

Tolerance Formation for Children in Multi-religious Families at Pamekasan Avalokitesvara Temple Complex: Multicultural Islamic Education Perspectives

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Abstract

Disputes and different views among the nation's children are often displayed and tend to disintegrate, primarily if this is related to the identity of each group, such as the identity of beliefs in religion, which is always used to break and bring down opponents. It must be realized that religious differences are *sunnatullah*, which must be practiced in social interaction by respecting each other and recognizing the existence of other religions without blaming and criticizing one another. This study aims to reveal efforts to form tolerance in children from multi-religious families in the Avalokitesvara Pamekasan Vihara complex. This study used a phenomenology-based qualitative approach. The research data were obtained through participatory observation, *in-depth interviews*, and document studies. The research data were then analyzed using the Spreadly model through domain, taxonomy, component, and theme analysis. The study results show that the formation of an attitude of tolerance in children from the perspective of multicultural Islamic education is carried out through habituation, example, guidance, and advice. Parents in multi-religious families, through their efforts to, adjust themselves to social reality.

Keywords: Multicultural Education, Multi-religion, Tolerance Education.

Abstrak

Perselisihan dan perbedaan pandangan antar sesama anak bangsa kerap kali ditampilkan dan cenderung mengarah pada disintegritas, terlebih jika hal tersebut dikaitkan dengan identitas setiap golongan seperti halnya identitas keyakinan dalam beragama yang senantiasa dijadikan alat untuk mematahkan dan menjatuhkan lawan. Harus disadari bahwa perbedaan agama adalah *sunnatullah* yang harus diperlakukan dalam interaksi sosial dengan saling menghormati dan mengakui keberadaan agama lain tanpa harus saling menyalahkan dan mencela. Penelitian ini bertujuan untuk mengungkap upaya pembentukan sikap toleransi pada anak dari keluarga multi agama di kompleks Vihara Avalokitesvara Pamekasan. Penelitian ini menggunakan pendekatan kualitatif berbasis fenomenologi, data penelitian diperoleh melalui observasi partisipatif, *interview mendalam*, dan studi dokumen. Data hasil penelitian kemudian dianalisis menggunakan model Spreadly melalui analisis domain, taksonomi, komponen, dan tema. Hasil penelitian menunjukkan bahwa pembentukan sikap toleransi pada anak perspektif pendidikan Islam multikultural dilakukan melalui pembiasaan, keteladanan, pembinaan, dan pemberian nasihat oleh orang tua dalam keluarga multi agama melalui upaya penyesuaian diri mereka terhadap realitas sosial.

Kata kunci: Multi Agama, Pendidikan Multikultural, Pendidikan Toleransi.



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Introduction

In the Society 5.0 era, as it is today, especially as the political year approaches 2024, the rifts in the unity and brotherhood of fellow citizens and villagers have begun to appear due to differences in political choices, especially differences in views and preferences regarding the candidates for President of the Unitary State of the Republic of Indonesia. The cacophony of hostility and swearing in the name of freedom of opinion has begun to emerge between one supporter and another, especially in cyberspace, which tends to be more accessible and sometimes unknowingly denounces and insults its opponents. Feuds between one another will spread to the identity or personal status of individuals, especially those related to religious understanding, and individual belief in religion will become one of the weapons to bring down one of the opponents. It must be realized that multi-religion is a reality that every group cannot avoid,¹ so every religious adherent has the necessity and obligation to respect each other and acknowledge the existence of other religions without having to blame and denounce each other.

Therefore, it is essential to provide awareness and learning to every layer of a multicultural society, especially as the political year approaches and echoes the era of Society 5.0 through educational institutions, both formal, non-formal, and informal. One of the efforts to bridge the multi-ethnic, racial, ethnic, cultural, and multi-religious phenomenon like in Indonesia, to remain harmonious, inclusive, and tolerant among the nation's children, must go through multicultural Islamic education.² It is in line with Ulya's opinion, which states that multicultural Islamic education is a new idea in forming attitudes or characters that are inclusive and tolerant amid a pluralistic society like in Indonesia.³

Kelly, in her research, explains that the character of tolerance can be created and shaped through the application of multicultural education. Multicultural education can be implemented in a society with awareness regarding the urgency of mutual respect,

¹ Vishalache Balakrishnan, "Making Moral Education Work in a Multicultural Society with Islamic Hegemony," *Journal of Moral Education* 46, no. 1 (January 2, 2017): 79–87, <https://doi.org/10.1080/03057240.2016.1268111>.

² Amiruddin Siahaan et al., "Islamic Education Management: A Study of Multiculture Paradigm," *Educational Administration: Theory and Practice* 29, no. 1 (January 15, 2023): 12–28, <https://doi.org/10.17762/kuey.v29i1.585>; Dewi Anggraeni, Andy Hadiyanto, and Ahmad Hakam, "Multicultural Islamic Religious Education Based on Local Wisdom: The Analysis of 'SILAS' Values in Sundanese Culture," *Indonesian Journal of Islamic Education Studies (IJIES)* 6, no. 1 (June 30, 2023): 93–108, <https://doi.org/10.33367/ijies.v6i1.3649>.

³ Inayatul Ulya, "Pendidikan Islam Multikultural Sebagai Resolusi Konflik Agama Di Indonesia," *Fikrah* 4, no. 1 (June 30, 2016): 20–35, <https://doi.org/10.21043/fikrah.v4i1.1663>.

care for each other, and mutual respect for differences in ethnicity, race, language, culture, and religion.⁴

In the context of inter-religious relations, the Avalokitesvara Vihara complex is not only inhabited by Hindus and Buddhists but also by members of other religions, such as Islam and Christianity, who work and manage the Avalokitesvara Vihara. These multi-religions live in one complex and are tolerant of one another. Uniquely, in this Vihara complex, there are four places of worship, one of which is a prayer room.⁵

The Avalokitesvara Vihara Complex is inhabited by Hindus, Buddhists, and members of other religions, such as Islam and Christianity, who work and manage the Avalokitesvara Vihara.⁶ These multi-religions live in one complex and are tolerant of one another. Uniquely, in this Vihara complex, there are four places of worship, one of which is a prayer room. This multi-religious phenomenon is no longer a public secret because it is recognized by the local community and village government and protected by its presence. Likewise, every religious activity of Islam, Christianity, and Hinduism always helps one another, protects and protects the community and the local village government for the multi-religious reality in the Vihara complex, which makes Polagan village unique and rare when compared to other villages in Pamekasan district.

It explains that this village of Polagan has become an icon of a model of inter-religious harmony, both at the local, regional, and national levels,⁷ and it can be said that this village holds an essential role in this city. This research was conducted to reveal the formation of an attitude of tolerance carried out by multi-religious parents towards their children from an early age so that a tolerant attitude of society is formed by respecting each other, looking after each other, and prioritizing deliberation in every difference.

⁴ I. Made Dharma Atmaja, "Membangun Toleransi Melalui Pendidikan Multikultural," *Jurnal Pendidikan Kewarganegaraan Undiksha* 8, no. 1 (April 13, 2020): 113–21, <https://doi.org/10.23887/jpku.v8i1.23947>.

⁵ Kosala Mahinda, Interview on Construction of Tolerant Attitudes of Multi-Religious Family Children, June 2, 2023.

⁶ Metta Panna Devi, "Pelaksanaan Brahma Vihāra Sebagai Sarana Mewujudkan Toleransi Antar Umat Beragama Di Indonesia," *Jotika Journal in Education* 2, no. 1 (August 16, 2022): 23–28, <https://doi.org/10.56445/jje.v2i1.60>.

⁷ Mo'tasim Mo'tasim et al., "Pesantren Dan Multikulturalisme Di Madura: Adaptasi Nilai Multikultural Dalam Menciptakan Kerukunan Masyarakat Multi Etnis Dan Agama," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 2 (December 31, 2020): 173–94, <https://doi.org/10.15642/jpai.2020.8.2.173-194>.

Method

This research was conducted to reveal the formation of an attitude of tolerance carried out by multi-religious parents towards their children from an early age so that a tolerant attitude toward society is formed by respecting each other, looking after each other, and prioritizing deliberation in every difference.⁸ The *post-positivist* paradigm is used with the type of descriptive research.⁹ This choice is because the researcher wants to find the meaning behind the social reality and facts in the Avalokitesvara Vihara complex and how the research subjects (multi-religious families) experience these social realities or facts of life. The phenomenological type is used as empirical *transcendental*. Because what researchers will interpret and conclude is related to phenomena or social realities in the temple complex, everything is based on the interpretation of research subjects, especially parents or members of multi-religious families.¹⁰

Data related to the formation of an attitude of tolerance in children from multi-religious families in the temple complex were obtained through 1) participatory observation because researchers want to involve themselves in the lives of research subjects to see and understand the formation of tolerance in children carried out by multi-religious families through a dialectical process of social construction and constructivity;¹¹ 2) in-depth interviews, because researchers are trying to dig up data not only what is known and experienced by informants, but what is hidden deep behind the activities carried out by the research subjects themselves, including the formation of tolerance in children;¹² and 3) document study, researchers collect data through written heritage, such as archives, official files containing various events, events, phenomena and so on related to the problem or research focus.¹³

⁸ Thomas R. Lindlof and Bryan C. Taylor, *Qualitative Communication Research Methods*, 4th ed. (Los Angeles: SAGE Publications, 2017).

⁹ Jan Jonker and Bartjan Pennink, *The Essence of Research Methodology: A Concise Guide for Master and PhD Students in Management Science* (London New York: Springer Science & Business Media, 2010).

¹⁰ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (California: SAGE Publications, 2016).

¹¹ Mario Bunge, *Scientific Research II: The Search for Truth* (Berlin, Heidelberg: Springer, 1967).

¹² Amir Hamzah, *Metode Penelitian Kualitatif: Rekonstruksi Pemikiran Dasar serta Contoh Penerapan pada Ilmu Pendidikan, Sosial dan Humaniora* (Malang: Literasi Nusantara, 2018), [//pustaka.uniraya.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D31%26keywords%3D](http://pustaka.uniraya.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D31%26keywords%3D).

¹³ Yogesh Kumar Singh, *Fundamental of Research Methodology and Statistics* (Dhaka: New Age International, 2006).

Results and Discussion

Tolerance Formation through Multicultural Education in Children

The findings from field research show new social realities such as recognizing religious differences, not dictating other religions and their rituals are forms of self-expression or adjustment of individuals in multi-religious families in the Vihara complex after they have absorbed and self-identification of an objective reality that exists in the complex. However, the absorption and self-identification of multi-religious family individuals amid social realities is subjective because they absorb these new realities by doing various things or actions that are individual in nature to place themselves in the life of a multi-religious society.

There are principles of Islamic education carried out by parents in multi-religious families in the Avalokitesvara Vihara complex, at least in line with the principles of Islamic education offered by Hasan Langgulung in Badruzaman; 1) the principle of wholeness (*syumuliah*) by taking into account the potential of the children of the multi-religious family; 2) the integration principle (integralistic) between individuals and society, as well as between the components of the human body, soul, mind and spirit; 3) the principle of conformity of the education provided to the conditions and development of children in multi-religious families; 4) the principle of authenticity in terms of objectives, materials, and methods listed in the curriculum should be taken from inclusive Islamic teachings; 5) scientific principles, education is in accordance with scientific principles and principles; 6) the principle of conformity with the times; 7) holistic principles, covering religious and shari'ah knowledge, linguistics and literature, historical and social sciences, philosophy, logic, debate, discussion, pure science, natural science, experimental, applied and practical.¹⁴

Parents to form an attitude of tolerance in their children go through a process of externalization through the application of various educational methods: a) the exemplary method, namely the method used by parents to educate children by providing direct examples; b) the story method by utilizing stories related to various events about the inclusiveness of the community of the Vihara complex who are harmonious and harmonious even though they have different religions; c) the method of dialogue by mutually responding or commenting on a problem or experienced by children or parents

¹⁴ Badruzaman Badruzaman, Didin Hafidhuddin, and Endin Mujahidin, "Pendidikan Islami Dalam Pemikiran Hasan Langgulung," *Ta'dibuna: Jurnal Pendidikan Islam* 7, no. 1 (October 25, 2018): 1–19, <https://doi.org/10.32832/tadibuna.v7i1.1341>.

to be resolved together in a fair and non-discriminatory manner; and d) Advice method, is a method used by parents in multi-religious families to construct an attitude of tolerance in children through giving warnings to children so as not to disturb the rituals of worship of other people, including rituals of the ancestors with the principle of mutual respect.¹⁵

The reality of the formation of an attitude of tolerance in multi-religious families in the Vihara complex from a social theory perspective belongs to Lev Vygotsky's model of constructivist theory in John W. Santrock, where individuals (children) in the multi-religious community in the Vihara can determine the process of forming knowledge and experience in themselves—a person by interacting with others and the culture that surrounds him. Through communication and interaction with the community, children's learning and experiences are stated to experience justification, improvement, and refinement. In addition, through communication and interaction, a person obtains new information or knowledge from the community, so Vygotsky emphasized that the maturity of children's mental functions occurs through an interaction process or cooperation that is built with other people (peers or above their age) rather than without interaction (relying only on cognitive abilities).¹⁶ It is in line with Newman's statement that *the maturation of the child's higher mental functions occurs in this cooperative process. That is, it happens through the adult's assistance and participation.*¹⁷ Therefore, Vygotsky's construction model is better known as social constructionism.

Vygotsky's social constructivism emphasizes that the formation of knowledge results from the construction of individuals together with the surrounding community. In this context, what was stated by Lev Vygotsky is in line with or in line with Jean Piaget's statement, which says that *there is no longer any need to choose between the primacy of the social or that of the intellect; the collective mind is the social equilibrium resulting from the interplay of the operations that enter into all cooperation.*¹⁸

Because one's knowledge is built personally in interaction with society and the environment, the knowledge students bring to the classroom is essential for building

¹⁵ Ach Sayyi et al., "Kesetaraan Dalam Pendidikan Sebagai Praksis Responsif Gender Era Society 5.0 Di Pesantren," *Dinamika: Jurnal Kajian Pendidikan Dan Keislaman* 7, no. 2 (December 14, 2022): 76–94, <https://doi.org/10.32764/dinamika.v7i2.3151>.

¹⁶ John W. Santrock, *Life-Span Development* (New York: McGraw-Hill, 2002).

¹⁷ Fred Newman and Lois Holzman, *Lev Vygotsky (Classic Edition): Revolutionary Scientist* (New York: Psychology Press, 2013), <https://doi.org/10.4324/9780203758076>.

¹⁸ Jean Piaget, *The Psychology of Intelligence* (New York: Routledge, 2001).

new knowledge. Thus, social constructivism respects the view that the knowledge students get in school, even though it differs from the beliefs held by scientists, is very important. Even if the students' knowledge is different from what is recognized in science, their conception is not first seen as a 'wrong' concept but is recognized as an alternative concept.¹⁹

Based on the various theories above, research findings on the formation of tolerance for children from multi-religious families in the Avalokitesvara Vihara complex are more directed towards efforts to form tolerance naturally from environmental factors and the role of parents in emphasizing the importance of mutual respect, mutual assistance, forgiveness, open, harmonious, democratic and prioritizing dialogue in any disputes between multi-religious people. This idea aligns with the thoughts of James Bank in Ratna Purwasari, who offers the theory of multiculturalism in education to maintain harmony, harmony, and peace in addressing the diversity of race, culture, ethnicity, nation, religious understanding, and even religious beliefs.²⁰

The formation of an attitude of tolerance through multicultural Islamic education for children in a multi-religious family environment is always carried out by parents and the environment through traditions, culture, and habits in the Vihara complex. Multi-religious parents are more inclined to entrust their children to Islamic religious leaders around the Vihara complex. They are taught about the practice of Islam at the Miftahul Qulub Madrasah, located around the Vihara complex. At first glance, the results of observations and interviews with Madrasah managers explained that children from multi-religious families are taught the importance of respecting ethnic differences and even religious differences.²¹ Kosala confirmed that the majority of the children of the management and workers of the Avalokitesvara Vihara were placed in care and schooled in madrasahs and mosques around the Vihara complex.²²

Forming an attitude of tolerance is essential, bearing in mind that multi-religion is sometimes the cause of conflict between adherents of different religions. Ali Ridho stated that it is vital to encourage tolerance of religion at all levels of society to maintain

¹⁹ Mary J. Leonard, Steven T. Kalinowski, and Tessa C. Andrews, "Misconceptions Yesterday, Today, and Tomorrow," *CBE Life Sciences Education* 13, no. 2 (2014): 179–86, <https://doi.org/10.1187/cbe.13-12-0244>.

²⁰ Dharma Ratna Purwasari, Waston Waston, and Muh Nur Rochim Maksum, "Konsep Pendidikan Multikultural Dalam Pandangan James a Banks," *Modelling: Jurnal Program Studi PGMI* 10, no. 2 (June 26, 2023): 249–58, <https://doi.org/10.36835/modeling.v10i2.1746>.

²¹ Nurul Hadi, Interview on Construction of Tolerance, June 20, 2023; Misbahul Munir, Interview on Construction of Tolerance, June 20, 2023.

²² Mahinda, Interview on Construction of Tolerant Attitudes of Multi-Religious Family Children.

unity amidst differences in ethnicity, culture, and religion.²³ Moneca Sari argued that growing awareness of patience in dealing with religious communities must be carried out through educational efforts by transforming attitudes of mutual respect, care, and assistance between fellow children of the nation, even though they are culturally different and even have different religious beliefs.²⁴

It can be concluded that from several explanations related to research findings regarding the formation of tolerance for children in multi-religious families in the monastery complex, which is then dialogued with several theories, both social theory, constructivism theory, and multiculturalism theory as above, the formation of tolerance in children from multi-religious families are more inclined to realize the importance of living side by side in differences, especially religious differences through Islamic education efforts with a multicultural perspective with the principles of mutual respect, mutual care, tolerance, inclusiveness, humanism, harmony, and moderation so that the multi-religions in the Avalokitesvara Vihara complex remain harmonious, peaceful and harmonious without conflict.

Implementation of Tolerance Formation for Children in Multi-religious Families

The findings of the research show that the implementation of the formation of tolerance in children from multi-religious families in the Avalokitesvara Vihara complex can be said to be successful because of the role played directly by parents. The role played by parents in the education of children in the family, precipitating various attitudes of tolerance that have become an objective reality in thoughts and behavior, will make multiple new tolerance attitudes in the complex community of the Avalokitesvara Temple become traditionalized or inherited. In other words, after experiencing a process of sedimentation, the various moods of tolerance in the children of multi-religious families and individuals in the monastery have complex traditions and different tolerance attitudes. One of the traditional attitudes of tolerance is mutual respect and assistance in celebrating religious rituals, such as Eid al-Fitr, Eid al-Adha,

²³ Ali Ridho and Thibburuhany Thibburuhany, "Prinsip Toleransi Beragama sebagai Pondasi Membangun Peradaban Islam di Era Modern," *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 8, no. 1 (July 6, 2019): 75–94, <https://doi.org/10.29300/jpkth.v8i1.2048>.

²⁴ Selly Moneca Sari and Moch Iqbal, "Pendidikan Toleransi Antar Agama Dalam Pembelajaran IPS Di SMPN 2 Kota Manna Bengkulu," *Jurnal Pendidikan "Edukasia Multikultura"* 4, no. 1 (February 9, 2022): 1–10, <https://doi.org/10.29300/jem.v4i1.9494>.

Prophet's birthday celebrations, Hijriya New Year celebrations, Christmas celebrations, and Nypei Day celebrations.²⁵

Various attitudes of tolerance exist in the Vihara community and are undergoing a process of traditionalism. These multiple attitudes of patience will be passed on to the next generation through language. Language in this context has a significant role in the success or success of the traditionalization of various attitudes of tolerance from one generation to the next. Language in this context is not only spoken or written language but also symbols, signs, and others that have separate or hidden meanings or purposes but are known to many people.²⁶

However, the various attitudes of tolerance still involve a process of legitimacy in them. Why is that? This legitimacy makes different institutionalized social realities (various attitudes of tolerance) acceptable to every layer of society around the Vihara complex. In other words, legitimacy makes the multiple attitudes of tolerance in the temple complex common sense and can be reasoned and interpreted intersubjectively. Thus, a universal symbol that provides legitimacy is needed in this legitimacy process.²⁷

Existing individuals have the right to reject or not simply accept the attitude of tolerance, which is legitimized as a universal symbol. Even in certain situations, individuals can leave *universal symbols* so that *universal symbols* are no longer trusted and then abandoned by society. Furthermore, individuals build new universal symbols through social or religious organizations or institutions that the wider community accepts. In such a context, the social reality of tolerance has become an objective reality and is accepted by society (*society is an objective reality*).²⁸

Seeing the educational process that takes place in multi-religious families in objectivating an attitude of tolerance in their children, the researchers concluded that the primary goal of their education is to pass on the noble values and culture of the community of the monastery complex and around the complex to their children. The purpose of this education itself is the researcher's breakdown into several points that following the process of internalizing tolerance in children as follows; a) make children

²⁵ Suhrawardi Hafidz, Wawancara. Konstruksi Sikap Toleransi Anak Keluarga Multi Agama, June 7, 2023.

²⁶ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, 48th ed. (Jakarta: Rajawali Pers, 2017), <https://www.rajagrafindo.co.id/produk/sosiologi-suatu-pengantar/>.

²⁷ Ach Sayyi, "Pendidikan Islam Moderat (Studi Internalisasi Nilainilai Islam Moderat di Pesantren Annuqayah Daerah Lubangsa dan Pesantren Annuqayah Daerah Latee Guluk-guluk Sumenep)" (Dissertation, Malang, Universitas Islam Malang, 2020), <http://repository.unisma.ac.id/handle/123456789/716>.

²⁸ Peter Kivistö, *Multiculturalism in a Global Society* (New Jersey: Wiley-Blackwell, 2002).

accept religious differences openly; b) enable children to develop an attitude of respect and respect for other religions; c) make children develop an attitude of appreciation for other people's choices and preferences; d) make children have an attitude of *telo seliro* or tolerance; e) make children inclusive and open; and f) encouraging children to dare to be in solidarity.

The implementation of the formation of an attitude of tolerance in children of multi-religious families in the Avalokisvara Vihara complex is, in essence, not a process that only presupposes individuals, especially parents, who only exist in the Vihara complex in re-absorbing values, existing forms of tolerance, and make this social reality a guide or guideline for living together. However, each individual who exists can provide a response or response related to the social fact of existing tolerance by linking to the position they have in the community of the Vihara complex and its surroundings. In other words, each individual interprets the attitude of tolerance that exists subjectively. Some individuals prefer to absorb its vertical aspect; some absorb the horizontal part more, and so forth.²⁹

However, one thing that is undoubtedly related to forming an attitude of tolerance in children in multi-religious families is that individuals, especially multi-religious families, redefine, reinterpret, and re-contextualize various attitudes of tolerance that are considered objective. Then, the individuals in the Vihara complex eventually agree on a new attitude of tolerance that can be used as a guide or backing in tolerance before experiencing the process of externalization again.³⁰ Therefore, the relationship between individuals or parents in a multi-religious family in the monastery complex is a dialectic (*intersubjective reality*) which is expressed with three moments of externalization (*society is a human product*), objectivation (*society is an objective reality*), and internalization (*human is the social product*).³¹

Based on the findings of the research results above, it can be concluded that the implementation of the formation of an attitude of tolerance in children from multi-religious families in the Avalokitesvara Temple complex can be carried out properly through the role of all parties, especially parents in educating children with a multicultural Islamic education approach that is carried out naturally with the help of educational institutions around the Avalokitesvara Vihara complex. That is in line with

²⁹ Peter L. Berger and Thomas Luckmann, *Tafsir Sosial atas Kenyataan: Risalah tentang Sosiologi Pengetahuan*, trans. Hasan Basari, 10th ed. (Jakarta: LP3ES, 2013).

³⁰ Berger and Luckmann, 176.

³¹ Berger and Luckmann, *Tafsir Sosial atas Kenyataan*.

Mashedi's opinion in Estalita Kelly, which states that multicultural education is an effort to raise awareness in developing children's attitudes or personalities to be tolerant in societies that incidentally differ in culture, language, traditions, and even different religions to create an atmosphere harmonious, harmonious and inclusive.³²

Conclusion

Based on the research results and discussion above, it can be concluded that parents in multi-religious families in the monastery complex are trying to adjust to social reality, such as principles of mutual care, mutual assistance, mutual respect, and promoting dialogue. Through this adjustment, they form an attitude of tolerance in their children. They adjust because they have knowledge and experience of existing social realities. The new social reality in the form of an attitude of tolerance displayed by the children of multi-religious families gradually becomes a part of life that cannot be separated from their daily lives. The social reality that is part of life is called habituation. That is important when carrying out social interactions with the broader community. The perspective of multicultural Islamic education in the formation of attitudes can be carried out by emphasizing awareness of the importance of living side by side in differences through the principles of mutual care, mutual assistance, mutual respect, promoting dialogue, inclusiveness, and moderation in addressing all problems caused by differences, especially problems caused by religious differences. The formation of an attitude of tolerance in children from the perspective of multicultural Islamic education by multi-religious parents is carried out through habituation, exemplary coaching, and giving advice.

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³² Estalita Kelly, "Pembentukan Sikap Toleransi Melalui Pendidikan Multikultural Di Universitas Yudharta Pasuruan," *Jurnal Psikologi : Jurnal Ilmiah Fakultas Psikologi Universitas Yudharta Pasuruan* 5, no. 1 (June 18, 2018): 21–28, <https://doi.org/10.35891/jip.v5i1.1167>.

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