Understanding The Diversity Of Students In MadrasahAliyah City Of Manado, Indonesia

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Abstract

The young generation of the Indonesian nation is the generation that determines the nation's future. The inculcation of the values of diversity in the younger generation should be carried out as early as possible. The research aims to explore the understanding of the diversity of students at Madrasah Aliyah Manado City within the framework of SARA (Ethnicity, Religion, Race, and Inter-Group). A qualitative approach was used to collect observation data, interviews, focus group discussions, and documentation in exploring this understanding. The results of this study indicate that the knowledge of the diversity of students in Madrasah Aliyah Manado City generally has limitations in ability SARA diversity, but not so in terms of social relations. Because even since the mother's lap, the students at Madrasah Aliyah Manado City have lived in a pluralistic environment. Students' understanding of SARA diversity in Madrasah Aliyah Manado City is dominantly sourced from students' educational background in understanding religious and inter-group diversity within religion, social media, the community environment, and organizations outside Madrasah. As a recommendation from the Madrasah Aliyah in Manado City, it is necessary to revive the local content contained in the 2013 curriculum so that it can be a place for students to get to know and understand at least the tribes, races, and local cultures in North Sulawesi, forming a community.

Keywords: Understanding, Diversity, SARA, Madrasah Aliyah, Manado City

Introduction

Speaking of Indonesia, it cannot be separated from talking about the diversity of SARA (Ethnicity, Religion, Taste, and Inter-Group). SARA diversity in Indonesia is likened to the biological mother of the Republic in which there is a strong emotional bond. The Indonesian nation is a vast, broad nation with its plurality in ethnicity, religion, race, and culture. Based on the 2010 population census results released by the Indonesian Central Statistics Agency (BPS), there are 1,331 ethnic groups in Indonesia. There are six religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. As for the number of languages, SARA diversity of a nation can be a uniqueness of the government, and vice versa can also be a boomerang and can divide the unity and integrity of the country. It is undeniable that in the course of the Indonesian nation, which has SARA diversity, it cannot be separated from SARA conflicts. Even Zuly Qodir

stated in his writing entitled Diversity, Citizenship, and Multiculturalism that the SARA conflict in Indonesia is a conflict that is almost as old as the birth of this nation (Qodir, 2008). According to Thamrin Amal Tomagola (Iqbal, 2017), this conflict with racial nuances in the archipelago has occurred since colonial times. Then Gerry van Klinken in (Asgrat, 2003) even assesses the issue of SARA as a pre-colonial Malay heritage that existed before Indonesia existed.

Several SARA conflicts in Indonesia include the Sampit tragedy that occurred in 2011 ago. The conflict arose between the Dayak and Madurese tribes, where SARA became the source of the problem. The Madurese have failed to adapt to the Dayak tribe, then discrimination between groups arose until conflict broke out and eventually killed up to 500 people. Another SARA conflict was the May 1998 riots. The riots were riots between the indigenous and Chinese ethnic groups that occurred in the capital city of Jakarta, which also spread to other parts of Indonesia. There were many targets for the destruction of ethnic Chinese property and some cases of sexual violence experienced by Chinese women. In addition, there was an inter-religious conflict in Ambon in 1999 between Islam and Christianity which ended in the death of many people. The riots made inter-religious harmony in Indonesia heat up for quite a long time. Conflicts between religious groups also occurred in the 2000s involving the Ahmadiyya and Shia religious groups. The Ahmadiyya congregation was asked to return to the original teachings and abandon their old teachings. At the same time, the Shia were also pressured in Indonesia because they were considered a heretical group and had to be taken seriously. Because these two religious groups were deemed deviant and therefore expelled, houses of worship and Islamic boarding schools were burned under the pretext that Islam in Indonesia would not be polluted by the teachings of Ahmadiyah and Shia followers. Conflicts between groups and the government have also occurred, namely GAM (Free Aceh Movement) with the local government. GAM wants to be separated from Indonesia. Apart from GAM, there are also RMS (Republic of South Maluku) and OPM (Operation Papua Merdeka).

This group wants independence and independence from Indonesia. In fulfilling this desire, various acts of rebellion often occur and make residents feel disturbed.

In overcoming or minimizing this, a unifying tool is needed to unite the existing diversity. The four pillars of the nation are still believed to be an effective "medicine" amid the variety of SARA in Indonesia, namely Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhineka Tunggal Ika. In addition, there are basic things that are also very much needed, namely a wise and wise attitude, namely building the spirit of nationalism. Awareness of the national nature that we take shelter in the same "house," namely Indonesia, including reviewing the historical aspects that the nation's founding fathers had. It has struggled to achieve independence with a high spirit of nationalism. This needs to be owned by all elements of the government, especially to the younger generation. The nation's young generation is the generation that determines the nation's future. As a result, the seeding of variety ideals in the younger generation should begin as soon as possible. In line with the research carried out by the Education and Religious Development Division of the Makassar Religious Research and Development Center regarding the understanding of the diversity of students in Madrasah Aliyah, the younger generation intended in this study are students who are currently studying at Madrasah Aliyah. Students currently studying at Madrasah Aliyah can be categorized as generation Z, namely the generation born in 1996-2010 when technology was developing rapidly.

However, the irony is that the reality of today's students does not recognize the diversity of their nation. Even students are more familiar with culture from outside, such as Korean. Recently been very loved by Generation Z. Even if they can identify ethnic groups, students are only limited to knowing ethnic groups. Ethnic groups that he obtained through learning at school or information through social media. Not much different from religion, race, and between groups. Of course, this can lead to easy suspicions, stereotypes, and hoax news, leading to intolerance. Incomplete knowledge of various

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groups, augmented by erroneous information smuggled in by intolerable groups. Finally, it emphasized the biased attitude among students. However, intolerance among students was caused by a lack of knowledge about national diversity. However, it can also be influenced by educational background, religious or non-religious organizations that he participates in, learning at Madrasah, parental doctrine, and living environment. All of these components make it possible to have their respective portions in shaping the understanding of the diversity of students. Parental doctrine and living conditions, all of these components make it possible to shape the knowledge of students' diversity.

Madrasah Aliyah is one of the places where students spend more time compared to other places. So that Madrasahs should become public institutions that are very appropriate for students to gain good knowledge and understanding of SARA diversity and how to manage such variety. This research was conducted in Manado City, North Sulawesi Province. Manado City is the capital city of North Sulawesi province and the second-largest city on the island of Sulawesi after Makassar City. The population in Manado City is estimated at 430,790 people, with 15,736 hectares. Manado is famous for the slogan kitorang samua basodara because the portrait of the Manado population is plural in terms of ethnicity, religion, race, and between groups. Based on nationality, currently, most of the people of Manado City come from the Minahasa tribe because they are in Minahasa land. While in the Malalayang area are the Bantik tribe and other ethnic groups in Manado, namely the Sangir tribe, the Gorontalo tribe, the Mongondow tribe, the Arab tribe, the Bobontehu tribe, the Talaud tribe, the Chinese tribe, the Siau tribe, the Borgo, the Javanese, the Batak, Makassarese, Minangkabau and Acehnese.

In this regard, education should play an active role in providing awareness of the importance of diversity to create harmonization in life, especially in educational institutions. Thus, humanization and harmony in the family and community environment can be made. One of the strategic efforts that can be implemented to build a generation aware of diversity is by naming the

values of diversity in educational institutions. Neither through the learning process contained in the curriculum, extracurricular and extracurricular activities, nor through routine or incidental activities programmed by Madrasah Aliyah. Although parents, the environment, and the government also have an equally important role in introducing and instilling the values of diversity.

Research Methodology

This research was conducted at two Madrasah Aliyah in Manado City, namely Madrasah Aliyah Negeri Model 1 Manado and Madrasah Aliyah Majoring in Manado City. This study uses a qualitative descriptive approach with observation, interviews, focus group discussions, and documentation data collection methods. Sources of data in this study came from primary and secondary data. Preliminary data were obtained from in-depth interviews and focus group discussions. The participants are Madrasah Aliyah students, Head of MAK Madani Manado, KTU MAN Model 1 Manado, Deputy Head of Curriculum, Deputy Head of Student Affairs Deputy Head of Religion at MAN Model 1 Manado. In comparison, secondary data were obtained from the Islamic education section of the Office of the Ministry of Religion. The Ministry of religions is an education data service, MAN Model 1 Manado, MAK Madani Manado City, and several journals and books related to this research topic. The research instrument is the researcher. Then the data analysis techniques used in this study include data collection, data reduction, data presentation, conclusions, and verification.

Result and Discussion

A. Overview of Madrasah Aliyah inManado City

Based on data from the Islamic education section of the Ministry of Religion of Manado City, there are seven Madrasah Aliyah in Manado City, consisting of one State Madrasah Aliyah (MAN),

namely State Model 1 Madrasah Aliyah Manado and six Private Madrasah Aliyah (MAS), namely Private Madrasah Aliyah Assalam , Private Darul Istiqamah Aliyah Madrasah, Alkhairaat Private Madrasah, Private Madrasah Aliyah Pondok Karya Development (PKP) Manado and Madrasah Aliyah Vocational (MAK) Madani Manado. Among the six private Madrasah Aliyah in Manado City, five of them are under the auspices of Islamic boarding schools, namely Aliyah Swasta Assalam, Madrasah Aliyah Darul Istiqamah, Madrasah Aliyah Private Alkhairaat, Madrasah Aliyah Private Islamic Boarding School Development (PKP) Manado.

The Madrasah Aliyah is spread over four sub-districts in Manado City, Tuminting District, Mapanget District, Bunaken District, and Singkil District of the eleven sub-districts in Manado City. MAN Model 1 Manado and MAK Madani are located in Tuminting District. MA Darul Istiqamah, MAS Assalam and MAS Al-Muhajirin are located in Bunaken District. MAS PKP Manado in Singkil District and MAS Alkhairaat in Mapanget District. Based on the distribution of Madrasah Aliyah in Manado City, if further explored, Madrasah Aliyah in Manado City is centered in the northern part of Manado City. This is in line with the data on the distribution of the Muslim population in Manado City, which is dominant in the north part of Manado City, namely Bunaken District, Tuminting District, Singkil District, and Mapanget District.

Researchers purposively selected two of the seven Madrasah Aliyah in Manado City in this study. The Madrasahs are Madrasah Aliyah Negeri Model 1 Manado and Madrasah Aliyah Vocational Madani Manado City. Several things behind the selection of the two Madrasah Aliyah are because MAN Model 1 Manado is the only State Madrasah Aliyah in Manado City. Then based on the education data service of the Ministry of Religion, MAN Model 1 Manado is also a Madrasah Aliyah in Manado City, which has many students. The highest number is as many as 1200 students, allowing for diversity based on ethnicity, religion (school/religious organization), race, and between groups in the Madrasah. Meanwhile, MAK Madani Manado

was purposively chosen by researchers to represent Private Madrasah Aliyah.

B. Understanding of SARA Diversity for Madrasah Aliyah Students in ManadoCity

Do you know what is meant by diversity? The answers given by the students of Madrasah Aliyah Manado City varied. Of the twelve Madrasah Aliyah students of Manado City who became informants in this study, seven of them interpreted diversity as diversity. Furthermore, the seven students were able to describe the definition of diversity and tie it to the pluralistic conditions of Indonesia. Meanwhile, when asked a question about the concept of diversity, five other students relate it to Bhinneka Tunggal Ika (different but still one). It is undeniable that the idea of diversity with Bhinneka Tunggal Ika has a common thread, but when viewed based on different definitions. Although in defining the concept of diversity by Madrasah Aliyah students in Manado City, there is still a gap,

Understanding of Ethnic Diversity of Learners at Madrasah Aliyah Manado City This research aims to explore the understanding of the diversity of students in Madrasah Aliyah within the framework of SARA (Ethnicity, Religion, Race, and Inter-Group). Based on Bloom's taxonomy, knowledge is the first stepping stone that must be passed before arriving at the stage of understanding. Talking about understanding the ethnic diversity of students in Madrasah Aliyah Manado City, generally, students at Madrasah Aliyah Manado City know the powerful tribes in Indonesia in general and local tribes in North Sulawesi in particular. Although quantitatively, students still have limitations in recognizing and describing the characteristics or characteristics possessed by the tribe. The ethnic groups known to the Madrasah Aliyah Manado City participants outside North Sulawesi include the Javanese, Minangkabau, Dayak, Bugis, Toraja, and Asmat tribes. While the local tribes in North Sulawesi, namely the Minahasa tribe, Bolaang Mongondow tribe, Bantik tribe, Sanger tribe and Gorontalo tribe.

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If you refer to the book "Encyclopedia of Ethnic Nations in Indonesia" written by Dr. Zulyani Hidayah stated that the number of tribes in North Sulawesi Province consists of 12 tribes, namely the Minahasa tribe, Sangir tribe, Talaud tribe, Mongondow tribe, Borgo tribe, and Tombulu tribe, as well as six other tribes which are sub-tribes of the Minahasa tribe, namely the Minahasa tribe. Bantik, Tonsawang tribe, Tonsea tribe, Tolour tribe, Rahatan tribe and Ponosakan tribe (Hidayah, 2015). While the number of tribes in Indonesia as a whole according to the 2010 Population Census (SP) by the Central Statistics Agency, there are 1,331 ethnic groups in Indonesia (BPS, 2010).

In identifying the ethnic groups they know, there are three categories: those who can mention and explain the characteristics of the ethnic groups they know. In addition, some students can only say the types of ethnic groups they know without describing the attributes of these ethnic groups. Some can describe the characteristics of the ethnic groups but have difficulty identifying the name of the tribe. However, of the twelve student informants in this study, it was more dominant that they could describe the characteristics of the known tribes, even though the number of identified tribes and the description of the features of the known tribes were still minimal. Another exciting thing was understanding ethnic diversity among students at Madrasah Aliyah Manado City. The finding is that students are generally born to parents with inter-ethnic marriages, so some students

experience confusion in identifying their ethnicity. Dita Ziva is a MAN Model 1 Manado student acting as an OSIS administrator. Diva was born to a father who is a descendant of the Bugis Soppeng tribe and a mother to the descendant of the Gorontalo tribe. If based on patrilineal culture, every child follows the father's lineage. But even using the Bugis language is not capable. Even in Bugis's conversation, he only understands a few words. In fact, according to him, the Manado language is then more attached than the language of the tribes of his father and mother.

When asked about the tribe, sometimes you are confused too, Sis, because your parents are from different tribes. Depe the father of the Bugis tribe, depe mamak Gorontalo. Listening to people talking about Bugis only knows a little what it means. The last time I went to my father's village was also when I was in elementary school (Diva Zita, interview Monday, 24/02/2020). This is also in line with Muhammad Farshah, the head of OSIS MAN Model 1 Manado, who has parents of different ethnicities, namely his father of Javanese descent and his mother of Bolaang Mongondow descent. Likewise, Putri Madya Palawa, a student of MAK Madani in Manado City, was born to a father of Makassarese descent and a mother of Sanger ethnicity.

However, it is different with students born to parents who come from the same ethnic group, where these students can quickly identify their ethnicity. Some of the Madrasah Aliyah students in Manado City born to the same nationality are Salmon Singkey, Muh. Fathur Rahman and Muhammad Faiz Ardafi. Salmon Singkey was born to parents from the Bantik tribe, a sub-tribe or ethnic group still a relative of the Minahasa tribe. The Bantik tribe lives in the western and southern parts of Manado City. Then Moh. Fathur Rahman and Muhammad Faiz Ardafi were born to Minahasa ethnicity. The Minahasa tribe or the Minahasa people are often also called the Manadonese. The Minahasa tribe inhabits most of the northeastern part of the Sulawesi peninsula. The sources of understanding of the ethnic diversity of students in Madrasah Aliyah Manado City that are dominantly influential are social media and friendship circles both within Madrasah internal and external Madrasahs through organizations. In terms of building and establishing friendship relationships, the researchers found that Madrasah Aliyah students in Manado City did not see their ethnic differences. This is following the excerpt of an interview with Hidayat Asmi, a student from MAN Model 1 Manado, Religious Department. Stated that If we want to be friends with people, so far, we don't see each other's ethnicity, Sis, we are just friends as long as the child is good, excellent, and connected with us(Hidayat Asmi, interview 19/02/2020). Hidayat Asmi's statement was also shared by other students who were informants in this study. Madrasah Aliyah

students in Manado City generally did not look at ethnic differences in making friends.

Understanding the Racial Diversity of Students at Madrasah Aliyah Manado City

The understanding of Madrasah Aliyah students in Manado City regarding racial diversity, generally students understand race is everything related to physical appearances, such as skin color, face shape, eyes, nose, mouth, hair, and height. And some students state that race or physical characteristics can be identified based on ethnicity. As for the racial diversity itself, three of the twelve students mentioned a Mongoloid race whose characteristics were similar to most Indonesians. Five called the Negroid race resembling the Asmat tribe in Papua.

Understanding Religious Diversity of Students at Madrasah Aliyah Manado City

Understanding religious diversity, students at Madrasah Aliyah Manado City already know six religions recognized by the state, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Some students can still distinguish between Christian and Catholic places of worship and assume that Christian and Catholic places of worship are the same, namely the church. Likewise, with the Buddhist and Confucian houses of worship, students cannot identify the differences between the houses of worship of the two religions. As for the places of worship of Islam and Hinduism, students can quickly identify the houses of worship of the two religions,

Students experienced confusion in identifying Christian and Catholic worship performance differences in implementing worship procedures. Students stated that people from Christianity and Catholicism in carrying out worship used chanting songs as a form of praise to their God. Likewise, with the procedures for carrying out the worship of Buddhists and Confucians, students cannot identify the strategies for worshiping the two religions, according to students of the two religions. They carry out worship at the temple, burn red candles, then burn incense and then do the shaking incense movement. that had been burned and stick it into the receptacle in front of

God. As for Hinduism, students stated that Hindus worship at the temple using offerings and unique clothes, for women to mix and match kebaya and cloth wrapped with hair that is styled up. Men usually wear white dresses paired with wrapped cloth and Balinese hats.

Meanwhile, Muslims in carrying out worship generally use Koko clothes, sarongs, and skullcaps. Worship synonymous with Muslims is praying five times a day, performing the pilgrimage, and fasting in Ramadan. While men usually wear white clothes, which are also paired with wrapped cloth and Balinese hats. Meanwhile, Muslims in carrying out worship generally use Koko clothes, sarongs, and skullcaps. Worship synonymous with Muslims is praying five times a day, performing the pilgrimage, and fasting in Ramadan. While men usually wear white clothes, which are also paired with wrapped cloth and Balinese hats. Meanwhile, Muslims in carrying out worship generally use Koko clothes, sarongs, and skullcaps. Worship synonymous with Muslims is praying five times a day, performing the pilgrimage, and fasting in Ramadan.

Furthermore, regarding the books used by the six religions, students said that Christianity uses the old testament. In contrast, Catholicism uses the new testament bible, but furthermore, students have not been able to describe the difference between the old and new covenants. Islam uses the holy book al-Qur'an. In comparison, the books used by Hinduism, Buddhism, and Confucianism are not known by students. Then the students also learn more about the names of Christian and Catholic religious leaders, that for Christianity, the religious leaders are called priests. At the same time, Catholic religious leaders are called priests, and there are also sisters. Then the participants were asked questions about the method used to embrace a particular religion from the six religions above. Students argue that for the Islamic religion by saying the sentencecreed, in Christianity and Catholicism with baptism, for Hinduism, Buddhism and Confucianism students do not know.

Based on students' social relations at Madrasah Aliyah in terms of religion, when referring to Bloom's taxonomy, students at Madrasah Aliyah Manado City have reached the third stage,

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namely at the level of application or application beyond the stages of knowledge and understanding. This is because students at Madrasah Aliyah Manado City have been accustomed to living in a religiously pluralistic environment for a long time. In this city, the people have long lived in harmony and peace in diversity, this is by the habitus theory stated by Aristotle in Saptono (2011), that the virtue of life is obtained not first through knowledge (reason), but through habitus, namely the habit of doing good. Because the habit creates the structure of life that makes it easier for someone to act. Through habitus, people do not struggle to reason, take distance or give meaning every time they act. So, the essence of habituation is the core of the experience.

The social relations of Madrasah Aliyah students in Manado City in terms of religion cannot be denied boundaries. For example, some students of Madrasah Aliyah in Manado City who are still sanctioned congratulate them on celebrating other religious holidays because it can damage their Islamic faith. In addition, students are not willing to consume food processed by people of different religions, even though the food is halal. So, if in the interpretation of tolerance, it can be categorized as the social relations of Madrasah Aliyah students in Manado

Citynegative interpretation of tolerance or passive tolerance. This is except for students who have families of different religions. Fathur Rahman, a student from MAN Model 1 Manado, a descendant of the Minahasa ethnic group, said he even lived in the same house with his Christian grandfather. In carrying out worship, they continue to carry out their respective worship. There is even a crucifix hanging in the living room and calligraphy sayings of Allah and Muhammad in his house. Infact, according to him, there was a time when the Bible and the Koran were side by side on one table, and it had become commonplace. Then he asked about Christmas greetings to his grandfather or friends of different religions. According to him, there is no problem wishing me a merry Christmas to other religions. It will not damage aqidah, because it all depends on theintention.

Furthermore, Novri Gani, a student of MAK Madani Manado, said that her mother's grandfather and siblings were Christians, while her mother and grandmother were converts. Her mother and grandmother embraced Islam when her mother was about to marry her father. Novi's father is a descendant of Gorontalo, and mother is a descendant of Sanger. Although different religions did not make relations with his family strained. Novri even visits her grandparents in Sanger twice a year, during the semester and Christmas holidays. When visiting her grandparents' house, for food matters, her grandmother has provided separate cooking utensils from those used daily, even though her grandmother has converted to Islam.

Understanding of Diversity BetweenGroups of Students at Madrasah AliyahManado City

Students' understanding of the diversity between groups, in this case, between groups in religion, including schools, religious sects, and religious organizations. Generally, students only know and can describe several sects and religious organizations in Islam. However, students still have minimal knowledge of Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. On average, of Madrasah Aliyah Manado City's twelve students know about religious organizations. However, not all students can describe the organizations or religious sects' characteristics. And most of the organizations or religious sects mentioned and described by students are organizations and religious sects in Islam such as NU, Muhammadiyah, Hizb ut-Tahrir, Islamic Defenders Front (FPI), Indonesian Ulema Council (MUI), Shia, and Ahmadiyah. However, some mention religious organizations other than Islam, namely the Indonesian Fellowship of Churches (PGI). As for religious organizations in Hinduism, Buddhism, and Confucianism. Then regarding the schools of thought in Islam, of the twelve students, ten nine people were able to name the types of schools of thought in Islam, but only five students were able to describe the differences between the schools.

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religious organizations in Hinduism, Buddhism, and Confucianism. Then regarding the schools of thought in Islam, of the twelve students, ten nine people were able to name the types of schools of thought in Islam, but only five students were able to describe the differences between the schools. Students' understanding of religious diversity and diversity between groups in religion at Madrasah Aliyah Manado City is strongly influenced by students' educational background, community environment, and social circle. In this case, the organization is followed by students outside Madrasah Aliyah and social media. Based on educational background, there is a tendency for students from Madrasah Tsanawiyah and Islamic boarding schools to have a deeper understanding of religion, in this case, Islam, than those from public schools. Then for the knowledge and understanding of students regarding religious diversity and diversity between groups outside of Islam, dominantly obtained from the family and community environment, social media, and organizational activities participated by students outside Madrasah Aliyah. Such as the activities of the Saka Wira Kartika scouting organization under the auspices of the Indonesian Army, which was attended by several students from MAK Madani Manado, the IPNU organization (Nahdatul Ulama Student Association) which Muhammad Farshah and Muh attended. Fathur Rahman, a student from MAN Model 1 Manado and the

Indonesian Defense Community, participated by Rio Van Gobel, a student from MAN Model 1 Manado.

C. Sources of Understanding SARA Diversity for Madrasah Aliyah Students in Manado City

Based on the interviews with students and stakeholders Madrasah Aliyah Manado City, here are some sources of understanding the diversity of SARA (ethnic, religious, racial, and inter-group). Students of Madrasah Aliyah Manado City include learning curriculum at Madrasa

Aliyah, routine and incidental activities of Madrasah Aliyah, extracurricular activities of Madrasah Aliyah, social media, family, community, and organizations outside Madrasah Aliyah.

1. Internal Madrasah

a. Curriculum

Several curriculum subjects at Madrasah Aliyah Manado City contain diversity, namely Civics, morals, Al-Qur'an Hadith, and basic nursing concepts. Civics subjects function as nation and character building. In Civics, subjects involve various theories and concepts of politics, law, and morals, citizenship skills, intellectual skills, participation skills in the life of the nation and state. Sociology subjects include family social relations. Moral aqidah subjects contain relationships between people. The subjects of the Qur'an and hadith contain verses of the Qur'an about diversity. Several suras in the Qur'an that contain diversity, namely QS Al-Kafirun verse 6, QS Al Hujurat verse 13 and QS Ar Rum verse

22. Basic concepts of nursing subjects based on interviews with Sukmati Mohammad. A student of MAK Madani Manado City majoring in nursing stated that in the curriculum of Basic Concepts of Nursing subjects, there is also the concept of diversity where a nurse or prospective nurse in carrying out their duties may not be selective about patients. In the sense that a nurse or prospective nurse providing services must be fair to patients, regardless of social status, ethnicity, religion, race, and between groups.

b. Symbols of Diversity at Madrasah Aliyah Manado City

The symbols of diversity found in Madrasah Aliyah Manado City can also be a source of understanding for students and a reminder. Based on the observations, the researcher found a flyer attached to the corner of the wall magazine at MAN Model 1 Manado, which contained:

"Pancasila Values in School and Community Environments"

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1. Maintain tolerance or mutual respect among religious people for the sake of mutual comfort

2. Appreciating differences in a society consisting of many tribes, religions, races, and customs (SARA)

3. Strive to produce achievements that can make the Indonesian nation proud, both at national and international levels

4. We are prioritizing decision-making by deliberation and consensus to resolve any problems in our lives if it relates to the interests of two or more people.

I dare to fight for justice for myself and others and help others fight for justice.

Torang Basudara

This is in line with the statement of KTU MAN Model 1 Manado Mr. Helmy Arsjad that the purpose of attaching the attributes that contain Pancasila values in the school and community environment is to be a reminder for students, teachers, educators. All elements of Madrasahs of the importance of practice the values contained in Pancasila considering the plurality of the city of Manado.

c.   MAN Model 1 Manado

In 2020 MAN Model 1 Manado celebrates its 30th anniversary, which indicates that the Madrasah has existed for 30 years in the community of Manado City to provide educational services in the field of Islam. In the framework of the 30th Anniversary of MAN Model 1 Manado, MAN Model 1 Manado held various activities, namely social services in the community in the Madrasah environment in the form of blood donations, free heart checks, visits to orphanages, free circumcision for the poor, as well as various competitions. Namely, speeches, futsal, and volleyball were attended from various Madrasas in North Sulawesi and public schools, which also enlivened various activities competitions at MAN Model Manado.

d.   Youth Pledge Day

Since 1959, October 28 has been designated as Youth Pledge Day. MAN Model 1 Manado City itself, to commemorate this historic day, makes Youth Pledge Day a routine program for Madrasas every year. Commemoration of youth oath day at MAN Model 1 Manado is usually filled with creative activities that are expected to raise students' fighting spirit about the importance of their positive contribution to the nation. Based on an interview with Rio Van Gobel, one of the Manado Model 1 MAN. Students who participated in the youth oath activity, he said that the commemoration of the youth oath. Which was held on October 28, 2019, was enlivened by holding an art competition with the theme KPK (We are Creative Youth). The art competition activity was well received and enlivened by MAN Model students by competing to produce artworks with the theme of Indonesian diversity. According to Rio Van Gobel, the event is to develop the artistic talent of MAN Model 1 Manado students and as a forum for students to know more or recall the diversity that exists in Indonesia, including ethnicity, religion, and others. Others have begun to be forgotten by the youth. In addition to art competition activities, a ranking one competition was also held related to national insight and general knowledge. Another activity that was also no less exciting than the art competition and ranked first was the art performances performed by each class.

The correct understanding of nationality is essential that the younger generation must own, so it needs to be educated since sitting in school. The earlier, the younger generation gets an education about nationality, which is then accompanied by an engaging, fun, and productive learning system, the easier this understanding of nationality will be in students' minds. Talking about national understanding cannot be separated from the four pillars of the nation, namely Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhineka Tunggal Ika.

The seminar on the four pillars of the nation, held at MAN Model 1 Manado on Tuesday, February 11, 2020, was organized by members of the

People's Consultative Assembly. The deputy chairman delivered the socialization of the DPD RI Djafar Alkatiri. The socialization was attended by hundreds of students and teachers and the extended family of Indonesian Islamic students. Based on an interview with the Chairman of the OSIS MAN Model 1 Manado. Moh Farshah that according to Mr. Djafar Alkatiri that school students are a very strategic group to face the nation's problems in the future, so it is necessary to grow and develop their national sense and insight". According to him further, "In addition, Mr. Djafar also added that the values of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia and Bhineka Tunggal Ika are the glue to strengthen the spirit of nationalism, Madani Vocational Madrasah Aliyah is an Aliyah Madrasah in Manado City, which opened a nursing department, so it would not be strange if MAK Madani were invited to become a medical volunteer in other school activities. Sukmawati Mohammad told her experience when participating in a medical volunteer activity at an elementary school in Manado City. At that time, the elementary school was holding an internal camp, so medical personnel needed to anticipate unwanted events during the camp. Based on this experience, Sukma Mohammad stated that he had many unforgettable experiences. Besides being able to feel directly involved in contact with the community in applying his knowledge, he was also able to interact with students and teachers who were different religiously.

Visiting historical museums is one of MAK Madani Manado's programs for students for class

X. According to the Head of MAK Madani Manado, Mr. Armin stated that the activity or program is one of the efforts or contributions of MAK Madani Manado in increasing the national insight of the nation's children. The family and community environment are no less important as a source of understanding the diversity of students at Madrasah Aliyah Manado City. Students in the city of Manado have been accustomed to living in a pluralistic family and community environment in terms of religion, ethnicity, and culture ever since they were still in the lap. So that students in Manado City Madrasah then do not become talkative with heterogeneous surrounding

conditions after growing up. As described in the section on religious diversity, students at Madrasah Aliyah Manado City even have nuclear families of different religions and live in harmony in one house. So then having neighbors colleagues who are different from SARA are no longer a problem for students at Madrasah Aliyah Manado City.

This is in line with the opinion of Aristotle in Saptono (2011), which states that the importance of life is obtained not first through knowledge (reason), but through habitus, namely the habit of doing good. Because the habit creates the structure of life that makes it easier for someone to act. Through habitus, people do not struggle to reason, take distance or give meaning every time they act. So, the essence of habituation is the core of the experience.

In addition to gaining insight into diversity from Madrasahs, students also acknowledge gaining insight into diversity from organizational activities that they participate in outside Madrasas. This is in line with the statement of Sukmawati Mohammad, a member of the Saka Wira Kartika organization, where the organization is a scouting organization under the TNI Kodim. From the organization's activities, Sukma Mohammad attended a national seminar organized by the Kodim, where the organization belongs. The seminar was held in January 2019, which was quite busy and was attended by various Koramil from cross-religious, ethnic, and cultural backgrounds who are members of the Saka Wira Kartika organization. According to him, joining the Saka Wira Kartika organization can expand the network of friends across religions, ethnicities, and cultures.

Following Rio Van Gobel's membership in the KBI organization (Komunitas Bela Indonesia), a social institution serves as a forum for Manado City's youth to address contemporary issues relating to state situations. KBI is one of the youth organizations in Manado City active as a diversity activist, conducting socialization involving students from Madrasah and State Schools. According to Fathur, within the IPNU organization, he gained a lot of knowledge about diversity and influenced his mindset, especially in interacting with people from different ethnic

Khaerun Nisa[a,*], Sitti Arafah[a], Mujizatullah[a], Idham[a], Saprillah[a], Amiruddin[a], Muhammad Rais[a], Israpil[a], Baso Marannu[a], Asnandar Abubakar[a], La mansi[a], AbuMuslim[a], Husnul Fahimah Ilyas[a] , Muh. Subair[a], Hamsiati[a], Rosidin[a], Rosdiana[b], Basman[c], Darwis[d]

groups. In addition to joining the IPNU organization, Muhammad Farshah is also a member of the North Sulawesi Student Forum organization,

Online media has recently become attached to human life, including Madrasah Aliyah Manado City students. This can be seen from the tendency of students at Madrasah Aliyah Manado City to use online media as a medium to adapt knowledge, such as Facebook, Instagram, and YouTube. Including knowledge of the diversity of Indonesia. Based on the results of interviews with students at Madrasah Aliyah Manado City, knowledge such as ethnic diversity, religious diversity, which includes the characteristics of other religions, procedures for carrying out worship, and diversity between groups in religion. Which includes religious organizations and dominant religious sects are adapted from the media social.

Comprehension is the ability to understand or understand something after it is known and remembered. Understanding is knowing about something and seeing it from various angles. A student can be categorized as understanding something if he can provide a detailed explanation or description of something using his own set of words. So that understanding can be defined as a stratum of thinking ability at a higher level than memory or memorization (Sudijono, 2010). According to Bloom (1979), understanding means understanding something after something is known or remembered and using the meaning of the material or material being studied. In general, this element of understanding involves capturing the meaning of a concept in one's own words.

Meanwhile, Carin and Sund (1993) state that understanding is the ability to explain something. This means that someone who has understood something or has gained an understanding will explain or re-explain what has been received. In addition, for people who have understood, he can provide a broad explanation according to the circumstances around him. Furthermore, Nana Sudjana's (2011) understanding is a learning outcome where students can explain what they read or hear in their own sentence structure, give

other examples that the teacher has exemplified, and use application instructions in other cases. This means that someone who has understood something or has gained an understanding will explain or re-explain what has been received.

Understanding is one of the benchmarks of competence achieved after someone follows a learning process. Everyone has a different understanding of what they learn in the learning process. In Bloom's taxonomy, the ability to understand is a higher level of knowledge. But that does not mean that knowledge is not needed or needed, because to be able to understand, one must first know or know. Bloom's Taxonomy in the cognitive domain, published in the book A Taxonomy for Learning, Teaching, and Assessing. A Revisions of Bloom's Taxonomy of Educational Objectives compiled by Anderson and Krathwohl in 2001 which contains six main categories in order starting from the lowest level to the highest level, namely:

Furthermore, the understanding aspect of Bloom (1979) can be divided into three categories: translation, interpretation, and extrapolation. The characteristics of understanding are straightforward to recognize. For example, expressing the same theme, topic, or problem studied or taught, but the material is different. Expressing something in one's language with certain symbols is included in understanding translation. Can connect the relationship between the elements of the overall message of an essay included in the understanding of interpretation. Extrapolated items reveal behind the message written in a statement and writing (Sudjana, 2011).

Different terms often refer to diversity. Yusri revealed that three terms are often used to describe a society consisting of different religions, races, languages , and cultures, namely plurality, diversity, and multiculturalism (Yusri, 2008). All three represent the same thing, namely the state of being more than one or plural. Furthermore, Nugroho (2016) explains that diversity affects human behavior, attitudes, and mindsets so that humans have ways (usage), habits (folks ways), rules (more), even customs that differ from one another. If the other party does not sufficiently

understand the situation,

It is at this point that multicultural values take on their role. Deep multicultural values (Hanum et al., 2011) are said in the language of the vision and mission of multicultural education by always upholding and respecting pluralism, democracy and humanism. These three things, if applied, will produce a generation that always upholds morality, discipline, humanistic care, and honesty in their daily behavior. Meanwhile, according to Tilaar (2007), explaining some of the existing multicultural values, at least there are the following indicators: learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, open in thinking (open-minded), appreciation between interdependence, conflict resolution, and reconciliation without violence. Meanwhile, to understand multicultural values in general, there are four core values: First, appreciation of the reality of cultural plurality in society. Second, the recognition of human dignity and human rights. The third is the development of global community responsibility. Fourth is the development of human responsibility towards planet earth.

Tolerance comes from the Latin, namely tolerantia, and means leniency, gentleness, lightness, and patience. In other words, tolerance is an attitude to give entirely to others so that they are free to express their opinions even though those opinions are not necessarily accurate or different (Yamin et al., 2011). According to Kholidia, religious tolerance is an attitude of mutual respect between different beliefs/religions (Mutiara, 2016). Then according to Crasam, religious tolerance is tolerance that includes trust issues in humans related to the faith or divinity they believe in. A person must be given the freedom to believe in and embrace a religion (having a creed) of his choice and show respect to implementing the teachings he adheres to or believes in (Crasam, 2001).

There are two kinds of interpretations of the concept of tolerance. The first is a negative interpretation of tolerance: tolerance is accepting differences as factual. Second is the negative performance of tolerance, namely tolerance that involves oneself amid differences and diversity

(Abdillah, 2001). Aristotle in Saptono (2011) that the virtue of life is obtained not first through knowledge (reason), but through habitus, namely the habit of doing good. Because the pattern creates the structure of life that makes it easier for someone to act, through habitus, people do not struggle to reason, take distance or give meaning every time they want to perform. So, the essence of habituation is the core of the experience. Media exposure is the intensity of the public's condition in which the messages spread by the media are exposed. According to Ardianti (2014:168) in Munawwaroh (2018:4), exposure can be interpreted as hearing, seeing, and reading media messages or having experience and attention to these messages that can occur in individuals or groups.

Conclusion

In general, students at Madrasah Aliyah Manado City still have limited knowledge and understanding at a higher level regarding the ethnic diversity in Indonesia in general and local tribes in North Sulawesi in particular. So is the experience of the race. As for the knowledge of religious diversity and between groups in religion, the average student at Madrasah Aliyah Manado City has a pretty good understanding of identifying the types of beliefs in Indonesia, houses of worship, and worship procedures sects and organizations. religious organizations. However, it is undeniable that there are still shortcomings in this understanding.

Students' understanding of SARA diversity in Madrasah Aliyah Manado City is dominantly influenced by students' educational backgrounds in understanding religious and inter-group diversity within religion, social media, the community environment, and organizations outside madrasa. Although understanding the diversity of SARA students at Madrasah Aliyah still has limitations, this is not the case in terms of social relations. Students at Madrasah Aliyah Manado City are not talkative in interacting with people of different ethnicities, religions, races, and groups in social relations. Because even since the mother's lap, the students at Madrasah Aliyah Manado City have lived in a pluralistic

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environment.

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