to demean others. Instead, they are able to accept differences as an integral part of social life. Character education also needs to be implemented through school culture. Lickona (1991) emphasizes the importance of creating a positive moral culture in schools, teacher role modeling, cooperative learning, moral reflection, and the ability to resolve conflicts. Thus, character development should not be limited to particular subjects but should be integrated into the entire life of the school.

In the context of SMP IT Nur Al-Mubarak Kampung Pajak, the 5S culture, mutual cooperation activities, religious activities, motivational programs, and the involvement of teachers and OSIS can be understood as components of character development. These activities provide students with opportunities to practice politeness, responsibility, cooperation, caring, and respect for others.

2.5 Religious Moderation and Harmony in Diversity

Religious moderation has strong relevance to education in Indonesia because schools serve as spaces where different religious identities meet. Religious moderation emphasizes the importance of balanced attitudes, avoiding excessive or extreme positions, respecting the beliefs of others, and building peaceful communal life.

In the school environment, religious moderation can be manifested through respect for students of different religions, providing opportunities for students to practice their respective religious beliefs, and preventing discriminatory behavior. Thus, religious activities should not become a means of creating social divisions but can instead contribute to the development of religious and tolerant attitudes. This practice can be observed in the implementation of Friday Religious Activities (*Jumat Religi*) at SMP IT Nur Al-Mubarak Kampung Pajak. Religious activities are conducted according to the respective religious affiliations of the students without discrimination against minority groups. Such practices demonstrate that religious identity can be maintained while simultaneously promoting respect for the beliefs of others.

Ultimately, harmony in diversity does not mean that all members of the school community must share the same beliefs and culture. Harmony is achieved when differences can be managed through communication, tolerance, mutual respect, and cooperation. Therefore, religious moderation education can serve as an approach to creating a safe, inclusive, and harmonious school environment.

2.6 The Roles of Teachers and School Principals in Building Harmony

Teachers have a strategic position in shaping students' attitudes because they serve not only as providers of learning materials but also as role models in social life. The way teachers

treat students, resolve conflicts, provide equal opportunities, and respect differences becomes an example that students observe and may emulate.

In character education, Lickona (1991) describes teachers as caregivers, models, and mentors. This means that teachers provide care, demonstrate moral behavior, and guide students in developing character values. This role is particularly important in the context of multicultural education because teachers' attitudes toward diversity influence the social climate of the school.

In addition to teachers, school principals play an important role in establishing policies and developing a school culture that supports tolerance. School principals can ensure that school regulations are nondiscriminatory, school activities provide space for diversity, and all members of the school community receive fair treatment. The study by Wati et al. (2024) indicates that school principals' strategies are an important aspect of managing multicultural education in schools. Effective management can help create conditions that support the internalization of tolerance among students. Therefore, the success of multicultural education depends not only on classroom teachers but also on school policies and leadership.

2.7 School Culture as a Means of Strengthening Multiculturalism

School culture refers to the collection of values, habits, norms, and patterns of interaction that develop within school life. A positive school culture can serve as an important means of developing students' character and social attitudes. In the context of multicultural education, school culture should be directed toward creating an environment that respects differences. Simple practices such as greeting one another, respecting teachers and peers, cooperating, maintaining cleanliness, and providing equal opportunities for all students can contribute to the development of an inclusive school culture.

The implementation of the 5S culture at SMP IT Nur Al-Mubarak Kampung Pajak is relevant to these objectives. The culture of *Senyum, Salam, Sapa, Sopan, dan Santun* smiling, greeting, acknowledging others, politeness, and courtesy is not merely related to manners but can also serve as a means of developing positive social relationships. Similarly, mutual cooperation activities provide opportunities for students to work together without allowing religious and ethnic differences to become barriers.

The study by Amarullah et al. (2024) indicates that multicultural education strategies in schools should be directed toward increasing tolerance and appreciation of cultural diversity. The study emphasizes the importance of educational strategies that can increase students' awareness of diversity. Therefore, consistently implemented school culture can serve as an important instrument for internalizing multicultural values.

RESEARCH METHODOLOGY

The research methodology was designed to address the research objective, namely to understand how multicultural practices and harmony in diversity are implemented at SMP IT Nur Al-Mubarak Kampung Pajak. This study employed a descriptive qualitative approach using a case study design. The qualitative approach was selected because this research focuses on gaining an in-depth understanding of a complex social phenomenon, namely interactions among students, teachers, and school staff from diverse ethnic, cultural, and religious backgrounds (Sari & Kamal, 2023). The case study design was employed because it enables the researcher to explore and analyze the unique context of the school in detail while obtaining a comprehensive picture of the practices of harmony and multiculturalism taking place within SMP IT Nur Al-Mubarak Kampung Pajak. This study emphasizes the understanding of context, experiences, and perceptions of the research participants rather than merely measuring numerical or statistical data. Therefore, the data obtained are rich, in-depth, and contextual.

The research population consisted of students from Grades VII to IX, teachers, the principal, and administrative staff. However, due to resource limitations and the specific focus of the study, participants were selected using *purposive sampling*, namely by selecting respondents who were considered to have relevant experiences, information, or insights regarding multicultural practices at the school. Students were selected from diverse ethnic, religious, and cultural backgrounds to reflect the actual diversity within the school. Teachers and staff involved in extracurricular activities, curriculum implementation, and tolerance programs were also included as participants. This technique enabled the researcher to obtain valid and relevant information concerning multicultural interaction practices and the school's strategies for fostering social harmony.

Data collection employed a triangulation technique, combining multiple sources and methods to enhance data credibility (Zuchri Abdussamad, 2021). First, in-depth interviews were conducted with students, teachers, and the principal to explore their experiences, perceptions, and views regarding intercultural and interreligious interactions at the school. Second, participatory observation was conducted during learning activities, extracurricular programs, and daily school activities to directly observe interactions and practices of harmony in diversity. Third, document analysis was conducted on school policies, curricula, activity programs, regulations, and activity reports related to multiculturalism and tolerance. Through these three techniques, the study was able to verify the consistency between participants' experiences, actual practices, and official school policies.

Data analysis was conducted qualitatively and inductively, beginning with data collection, organization, and identification of major themes (Sulistyawati, 2023). The data were analyzed through three stages: data reduction, data display, and conclusion drawing or verification. Data reduction involved selecting and organizing relevant information concerning multicultural practices, conflicts or challenges, and the school's successful strategies for building harmony. Data were presented in the form of descriptive narratives, simple tables, and direct quotations from respondents to illustrate the empirical context. Conclusions were drawn based on emerging patterns and themes and were then related to theories of multiculturalism, character education, and the philosophy of diversity. Data validity was maintained through source triangulation, method triangulation, and member checking with respondents to ensure that the researcher's interpretations were consistent with the participants' intended meanings.

In addition, this study considered research ethics. All respondents were informed about the purpose of the study, their right to refuse participation or withdraw from the study, and the confidentiality of their identities. Written informed consent was obtained before interviews and observations were conducted. These ethical considerations were essential for maintaining the credibility of the research while ensuring that the study of multicultural practices did not interfere with the normal activities of the school community. Overall, this methodology was designed to provide a comprehensive and accurate description of harmony in diversity at SMP IT Nur Al-Mubarak Kampung Pajak, present credible data, and identify best practices that could serve as a model for other schools with similar contexts.

RESULTS AND DISCUSSION

4.1 Brief History of the School

SMP IT Nur Al-Mubarak is one of the Islamic educational institutions located in Kampung Pajak Village, Na IX-X District, North Labuhanbatu Regency, North Sumatra Province. The school is a private educational institution that provides junior secondary education by integrating general education with Islamic education. According to educational unit data from the Ministry of Primary and Secondary Education, SMP IT Nur Al-Mubarak is registered under the National School Identification Number (NPSN) 70053117 and is located at Jalan Kobul Rida, Dusun ID, Kampung Pajak.

The establishment of SMP IT Nur Al-Mubarak cannot be separated from the needs of the Kampung Pajak community and surrounding areas for an educational institution capable of providing general education while strengthening Islamic religious education. In principle, the integrated Islamic school concept seeks to integrate various aspects of education so that students not only acquire academic knowledge but also receive religious guidance, moral development, discipline, and social values applicable to their daily lives.

In its development, SMP IT Nur Al-Mubarak has become one of the junior secondary educational institutions in the Kampung Pajak area. Government education data indicate that the school operates as a private school and is part of the primary and secondary education system in Na IX-X District. Within Kampung Pajak itself, there are several other educational institutions, both public and private. Therefore, the presence of SMP IT Nur Al-Mubarak provides an additional educational option for the local community.

SMP IT Nur Al-Mubarak is also connected to the development of integrated Islamic education in the area. At the primary education level, there is SD Islam Terpadu Nur-Al Mubarak, which is also registered at Jalan Kobul Rida, Kampung Pajak. This indicates the development of an integrated Islamic education system across consecutive educational levels within the local community.

As the school has developed, SMP IT Nur Al-Mubarak has not focused solely on students' academic achievement but has also emphasized character and personality development based on Islamic values. Education is directed toward developing a balance among knowledge, attitudes, skills, and the understanding and practice of religious teachings in everyday life. Thus, the school is expected to contribute to improving the quality of education for the Kampung Pajak community and its surrounding areas.

To date, SMP IT Nur Al-Mubarak has become one of the recognized educational institutions in the Kampung Pajak area. The latest data from the Ministry of Primary and Secondary Education indicate that the school remains registered as an active educational institution under NPSN 70053117. Student data also record the presence of students enrolled at the school, indicating that educational activities at SMP IT Nur Al-Mubarak continue to operate.

Based on the description above, SMP IT Nur Al-Mubarak can be understood as an integrated Islamic educational institution that has emerged as part of the development of education in Kampung Pajak. The school plays an important role in providing educational services that combine general learning with Islamic values. The development of the school also demonstrates the community's need for an educational institution that emphasizes not only knowledge but also the development of students' character and moral values.

4.2 Geographical Location

SMP IT Nur Al-Mubarak is a private educational institution located in Kampung Pajak Village, Na IX-X District, North Labuhanbatu Regency, North Sumatra Province. Administratively, the school is located within Na IX-X District and is registered in the educational unit database of the Ministry of Primary and Secondary Education under NPSN 70053117. The school is located at Jalan Kobul Rida, Dusun ID, Kampung Pajak, Na IX-X District, North Labuhanbatu Regency.

SMP IT Nur Al-Mubarak is situated within the Kampung Pajak community environment, which provides considerable support for educational activities. The school is located in an area that also contains several other educational institutions, including general and Islamic-based schools. SD Islam Terpadu Nur-Al Mubarak is also located on Jalan Kobul Rida, indicating continuity in integrated Islamic education from primary to junior secondary education.

In terms of accessibility, SMP IT Nur Al-Mubarak is located in Kampung Pajak, which constitutes one of the residential areas and centers of community activity in Na IX-X District.

This location provides relatively convenient access for students from Kampung Pajak and surrounding areas to obtain educational services. The school's location within the community also facilitates close relationships among the school, parents, and the wider community in supporting students' educational processes.

Therefore, geographically, SMP IT Nur Al-Mubarak has a strategic location for providing educational services to the Kampung Pajak community and surrounding areas. The school's integration within the community and its proximity to other educational institutions are factors that support educational activities and student development.

4.3 Student Conditions

The total number of students is 1,157, consisting of 690 Muslim students and 467 Christian students. Among the Muslim students, 330 are male and 360 are female. Students at SMP IT Nur Al-Mubarak Kampung Pajak come from diverse social and cultural backgrounds, including:

- Ethnic groups: Malay, Javanese, Mandailing, Toba Batak, Nias, Minangkabau, Acehese, and others.
- Religious backgrounds: predominantly Islam, followed by Protestant Christianity and Catholicism.

This diversity can be observed in:

- Patterns of interaction among students;
- Group learning activities; and
- Practices of sharing and cooperation in classroom and school activities.

The school does not discriminate against students based on religion or ethnicity. Consequently, social relationships among students develop harmoniously and are characterized by mutual respect.

4.4 School Vision and Mission

Vision

“To develop students who possess strong character, cultural awareness, and knowledge.”

Mission

1. To implement religious activities within student-centered learning programs, both through habituation activities and subject-based learning, including Friday religious activities known as *Jumat Religius*.
2. To optimize character-building guidance through habituation and school culture programs, including the 5S Movement, the Clean Environment Movement, the Healthy Culture Movement, the Child-Friendly Movement, and extracurricular activities based on students' interests and talents.
3. To develop knowledge and skills in science and technology based on students' interests, talents, and potential.
4. To foster students' independence through planned and continuous entrepreneurship habituation activities and self-development programs.
5. To establish harmonious cooperation among members of the school community and other relevant institutions in supporting school culture and the environment.

School Culture and Forms of Multicultural Practices

SMP IT Nur Al-Mubarak Kampung Pajak develops a school culture that emphasizes the following practices:

- The 5S Culture (*Senyum, Salam, Sapa, Sopan, Santun* smiling, greeting, acknowledging others, politeness, and courtesy) in interactions among members of the school community. This constitutes one form of harmony in diversity through the implementation of multiculturalism and religious moderation.
- Nationalist Ceremonies, conducted every Monday to strengthen a sense of unity among teachers and students.

- Tuesday Motivation, in which students receive motivational messages delivered by the principal, vice principal, teachers, OSIS representatives, or fellow students.
- Wednesday Literacy Activities, aimed at developing students' cognitive abilities in understanding and engaging with literature.
- Thursday Mutual Cooperation Activities, conducted regularly to maintain school cleanliness without regard to religious differences while encouraging communication, cooperation, and solidarity among members of the school community.
- Friday Religious Activities, conducted at different locations according to students' respective religions without discrimination against members of minority religious groups.
- Saturday Talent Activities, known as *Got Talent*, conducted after physical exercise. During the first week of each month, Scout ceremonies are also held.

4.5 Facilities and Infrastructure

The school's facilities support both academic activities and character development, including:

- Classrooms, teachers' room, library, and computer laboratory;
- Ceremony and sports field;
- *Musholla* (prayer room) for Muslim students' religious activities; and
- Guidance and counseling room for students' social and personal development.

4.6 The Roles of Teachers and School Authorities in Maintaining Harmony

1. The Role of Religious Education Teachers

- Teaching tolerance through materials related to religious moderation.
- Delivering religious lectures and facilitating reflective discussions.

2. The Role of Guidance and Counseling Teachers and Homeroom Teachers

- Mediating misunderstandings or conflicts among students.
- Developing students' character through group counseling.

3. The Role of the Principal and OSIS

- Establishing school regulations and policies that support diversity.
- Developing programs aimed at preventing intolerance.

4.7 Supporting and Inhibiting Factors in Multicultural Practices

Supporting Factors

- A heterogeneous school environment;
- A strong culture of mutual cooperation among members of the school community; and
- Character-based school policies.

Inhibiting Factors

Almost no significant factors were found to hinder the implementation of multiculturalism in this educational environment. This is because the teachers demonstrate mutual tolerance and the principal consistently pays close attention to maintaining a positive and harmonious school environment.

4.8 Efforts to Strengthen Harmony in Diversity in the Future

- Strengthening multicultural character education;
- Developing regular reflection and dialogue among students;
- Increasing the frequency of intercultural and interreligious activities; and
- Strengthening cooperation among OSIS and other extracurricular activities.

CONCLUSION

Based on the observations and discussion, SMP IT Nur Al-Mubarak Kampung Pajak has successfully implemented multicultural values in everyday school life. Differences in ethnicity, religion, and students' social backgrounds do not create social divisions; rather, they serve as a source of strength for building harmonious interactions. This is reflected in the implementation of the 5S culture (*Senyum, Salam, Sapa, Sopan, dan Santun*), mutual

cooperation activities, and Friday religious activities conducted according to each student's religious affiliation without discrimination. These school programs demonstrate that diversity can be managed through mutual respect, tolerance, and effective communication among members of the school community.

Furthermore, the roles of teachers, the principal, and student organizations make important contributions to maintaining harmony in diversity. Religious education teachers play a role in internalizing the values of religious moderation, while guidance and counseling teachers and homeroom teachers assist students in developing positive social attitudes. Meanwhile, the school administration establishes policies and activities that support unity. The main supporting factors for the implementation of multiculturalism at SMP IT Nur Al-Mubarak Kampung Pajak are the heterogeneous school environment and strong culture of mutual cooperation. Significant obstacles were hardly found because members of the school community have become accustomed to living together within a diverse environment. Therefore, SMP IT Nur Al-Mubarak Kampung Pajak can serve as a concrete example of the effective implementation of multicultural practices within a formal educational environment.

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