Development of Multicultural Education Model to Build Tolerant Behavior of Students of Organization Management of Sunan Kalijaga UIN

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Abstract: According to the demands of local wisdom and the insistence of globalization, multicultural education is expected to be responsive to the plurality that exists in a community, especially the campus into baromater progress of civilization for the surrounding community. Institutions of higher education are expected to print graduates who have intolerant behavior, can respect and care, even able to cooperate in solving the nation problems. Multicultural education can be one effective medium to give birth to a generation that has a view that is capable of making diversity a part that must be appreciated constructively. One of the measures taken to foster the behavior tolerant to students is to formulate a model of Multicultural Education that includes the design philosophy, the basic concepts and approaches which comprises seven elements of culture, so as to give space awareness to students about the importance of mutual tolerance, respect for difference ethnicity, religion, race, ethnicity and culture of Indonesia multicultural society.

1 INTRODUCTION

Pluralism is a historical fact, it cannot be denied and denied by anyone. Pluralism is the will of God so that people greet, recognize, communicate, and solidarity. In contemporary times it is difficult to find a country with a homogeneous religion. Generally heterogeneous with different levels. Pluralism at this religious level is compounded by pluralism in the area of religious interpretation. Not surprisingly, many schools, sects, or schools in any religion. All this is due to differences in the capacity and ability to think of each person, perspective, or approach.

That is why almost all Islamic tertiary institutions often find student organization groups that are motivated by the organization's vision spirituality and its talents / interests. The group is based on differences in organizational visions such as: HMI, PMII, KAMMI, and groups formed on the basis of interests and talents such as: *KSR PMI*, Scouts, Nature Lovers (Mapala), News (Likes News / Arena / Likes TV, Karate, and etc. One of the mass media highlighted the number of stands set up by various organizations to recruit its members. The stand main purpose was to regenerate the relay of struggle and leadership among them.

The difference in the organization's vision can be a strong and potential diversity potential to advance, if it can be synergized well. However, if mismanaged can have an impact on the short radius of trust that can cause problems, such as fostering a sense of sectoral selfishness which in turn leads to conflict and hostility. The phenomenon is often found in Sunan Kalijaga State Islamic University. The successful data is for example: the presence of a group of student activists who feel frustrated because they feel they are being treated unfairly and are less cared for by campus policy holders because the Pemilwa system and mechanism are perceived to be less transparent and unfair for all groups or groups of Pemilwa participants. Disappointment led to anarchic demonstrations colored by clashes with Security Officers ending in sealing the Rector's Building by installing chains with locks. Anarchic demonstration seems to be a label that is difficult to eliminate in Sunan Kalijaga State Islamic University students.

Therefore, the multicultural spirit or attitude of the students, especially the administrators of student organizations, needs to be continuously developed and even developed at the Sunan Kalijaga State Islamic University. This is important because the organizers of the organization are selected students

who of course become the spotlight, barometer, and role models for other students. Expected to be able to be born tolerant, inclusive, humanist individuals, and affirm the spirit of pluralism and multiculturalism of students so as to minimize the occurrence of campus friction.

To foster this attitude education can be an alternative that is considered appropriate, especially multicultural education as a vehicle for sowing the seeds of tolerance, harmony of life and sincere appreciation for the reality of community cultural-religious diversity. Multicultural education can be one of the effective media to generate generations who have a view that can make diversity as a part that must be appreciated constructively. At a minimum, education must be able to provide awareness to the community that conflict is not a good thing to be cultivated and able to provide intellectual offers, among others by generating a culture and cooperative network that provides space for public awareness (in this case students) the importance of mutual tolerance, respect for the different visions of spirituality, religion, race, ethnicity and culture of a multicultural Indonesian society.

Various writings and research have often been found about the implementation of multicultural education. The question is what kind of education model can give birth to people who are tolerant, inclusive, humanist, and reinforce the spirit of pluralism and multiculturalism? According to Nuryatno, idealized education is education that is not doctrinaire so that it does not bring up the claims of absoluteness. When the space of difference and change in religion has been turned off by fanatical and exclusive attitudes, education becomes anti-reality. However, precisely these fanatical and exclusive attitudes are often born by religious-based educational institutions.

Still according to Nuryanto: "Educational institutions often find anti-reality education". In terms of reality, students are diverse, each of them has a uniqueness that is impossible. Education is considered to be less accommodating in the reality of intra and interfaith religious diversity, and it tends to give birth to religious exclusiveness. Diversity also seems disastrous as a result of a group of people who do not respect differences of views. They prefer violent methods and ignore dialogue as a solution to conflict. This needs careful attention by educators. Education must contribute to forming an inclusive and equitable society. This study intends to design an initial model to generate tolerance for students of the organizational board of UIN Sunan Kalijaga, so that a peaceful and happy condition can be created, in turn

the academic work ethic can increase and the ideals of making UIN Sunan Kalijaga to become a world class university will be realized soon.

2 TOLERANCE, SPIRIT OF DIVERSITY

Tolerance is the ability to respect the nature, beliefs and behavior of others. In the literature of Islam, tolerance is called tasamuh which is understood as the nature or attitude of respect, letting, or allowing the establishment (view) of others that are contrary to our views. Tolerance is a valuable moral virtue that can reduce hatred, violence and bigotry. With tolerance too, we can treat others well, respectfully and understanding.

In addition Thomas Lickona explained that tolerance as an ethical policy has two aspects, namely: "First is respect for human dignity and human rights, including freedom of conscience to make choices as long as they do not interfere with the rights of others. Although our consciences cannot accept others' choices or even try to convince them that it is wrong, tolerance will prevent us from imposing opinions on others or unfairly restricting their freedom. Tolerance allows us to agree to disagree, even in the most controversial issues; it makes us able to face any difference even though we don't stop arguing. The second aspect, tolerance respects human diversity, various positive values, and various human roles that have different backgrounds, tribes, religions, countries, and cultures. With tolerance, it is hoped that humans can learn from the wealth of thoughts and lives of others and benefit from them, both at home, at school and in the community.

Each individual is unique, so tolerance in this case sees the good side of each human uniqueness. "Tolerance is manifested in verbal, physical and direct forms. A person who is intolerant tends to be cold, ignore and disrespect others. His attention is more on differences in ethnicity, age, religion, family economic background, gender, physical disability, appearance and behavior.

Therefore Michele Borba explained that, if you want children to live harmoniously in this multiethnic 21st century, moreover facing the era of economic community unification such as AEC and AFTA, it is important to grow tolerant or inclusive behavior so that students or students can face and engage proactively in a variety of increasingly advanced world activities. From the opinions of the various

figures above it can be concluded that tolerance is an important value and even becomes the spirit of a pluralistic society. Being tolerant can create a comfortable, safe, peaceful and happy condition in diversity, so that human civilization can be maintained properly. Conversely, an intolerant atmosphere will lead to mutual trust, mutual suspicion, and attacking each other, both physically and in words so that they can become destructive and tarnishing factors and even destroy human civilization.

3 PARADIGM OF MULTICULTURAL EDUCATION TO BUILD TOLERANT BEHAVIOR

The harmonious relationship between religious communities in Indonesia is not something that has been completed. Therefore, it is seriously necessary to continue to develop quality over time the quality of relationships between religious communities. The Indonesian nation has experienced an antagonistic condition, namely a situation of mutual disbelief and feeling threatened, because the resolution of the problem does not develop good communication in a family atmosphere. The strong antagonistic discourse suggests that differences in religion, ethnicity, and tradition are still vulnerable to creating mutual suspicion and feeling threatened by one another which then encourages tension and violence.

The above has been described a little that one of the efforts to realize a harmonious relationship in a diverse society is education. In this case education is contextualized in an effort to develop understanding, awareness, attitude and behavior (mode of action) that is tolerant of the diversity of religion and culture in society. With this understanding, education is required to be responsive to the opportunities and challenges of religious and cultural diversity. This is needed to deal with the era of globalization, where the lives of people are more multicultural and religious people are not confined by narrow national and parochialistic views (Madjid, 2004).

Various writings and research have often been found about the implementation of multicultural education. The question is what kind of education model can give birth to people who are tolerant, inclusive, humanist, and reinforce the spirit of pluralism and multiculturalism? Idealized education is education that is not doctrinaire so that it does not bring up the claims of absoluteness. When the space

of difference and change in religion has been turned off by fanatical and exclusive attitudes, religion becomes anti-reality. However, precisely these fanatical and exclusive attitudes were born by religious-based educational institutions.

The meaning of education for society is influenced by the essential understanding of the reality of life. The meaning of education for the community is related to the element of giving and receiving. The meaning of education for society may be that through children's education being smart, people becoming experts, people are getting smarter, people are noble, people are tolerant, children are good at reading and so on. Furthermore Noeng Muhadjir emphasized that education has three functions, namely 1) fostering subject-student creativity; 2) enriching the treasures of human culture, enriching the contents of human values and divine values; and 3) preparing productive workforce. By referring to this function, the meaning of education for the community includes two things, namely: "being good" and "being smart" as the essential meaning of humans (Muhadjir, 2003).

To answer what kind of educational model that enables the birth of a inclusive, mature, and able to follow the times progress, it is important to consider multicultural based education models initiated by Amin Abdullah and religious education developed by Seymour (1997) and Christiani (2009).

Both explain religious education models, namely in the wall, at the wall, and beyond the wall. Education in the wall means education that only builds values in accordance with the spiritual vision of each religious group/organization. Educational models like this have an impact on students' lack of insight into the vision of spirituality of other groups/organizations, which opens up opportunities for misunderstandings and prejudice. In the wall education model can also foster the superiority of a group/religious organization over other groups/organizations so as to reinforce the demarcation line between "I" and "you", "us" and "them". Tolerance, empathy and sympathy for those who feel different are difficult to develop.

This kind of education model positions other groups or adherents of other religions as the others, "others", who will go to hell because they are considered infidels. This is a form of truth claim that affects the monopoly of God and truth. As if the truth and God only belong to certain individuals or groups. Religious models like this in turn contribute to planting the seeds of religious exclusivism that have the potential to trigger conflict and violence in the name of religious groups. Ironically, this in the wall

education model now dominates religious education in the country.

The education paradigm at the wall not only teaches the values of its own teachings, but has discussed it with other groups. This stage is a stage of belief transformation by learning to appreciate others who have different visions of their religious spirituality and engage in active dialogue. This stage people have more respect for the spirituality vision of other groups, but still not intensely collaborate in handling the problems that occur in society.

While education with the beyond the wall paradigm is not only oriented to discussing and dialogue with people who have different religious visions. However, more than that invites students from various religious streams to work together to promote peace, justice, harmony and their involvement in humanitarian work. All of that is to show, their enemies are not people from different religions, but poverty, ignorance, capitalism, violence, radicalism, dishonesty, corruption, manipulation, environmental damage, and so on.

Educational models like this also show that all religious schools teach goodness, and that religion is for human good according to its prophetic mission. Thus, education that currently tends to be exclusive because it only builds the values of its own religious stream (in the wall) needs to be shifted towards inclusive with models at the wall and beyond the wall. Students not only know their own religion, but also come into contact with other religions to cross other traditions and then return to their own traditions.

Almost the same analysis was put forward by Abdullah (2014) by correcting Huntington's thesis trying to find a way out of the difficulties that were felt by humanity after the events of September 11, 2001 and the Bali bombings. He began a number of questions "Can humanity live side by side peacefully, live comfortably in a peaceful environment, and establish equal social relations despite the background of different ethnicities, ethnicities, races, religions, skin colors? Is there a postdogmatic diversity? Could it be possible to generate a religious style that has an intersubjective nuance, to reduce tensions that are often acute between exclusive and subjective patterns of diversity? Amin Abdullah used a philosophical approach inspired by Immanuel Kant in his Perpetual Peace. Then developed through a phenomenological approach to religion in the study of religions. This philosophical approach used to map and dialogue three patterns of religious thinking entities, namely Subjective, Objective and Intersubjective in human diversity.

Subjective religious characteristics, normatively look at and see the diversity of other people or groups through their own religious glasses. Not through the glasses commonly used by followers of other religions. Measuring the size of a person's shoes with the size of a shoe that is usually used alone. This normative view is often dogmatic-theological. With other expressions, normative views in religion assume that only diversity that he and his group have is the most valuable, while the diversity of people and other groups (the Others) is considered worthless (Abdullah, 2014).

Looking at the mindset, teaching model and subjective religious attitudes, which seem to be less conducive to social relations between nations and especially between various followers of the world's religions on the planet which are getting smaller due to the advancement of communication and transportation technology tools, the religious scientists especially those who wrestle with the history of religions, and moreover penologyology of religion, think hard to explain the side of humanity's objectivity, not only the subjectivity of diversity. Originally the social sciences such as anthropology, sociology, history, psychology played a role here, which later developed into religious social sciences (Social sciences of religion) such as the sociology of religion, religious anthropology, religious psychology, the history of religions. Social-religious scientists want to explain that the reality of religion in addition to its subjective dimension, also has an objective dimension. The objectivity of religion is beyond the will and desire of a person or group of followers (It exists out there). The social scientists of religions want to explain and map the fundamental structure of objectivity of religions, even though in historical practice it also depends on the "interpretation" of the writers (Abdullah, 2014).

Still according to Abdullah, multi-religion and multicultural society in the container of the nation-state which has a slogan of Bhinneka Tunggal Ika is sociological and political reality as well as in the life of nation and state in Indonesia. The way of thinking, communicating and socializing in a nation-state based on the constitution is different from the way of thinking, communicating and associating with the era of the religious state (theocracy). After the formation of the United Nations, the human civilization history is bounded by three values, namely the values of local religious traditions, nation-state values and values as world citizens. The demands of values "vary in religion, ethnicity, race, class but one" (Bhinneka Tunggal Ika) are very different from the demands of religious teachings, which generally prioritize and

rank the religious groups they adhere to. This transition and meeting of values is admittedly not easy, and not all citizens are ready to accept it. Perpetual peace and the synergy of diversity in plural societies require the need for radical change and transformation in the religious views of a person and group, because there is no world peace without peace between leaders and followers of religions, "no world peace without religious peace", said Hans Kung. (Abdullah, 2014)

Of the three writings, each of Seymour (1997), Christiani (2009), and Abdullah (2014) it can be described the Theory Framework of this study, namely:
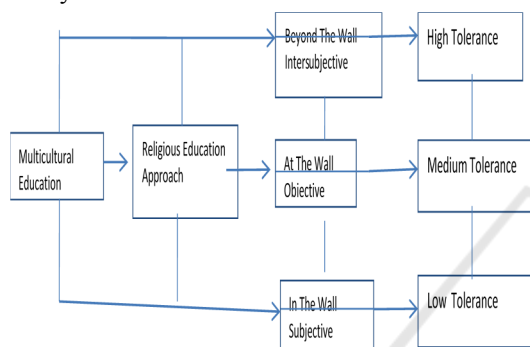

Figure 1: Multicultural education theory framework building tolerant behavior.

4 MULTICULTURAL EDUCATION MODEL TO BUILD STUDENTS' TOLERANT ATTITUDES

This study uses the Research and Development (R & D) model, because the results of this study are in the form of products, namely a Multicultural Education Model to Build Students' Tolerant Attitudes. For this reason, the steps in this study consist of: (1) Exploration Phase, namely the identification phase of problems and needs, (2) Development Phase, namely the stage of reviewing and determining the basics of philosophy and theory that are appropriate and used to overcome existing problems, (3) Model Validation Phase through Expert FGD. Meanwhile, two stages in R and D, namely the Effectiveness Test Model and dissemination stage cannot be implemented in this research period so that it will be made an agenda in the next research (Sumarni, 2014).

1. Exploration Stage
a. Analysis of Problems and Needs in Building Tolerant Attitudes

This analysis was carried out by observing, interviewing, and giving questionnaires to students of the organization's management, each represented by 2 people from 18 organizations. Most of the students studied were active administrators for the 2014/2015 period who were still active in lectures from various faculties.

From the data collected, it is known that their goal of being an organization manager is: (1) to gain experience in carrying out their responsibilities, (2) to learn to implement leadership, (3) to get enough information about the problems and progress of the campus, (4) to get satisfaction in socializing, (5) increasing self-confidence, and, (6) can be useful in emergency situations. Furthermore, it was stated that the emergency conditions in question were (1) able to determine attitudes if there were campus policies (2) get support if they had ideas, and (3) get help or attention if in conditions of deprivation or emergency (eg illness). When noted, it can be analyzed that some of these objectives are oriented towards institutional and individual interests.

Further analysis can be carried out about their motives to be administrators of the organization, namely (1) related to the interests of the group, namely as the successor to the leadership of the organization, (2) to improve the quality of the (campus) institutions, (3) can provide advocacy to other students, especially new students, (5) can provide advocacy for the wider community in need, and (6) can take the study while applying their critical theory. These six interests often make students experience "conflict of interest". In addition they also expect to be able to gain experience, increase self-confidence, and get attention or care among fellow administrators through better emotional ties.

While in terms of diversity, most of them feel that among fellow students at UIN feel they have differences in their spiritual vision, even though their religion is the same. This means that there are those who feel there is still diversity within one religion. Further research results were obtained that different spiritual visions among them resulted in different political visions of campus organizations, seen when the election of new administrators at the Student Election Forum. This is what they think could potentially conflict. In terms of the level of trust among students can be conveyed an analysis that trusts among fellow administrators of student

organizations in one organization tend to be high, but if with fellow management organizations that are different organizations tend to be weak. if it is averaged, it just tends to be low. This is because according to their understanding the decisions made by the leadership do not involve many students. While students who respond to the decision, often do not immediately get a representative response, thus causing a distance between students and their leaders.

Meanwhile, in terms of students' social attitudes towards diversity are still in the unfavorable category, because they care more about their own groups and are less concerned about other groups. This is supported by previous research (Sumarni, 2014) that the results of the questionnaire distributed to 80 students obtained data that there are 6 lowest scores of as many as 70 items distributed, can be seen in the following table.

Table 1: Six lowest scores of student social attitudes

No	Description
1	Low ability as a good listener (does not dominate the conversation)
2	Low ability to resist disappointment
3	Don't feel guilty if you can't help a friend in need
4	The low ability to refuse the invitation of friends to do negative things
5	Low ability to control themselves against criticism from other groups
6	The low ability to resist anger is only due to trivial problems

Source: Scoring results of Social Capital questionnaire Attached to Personal Traits in April 2013.

One of the things that is an indication of the low social attitudes is the frequent demonstrations on the Sunan Kalijaga UIN campus. The demonstration or so-called demonstration is one way to express opinions in the context of campus democracy today. One of the organizers of the organization said that the demonstration occurred because of the anxiety experienced by students. Many ordinary things have become the object of demonstrations, including facilities, the education bureaucracy within the campus itself, the performance of some lecturers who are considered to be poor / complicated administrative issues, or lately there are UKT problems that are quite widely heard on campus.

From the results of interviews with several students of the Organizational Affairs Organization, there were several general reasons why this demonstration occurred, namely:
1) Differences in interpretation *student government*

According to Saifuddin Ahrom Al Ayyubi (The results of the interview with one of the administrators of the Student Organization of Sunan Kalijaga UIN Saifuddin on December 20, 2015) , Theoretically, the pattern of relations formed between bureaucracy and students is hierarchical, meaning that MFIs as a symbol of student government are interrelated. In the course of the wheel of intra-campus organization, this student government cannot be separated from the pattern of relations with the bureaucracy. But there are differences in interpretation between the bureaucracy and students themselves regarding the student government itself. The bureaucracy considers this student government as a patron client where the positioning of this MFI is similar to the student council at the school level. but according to students, this MFI is an independent student government, has a clear positioning that is as a partner and controller of bureaucratic policies. The MFI becomes a partner if the policy issued relates to students, while being a controller when the policy issued is not pro with students.

2) Lack of trust between the two parties

Students are one of the intellectual agents in the community. as this position, students develop a critical paradigm in students, especially activist students. With this paradigm, there is a slight lack of trust in bureaucratic policies, especially regarding policies that are considered not pro-student, for example UKT. On the contrary, the bureaucracy, in this case, sees the MFI as an OSIS (middle school-level children), making it not open in some student-related policies. This openness is what triggers the demonstration.

3) Communication Congestion

This communication is very important in relation to the relationship between the bureaucracy and students ... with this communication breakdown, it is the cause of the demonstration. One student of the Student Organization Management (Ahmad Syafi'i) added that the actual process of demonstrations (going down the streets) as a protest and channeling these aspirations did not occur carelessly. There are preliminary processes that are sometimes less highlighted. When students feel there are irregularities with the bureaucracy, students begin to move by carrying out written movements, the press for example. After that if it is not responded to by the bureaucracy then the advocacy process is carried out by conducting dialogues with this bureaucracy. if not taken seriously, this demonstration is the last resort (The interview results with one of the administrators of the Student Organization of Sunan Kalijaga UIN Saifuddin Ahrom Al Ayyubi on December 19, 2015).

Another phenomenon also shows that when facing problems related to the relationship of students with the campus, both leaders and students want to be resolved by deliberation, not unilaterally decided. Specifically, there are some opinions among students of the organization's management about the occurrence of anarchic demonstrations at UIN Sunan Kaijaga, among others: (1) leaders need a long time (less proactive) in learning a problem, students are less patient waiting for a response , thus leading to anarchic demonstrations; (2) the provocation of irresponsible people who want riots, (3) the occurrence of policies that are deemed unfair for all student organizations or for students in general.

Their hope that there will be no anarchic demonstrations can even create an atmosphere of peace, harmony and mutual happiness are: (1) a climate of democracy developed through routine dialogue and persuasive communication, (2) all policies that target students need intense socialization and deliberation, (3) wide open access for students to get information and transparency, (4) Exemplified examples or examples from leaders and lecturers of mutual respect through the habit of smile, greetings, greetings, polite, polite. They also want to conduct regular meetings with leaders to discuss campus issues in a slightly relaxed, informal, and airy atmosphere, so that problems can be discussed with a cool head.

The results of the analysis can be used as a basis for determining what kind of educational model is appropriate to foster an attitude of tolerance. From the results of questionnaires and observations, students have several aspirations, namely:
a) They need a democratic climate, an atmosphere of mutual respect.
b) They need infrastructure that is conducive to democracy
c) They need the media to stay in touch
d) They need good examples or examples
e) They need access to information about the progress and problems of the campus
f) They need a life that is mutual greetings, greetings, smiles, courtesy

Six needs to generate tolerant behavior can be pursued through the development of educational models which are based on campus culture. Culture can be defined as a pattern of understanding of social phenomena which are expressed both implicitly and explicitly. School culture in this context is equated with the culture of higher education or campus culture is a pattern of values, beliefs, and traditions that are formed through the history of school / campus. Cultural change is needed so that the quality of education can be improved. Cultural approaches can shape the reliability, trust, and pride in the quality of a performance. With this approach will be formed human characters involved in an organization, including organizations of formal education institutions called schools. Formation of these characters through internalization of values, norms and attitudes, and positive habits (Zuchdi, et al, 2013).

In the relationship between culture and behavior, Fullan in The Moral Imperative of School Leadership explains that a change in social context will lead to the introduction of new elements that will influence one's behavior for the better. Basic thing that must be understood is that a context can change a behavior. In this case, by changing the context means changing the situation. Thus, changing the situation means changing the habits, while changing habits continuously means changing behavior. Hence, changing the context will be able to change behavior. Moreover, change in behavior can be obtained by changing or forming their surrounding communities by bringing new beliefs and supporting good leaders. Based on the description above it is obvious that changing behavior can be obtained through changes in context or culture, then changes in culture are carried out through changes in the community that brings new beliefs and values under good leadership.

b. Potential Analysis of UIN Sunan Kalijaga Building Tolerant Attitudes

Although the Sunan Kalijaga Islamic State University has long been concerned about the problems of multiculturalism, the massive exposure was only carried out by the Chancellor of the State Islamic University (UIN) Sunan Kalijaga at the Open Senate Thanking the Birth of the 57th UIN of Sunan Kalijaga Yogyakarta in Yogyakarta. At the event it was said that entering the 57th age of UIN Sunan Kalijaga Yogyakarta would support pluralism education starting from the grassroots. According to him, pluralism education is needed to solve horizontal tensions and conflicts that are increasing due to regional head elections and the emergence of community groups that ignore tolerance and togetherness in the midst of national diversity. Still at the event was added by one of the lecturers from the Sunan Kalijaga UIN Syari'ah Faculty, Ratno Lukito, said the emphasis was not on the official curriculum, but rather on the hidden curriculum that animates the official curriculum (Anonymous, 2008).

In terms of building tolerant behavior, UIN Sunan Kalijaga until now, focuses on the formation of fundamental character through the curricula of Islamic religious education courses, namely: Sufism,

Fiqh, Al Qur'an, Hadith, and Islamic Cultural History. It is assumed that through these four subjects the character of students will be awakened. Nevertheless, the achievements of religious education results at UIN Sunan Kalijaga until now tend to be more dominant in the cognitive domain. The balance between cognitive and affective and psychomotor domains is not entirely proportional (read frequently anarchic demonstrations conducted by Sunan Kalijaga State Islamic University students). Behind this lack, the Sunan Kalijaga Islamic State University has great potential to develop into a Top Board. This was stated by the Director General of Islamic Education of the Republic of Indonesia Ministry that there are three PTAINs which are expected to be a Top Board in the near future, namely: Syarif Hidayatullah State Islamic University Jakarta, Sunan Kalijaga State Islamic University Yogyakarta and Malang Malik Ibrahim State Islamic University.

UIN Sunan Kalijaga has a characteristic that has become a jargon in its academic development, namely the integration and interconnection paradigms. The integration paradigm of interconnection becomes more meaningful as IAIN transforms into UIN Sunan Kalijaga in 2004. The philosophy of this paradigm is contained in the Vision of UIN Sunan Kalijaga: "Excellent and prominent in integration and development of Islam and science for civilization".

The integration and interconnection paradigm has provided a strong foundation in academic and scientific development, both in curriculum development, learning and research. This paradigm intends to explain that religion and science are interrelated, greet each other, and even complement each other (Rector's Accountability Report 2001-2005: 53-54).

The paradigm is a solid foundation for the Sunan Kalijaga State Islamic University to develop science and Islam, while at the same time building tolerant behavior of its students. In addition, not a few UIN Sunan Kalijaga academics are concerned about studies of plurality and various theories developed, including Prof. Amin Abdullah with the interconnection integration building mentioned above. The potential of UIN Sunan Kalijaga in the field of facilities and infrastructure, including adequate, both lecture halls, public spaces for discussion of students and lecturers, mosques, libraries, sports facilities, even the Student Center building which is specifically used for student activities organizational units both universities and faculties. This facility is very supportive to generate tolerant character of students.

c. Multicultural Education Model Design to Build Student Tolerance Attitudes
1. Model philosophy
The presentation of the philosophy of this model refers to the writings of Arif (2012) that one's religious goodness is seen from his sincerity in believing in his God and his willingness to do good to his neighbor. In the context of living in a pluralistic society and state, a type of diversity that emphasizes humanity's orientation needs to be appreciated and emphasized. Likewise for the context of international relations, so that concerns about the ongoing civilization clash between the East and West, Islam and non-Islam, do not become a reality. The wisdom of religious life must lead to a commitment to uphold human values, without having to be inhibited by religious group sentiments (Hidayat, 1998). Religion in this case is lived as a container, expression and manifestation of the search for the meaning of human life through the actualization of its humanity. If religion is indeed revealed to humans, not human to religion, then one of the main parameters for evaluating the good and bad attitudes of religious life is to use humanitarian standards and categories, not group ideologies and sentiments. On the practical plane, the work of humanity for example in the form of sincerity to realize a democratic state of life, upholding the values of justice, and knitting harmony together in difference. If the universal values of religion and humanity are put forward and articulated in the agreed upon legal order and social ethics, then the theological-psychological construction of God of Battles will turn into God of Love and God of Peace (Hidayat, 2004), so that conflict and violence in the name of God and religion can be prevented from being replaced by religious "reason" and "sense" that give birth to humility, openness, tolerance, and are always willing to learn to accept differences and learn from differences.

From the description above it can be understood that the most important goal of human life is to carry out habluminallah and habluminannas in a balanced manner. This balance can lead humans to carry out their worship well in an atmosphere of peace and mutual respect. Therefore, the model philosophy in this study is: "Harmony of life", meaning that in the life of society it is necessary to place elements of balance in overcoming problems and efforts to fulfill their needs, namely: the balance of the relationship between God Almighty and human beings as servants, relationships between human.
2. Basic Model Concept
In each community, there are usually certain values that dominate developing ideas. The

dominance of certain ideas in society will shape and reduce the rules of conduct (the rules of conducts) and the rules of behavior (the rules of behaviors) that form cultural patterns (cultural pattern). Individualistic values, suspicions, and conflicts that develop in the community can reduce the relationship that develops in the community. While the value of togetherness, tolerance, and respect that develops in the community will be able to strengthen the membership and care of the community.

To achieve these expectations, of course, it is necessary to continue to develop education with a social dimension, namely education that is full of values of respect and care. In other words, education must be able to direct the effort to form a personality that is mature for each individual as a social being in overcoming the challenges of the advancement of the times. This process of personal formation takes place continuously in the framework of time and space that is constantly changing. Thus, education needs to be designed so that it can always adjust to the times that can form personalities that are mature personally and socially. By paying attention to the problems and needs felt by students In this context, a multicultural education model is proposed to generate tolerant behavior of students using the campus culture approach.

Stop and Smith (Tim Peneliti PPs UNY, 2003) dividing the three layers of culture namely surface artifacts, values and beliefs in the middle and basic assumptions. The culture layer can be visualized in the figure below:
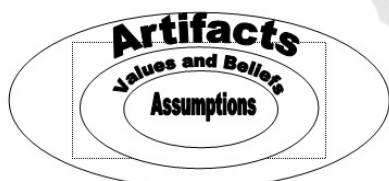

Figure 5: Culture layers

Artifacts are easy to observe school culture layers such as daily rituals at school, various ceremonies, objects and various habits in school, deeper layers in the form of values and beliefs in school and this is the main characteristic a school. The deepest layers are assumptions, values, symbols that cannot be recognized but continue to have an impact on school behavior (Subiyantoro, 2010).

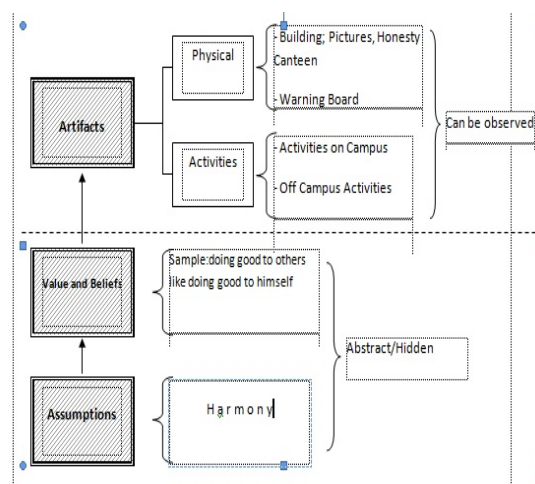The culture layer can be seen in the illustration below:

Figure 6: School culture layer example

Based on the picture above, the artifact is a land that can be used as a medium in building values. The building of such beliefs, in this case is to generate education of character values for students. Of course physical conditioning and activities created in behavior can be directed towards building student value behavior.

a. Approach to Seven Elements of the Culture Channel

In connection with activities created to generate these beliefs and values, Lickona (1991) believes that there are six elements of a good culture to be developed in an educational institution, namely: (1) leadership and moral exemplary, (2) overall discipline, (3) growing sense of brotherhood, (4) democratic atmosphere, (5) harmonious cooperation and (6) the appointment of a special time to discuss character problems. The six culture elements are very relevant to social capital, and therefore are prioritized as the basis for the culture development in this study.

1) **Higher Education and Moral Leadership**

In the description of school / college culture, it has been mentioned that behavior change can be built through changes in context (culture), changing the situation, which ultimately changes student behavior. In this context the leader role plays a very important role, because he is the driving force, the ship's captain who is able to give direction to where the "ship" will be taken safely landed. Although the leader role is very large, in the context of education the task value of building culture is not solely the leader task, but the role of all citizens / community members regardless of their position still plays an important role.

The leadership role is to provide a vision, policy, mechanism of interaction, coordination and monitoring. The pillar of an organization is a leader

who is always focused on giving (giving-focused), namely a leader who has humility to eliminate self (selfless) and place the interests of the people he leads in the most important position. This type of leader is called a selfless leader (Subiyantoro, 2010). In his book Lickona (2012: 455-456) explained that moral leadership has a role, among others: (1) formulating vision, short-term goals, and long-term goals; (2) involve daily activities to instill character values; (3) organizing workshops, curriculum development, public lectures, etc. to instill character values, and (4) provide examples of examples.

2 Comprehensive discipline

Lickona (2012: 463) also states that discipline is an important element in the moral environment. Discipline according to Lickona is more on discipline in obeying the rules that are being implemented, not just just coming and coming from the office. Hence, to support the discipline in obeying rules, students must understand well what is the rules in their institution. This order socialization must be done to all elements in educational institutions. In addition, monitoring is also needed in implementing the regulation.

3 Growing sense of brotherhood among university residents

A good and strong sense of brotherhood may prevent violence, oppression and other violent behavior. Conversely, various moral problems, such as fraud, theft, corruption will arise if the brotherhood ties are weak, and the group's positive norms do not exist. Value of appreciation, caring, and mutual respect are needed to form a sense of brotherhood, including informal meetings, friendships, and so on. Getting used to giving a smile, greetings, greetings, courtesy, and courtesy strongly supports the growing sense of brotherhood.

4 The establishment of a democratic atmosphere

Educational institutions that are open to input, egalitarian leaders, decisions made together, activities carried out together, the election of chairmen of democratic classes, and student organizations that involve students in democratic leadership practices and increase their sense of responsibility answer.

5 The establishment of a harmonious collaboration atmosphere

In a good society, good cooperation will grow. In a university, they will get along well, collaborate with each other, work together, both internally and externally, so that they can improve their intellectual quality with high-quality findings or innovations.

6 Scheduling of Time to Solve Student Problems

There is an increase of morality importance awareness, by providing special time to show concern for morals (Lickona, 2012: 479). The attention can be pointed by exploring the problems of student morale decline, especially related to anarchic demonstrations. and trying to find various alternative solutions, so that the problem does not expand.

7 Nonviolent Communication

Nonviolent communication (KNK) or often referred to as "nonviolent communication (NVC) is a way of communication that guides communicators to give from the heart. KNK is based on language and communication skills that strengthen the communicator's ability to remain human, even in stressful conditions. KNK guides communicators in reformulating how communicators express their intended intentions and listen to others (communicants). KNK guides someone to express honestly and clearly and give attention and empathy to others. With KNK communicators learn to hear the deepest needs of the communicator themselves and also the deepest needs of others as communicants (Rosenberg, 2013).

Nonviolent Communication Components. In order to arrive at a shared desire in terms of giving from the heart, the communicator and communicant must focus on the four areas that are used as components in achieving the formation of non-violent communication. First, the communicator observes what the real situation is like. Observations carried out include what others say and do whether they can enrich the lives of communicators or not. To be able to articulate this observation, it is necessary to have a method that is without justification or evaluation - just to say what others say and do, whether it is something that is liked or not that the communicator does not like. Second, stating how the communicator feels when observing it, whether feeling hurt, afraid, pleasant, amused, upset, or other feelings. Third, the communicator expresses his needs related to feelings from the observations.

From the description above can be made the concept of Multicultural Education Model to build tolerant behavior of students, namely:
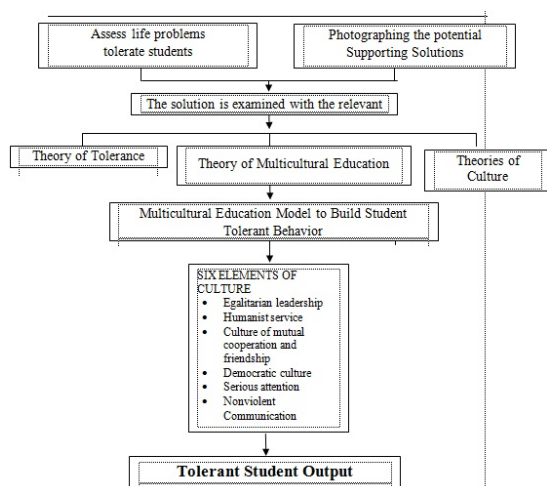
Figure 3: Comprehensive multicultural education model design to build student character

5 CONCLUSIONS

From the above, some conclusions can be put forward. In accordance with the demands of local wisdom, multicultural education is expected to be responsive to the diversity that exists in a community, especially the campus community which is the progress baromater of civilization for the surrounding community. Besides that, the insistence of globalization with its positive and negative sides is increasingly inevitable as if demanding higher education institutions to produce graduates who have tolerant behavior, can respect and care, and even be able to work together in solving national problems. Without a high attitude of tolerance, pluralism can become a "fire in the husk" which at any time has the potential to suppress the building of a harmonious and peaceful life.

To build tolerant behavior, education can be an alternative that is considered appropriate, especially multicultural education as a vehicle for sowing the seeds of tolerance, harmony of life and sincere appreciation for the reality of community cultural-religious diversity. Multicultural education can be one of the effective media to generate generations who have a view that can make diversity as a part that must be appreciated constructively. At a minimum, education must be able to give awareness to students that the act of anarchism is not a good thing to be cultivated. One of the efforts taken to foster tolerant behavior to students is by formulating a Multicultural Education Model that includes the design of philosophy, basic concepts, and an approach consisting of seven elements of culture, so as to

provide space for students to be aware of the importance of mutual tolerance, respect the differences in religion, race, ethnicity and culture of a multicultural Indonesian society.

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