

Implementation of Intercultural Dialogue at Saverius Gunungsitoli Nias High School

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Abstract: Kemajemukan budaya di SMA Saverius Gunungsitoli Nias memicu konflik di kalangan peserta didik ketika proses pembelajaran mengabaikan implementasi nilai-nilai budaya yang dianut peserta didik di dalam kurikulumnya. Penelitian ini bertujuan untuk menggali gagasan implementasi dialog antarbudaya ke dalam kurikulum pembelajaran di SMA Saverius Gunungsitoli Nias. Tujuannya adalah mendidik dan menuntun peserta didik untuk mampu menerima, menghargai, dan menghormati sesama yang berbeda latar belakang budayanya. Studi kepustakaan (library research), yang didukung oleh sumber referensi yang ada, seperti dokumen, buku, jurnal, majalah, dan media cetak lainnya yang berkaitan dengan tema penelitian ini dipilih sebagai metodenya. Penelitian ini menemukan bahwa para pelaku pendidikan di yayasan sekolah Katolik belum mengimplementasikan kurikulum yang terintegrasi dengan tema dialog antarbudaya. Semangat dasar sekolah Katolik yakni kasih persaudaraan di antara sesama manusia dan ciri khas sekolah Katolik sebagai tempat dialog dan pertemuan damai untuk mendorong sikap mengakui dan menghormati perbedaan diharapkan sungguh diimplementasikan melalui kurikulumnya. Sasarannya adalah peserta didik mampu menjalin persahabatan dan bekerja sama dengan semua orang yang berbeda latar belakang budaya. Penelitian ini dapat menambah khazanah keilmuan di bidang pendidikan dan dialog antarbudaya termasuk dialog antaragama.

Abstract: Cultural pluralism at Saverius Gunungsitoli Nias High School triggers conflict among students when the learning process ignores the implementation of cultural values held by students in the curriculum. This study aims to explore the idea of implementing intercultural dialogue into the learning curriculum at SMA Saverius Gunungsitoli Nias. The aim is to educate and guide students to be able to accept, appreciate, and respect others with different cultural backgrounds. Library research (library research), which is supported by existing reference sources, such as documents, books, journals, magazines, and other print media related to the research theme was chosen as the method. This research found that educators in Catholic school foundations had not yet implemented an integrated curriculum with the theme of intercultural dialogue. The basic spirit of Catholic schools, namely brotherly love among fellow human beings and the characteristics of Catholic schools as a place for dialogue and peaceful encounters to encourage an attitude of recognizing and respecting differences, is expected to be truly implemented through its curriculum. The goal is that students are able to make friends and work together with people of different cultural backgrounds. This research can add to the body of knowledge in the field of education and intercultural dialogue, including interreligious dialogue.



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INTRODUCTION

The cultural construction that is owned by a person greatly influences the way of thinking, acting and dialogue with people who have different cultural backgrounds and causes individual and communal clashes between cultures. This happens because there are stereotypes towards people who are of different cultures and view and evaluate the behavior of people who are different from the context of one's own background (Schramm 2001:105; Gobang 2014:3) . On the other hand, encounters between different cultures are seen as a source of mutual enrichment. The more the characteristics of a multicultural society increase, the more encouraged the establishment of intercultural dialogue between individuals and groups.

In essence, culture is everything that is produced by humans to fulfill their life needs in the form of ideas, attitudes, behaviors, and objects that are shared as property through a learning process and are passed on from one generation to the next. This means that culture shows the characteristics and knowledge of a group of people which includes language, religion, ethnicity, race, ethnicity, and so on. In addition, culture also refers to matters related to knowledge, beliefs, and human behavior. This includes the views, attitudes, values, morals, goals and customs of certain communities (Ministry of National Education 2016:180; Adiwikarta 2016:124; Naif 2006:28; Solong 2019:33; Adiwikarta 2016:124; Tasmuji 2011:151; Mustard and Purba 2020:64; One 2011:3.4; Parwata 2016:47; Rodin 2020:69) .

In reality, problems arise when the presence of cultural diversity in a community such as a secondary education institution is seen as a disturbance as well as a threat to social cohesion (**Lintong, 2010: 33**). The presence of different cultures that can be a resource that enlivens humanity shifts into a nuisance. **Dialogue is the main requirement in the face of the reality of pluralism** . The rejection of pluralism is a rejection of differences in beliefs and culture that develop in society. Therefore, pluralism is a fact of life that must be faced, and dialogue is one way to solve it (Ali 1992:32) . Given the importance of intercultural

dialogue as an adhesive for social cohesion, appropriate strategies are needed such as the integration of cultural values into the learning curriculum.

Previous studies have described such phenomena and ideals. Hefni and Muna (2022) show that through the Moderate Student Movement (GSM) an attitude of peace-loving and tolerance was awakened among students in Lumajang Regency. Likewise the studies conducted by Ikhsan (2021), Maresty and Zamroni (2017) and Sukmayadi, Sardin, and Utami (2023) .

Unlike the studies above, this study focuses attention on intercultural dialogue and its implementation in Saverius Gunungsitoli Nias High School. Researchers want to emphasize that formal educational institutions or schools are a place to grow and instill mutual respect, respect for differences between students and between educators. Therefore, the main problem of this research is how to implement the idea of intercultural dialogue into the education curriculum in Catholic schools.

Different groups with different cultures need dialogue, approach and express themselves, see and listen, know and understand each other. Humans are cultured creatures. Through culture, humans are aware of themselves, the context of their lives, their goals in life and understand that they are in a network of values and links in various relationships.

It should be underlined that culture is made by humans (*man-made* , not *given* or natural-biological) through a learning process in a certain social context. Human culture in one place, region, tribe, can be very different from human culture in another place or context because the actors, context, society, and ways of teaching or learning are different. In other words, culture is local or particular. Nevertheless, the similarity is the ontological element, namely that every human being (a group of people) must have a culture that is passed down from generation to generation to the next generation, although in different patterns and ways . (Daeli 2021:1)

Culture is the unique expression of human beings, their particular way of being and governing their presence in the world. By using the resources of their cultural

heritage, possessed from the moment of birth, people can develop in a calm and balanced way in healthy relationships with their environment and with other people. Their ties to one's own culture are necessary and important, but these ties do not compel people to selfishly shut down. In fact, people's cultural affinity goes hand in hand with encountering and understanding other cultures. In fact, cultural differences are riches, which are understood as expressions of the fundamental unity of humanity (Congregation for Catholic Education 2020:7)

It is a fact that today's society consists of various cultures, which are influenced by modernization. looking for meeting points, all of this is summed up in the verb dialogue." To work and help each other, we need dialogue. Dialogue encourages people to listen to each other, so they can understand how they can view other people as brothers and live in peace and mutual respect, but in reality there are many people who avoid or even distance themselves from the word dialogue on the grounds that they do not want to accept criticism and suggestions. The selfish nature that exists in a person makes it difficult to accept and understand the value of togetherness. (Pope Francis 2021:203)

Talking about intercultural dialogue, it turns out that it is not only language culture that often gets attention, but also modernization culture and traditional culture. An example of a modernizing culture that often gets attention, namely the ease of accessing information via the internet can reduce the pure knowledge of teachers or students. In addition, modernization culture can also lead to the emergence of a spirit and attitude of individualism, loss of social values, culture and norms in that society. Meanwhile, examples of traditional culture that often receive attention are consumptive lifestyles (excessive desires), western lifestyles, and other social inequalities. **Syafrizal Helmi, Cultural Challenges, in <https://shelmi.wordpress.com/2008/05/07/tanding-culture/>, accessed on 15 March 2022, at 20.00 WIB.**

Cultural ideas in dialogue are the light that guides the concerted efforts needed to overcome division. In this case, Catholic

schools have the main responsibility, which is to give witness about love. In various situations created by diverse cultures, Catholic schools must be able to work together and have openness to this plurality. Openness to diverse cultures can form a strong personal identity, which does not conflict with one another. This allows people to share universal values, such as solidarity, tolerance and freedom. (Congregation for Catholic Education 2015:26)

This idea can be seen in the spirituality of the communion which is the most important challenge to be faced in culture, in daily life, in the family, at school and in the Church. In the face of any other concrete initiative, there must be a living spirit of unity among individuals and groups. It is an essential element on which all other elements are based. This is not only a spiritual challenge, but also a cultural one for all people of good will. Therefore, Catholic educators, teachers and students who are in any type of school, who are united in the art of loving to overcome the conflict above, an intercultural approach is carried out by developing encounter, dialogue and reciprocal change so as to enable people to live side by side and resolve possible conflicts. (Prasetyo 2016:26) .

METHODS

This research uses library research (*library research*), which is supported by existing reference sources, such as documents, books, journals, magazines, and other print media related to the theme under study. Researchers collect information from various sources by reading and understanding it well, then arrange it.

RESULTS AND DISCUSSION

The implementation of intercultural dialogue is very important in the life of every individual because every individual has a different background. This can be applied through Catholic schools, because Catholic schools are understood as educational communities, to form and foster the character of quality students and are based on love. The concept of love in education

directly shows the concept of gift and reciprocity, which are fundamental aspects of education itself (Eko, Putranto and Veronika 2020:78).

In Catholic schools, both educators and students, must develop a two-way movement, to and from which is love. Thus, we can conclude two movements: from love received to love given. Here reciprocity or reciprocity is understood not solely as an end result, as an equality of results, but as a proactive step taken by educators (Eko, Putranto and Veronika. 2020:78).

The education offered by Catholic schools flows from their witness to the Gospel and their free and open love for all. This education is linked to the development of an intercultural approach in all school settings: the relationships between individuals, the view taken of human knowledge in its totality and in various academic disciplines, and the integration and rights of all people. An indispensable condition for cooperation is openness to plurality and difference (**Congregation for Catholic Education No. 61**).

Experience shows that Catholicism understands how to encounter, respect and respect different cultures. This is applied through the learning method used by an educator during the teaching and learning process. This method is one of the steps taken by a teacher to please both parties consisting of different cultural backgrounds. Some of the main areas of concern for the education program are as follows:

Develop an integrated curriculum

An integrated curriculum is a way of teaching students that seeks to eliminate boundaries between subjects and make learning more meaningful for students. This aims to give flexibility to students to explore knowledge in a variety of material related to real aspects that are around them. In addition, it gives authority to students to think about how they learn in a fun way so that they can strengthen the relationship between students and teachers which in the end creates good cooperation (Lismina 2019:112).

Curriculum is a set of plans and arrangements regarding objectives, content, and learning materials, as well as the methods used as guidelines for organizing learning activities to achieve certain educational goals. The word curriculum in the education system in general can be interpreted as preparation of content, syllabus, methods and evaluation used in the learning process (Soedijarto and Tangyong 2017:9).

The approach to curriculum integration is to provide opportunities to develop student potential, strategies and understanding within a framework. Therefore, teachers must use a variety of strategies to develop students' *multiple intelligence* . These steps can be studied through the following table:

Table 1. steps studied

<i>Inquiry Stage</i>	Strategy used	Examples of competencies acquired with the strategy
1. Adjustment	Mapping concepts and thoughts, depicting, making diagrams, group discussions, class discussions, expressing opinions and experiences and arranging questions logically systematically, presentation through videos and pictures.	Ask questions, organize concepts and thoughts coherently, present ideas verbally and visually, put forward hypotheses, plan, interpret/predict and set goals
2. Find	Observing real events, reading reference books, interviewing, making observations, searching for data on the Internet, newspapers and the environment, conducting simulations, conducting research.	Locating and selecting relevant information. Note-taking, listening, comparing and contrasting, reading, making assumptions and predictions, restating listening results. Draw conclusions
3. Reflect and take a stand	Assessment of self, peers in learning, mapping the learning of oral presentations, making posters, exhibitions and writing papers	Work on time, consider options, work independently, speak clearly, respond to a job.

The table above shows that learning in class will run smoothly because of the interaction between teachers and students and between students and students. This happens because the strategy applied by the teacher to students during the teaching and learning process encourages students to establish more effective dialogue both with the teacher and with each other. In addition, students have the freedom to adapt and interact so that in the end students can respect and accept others who have different backgrounds from them. So that over time the dialogue between teachers and students and between students and students can run efficiently (Lismina 2019: 115).

Application of the motto Bhineka Tunggal Ika

Schools are formal institutions whose job is to lay the foundation of education for students to become the next generation of the nation who are not easily swayed amidst the swift currents of globalization. One of the things that needs attention is the formation of the character of students who are able to accept differences (Muhaimin and Hustangka 2014: 153).

In this case Catholic schools and their students are directed to be a special place to grow and implement the motto of Unity in Diversity (different but still one) by: First,

living in environments of different religions, cultures, ethnicities, statuses, and so on. For example, students from rural areas live and live in cities. In carrying out their daily activities they feel how they are accepted by the city community. The experience of being accepted by another group is felt internally deeply and can change people's views of that group, as well as encourage that person to accept and respect people of different religions, cultures, groups or other ethnicities. Second, students are trained to cooperate in goodness with anyone regardless of religion, ethnicity, race, and uphold the value of unity. The three teachers gave assignments to students through group work and presented them in front of the class. The task aims to train students to accept and learn together with others. Thus there will be discussions between one group and another and also discussions between teachers and students (Holy Congregation for Catholic Education 2008:14).

Application of Tolerance

Tolerance is understood as an attitude to understand, understand, and accept differences between individuals or groups. To appreciate and accept differences requires understanding between individuals or groups for the harmony of life. Collaboration must be based on sincerity and full responsibility to achieve common goals. Some of the main things that Catholic schools can apply to students to develop an attitude of tolerance that brings kindness to be able to live side by side regardless of differences in religious, ethnic, cultural and other backgrounds (Roger and Keesing 1992:98), namely :

First, start and end the lesson by praying. Second, singing the Indonesia Raya song which evokes nationalism. Third, apply the 3S culture (smile, greet, and greeting). Fourth, visiting friends who have experienced disaster. Fifth, holding extracurricular activities, retreats, and

others. Sixth, class groups are always mixed, starting from the seats and also the distribution of groups in learning assignments with friends of different religions, ethnicities, cultures, and social groups. The goal; so that they feel that differences really help, so that they can develop an attitude of respect for others. Thus there is an intercultural dialogue between students and students and between students and teachers (Roger and Keesing 1992).

Application of Multicultural Education

Multicultural education is a process of developing all human potential that respects plurality and heterogeneity as a consequence of cultural, ethnic, tribal and religious diversity. Multicultural education emphasizes the philosophy of pluralism in an education system based on the principles of equality, mutual respect and acceptance and understanding of a moral commitment to social justice. The purpose of this multicultural education is to create a harmonious life in a pluralistic society. To achieve this goal, one of the ways taken is to provide learning about national multiculturalism to students at school. Strategies that can be used by Catholic schools in implementing multicultural learning (Yaqin 2019:49) include:

First, cooperative learning strategies (learning activities together). This strategy is used to train the ability of students to learn together to socialize local cultural concepts and values from their area in a learning community with friends. From these abilities students have the skills to develop life skills in respecting other cultures, tolerance for differences, being open and honest in interacting with friends of different ethnicities, having high empathy for other cultural differences, and being able to manage conflict without violence. Second, the strategy of concept attainment (attainment of the concept). This is used to

facilitate students in carrying out local cultural exploration activities to discover what cultural concepts are considered attractive to them from other cultures and explore the values contained in those cultures. The three strategies are value analysis (value analysis). This strategy is focused on training students' ability to think inductively, from the setting of expression and commitment to local cultural values towards a framework for ways of thinking or a broader perspective in the national sphere (national perspective). Fourth, social investigation strategy (social analysis). This strategy is based on a process of fulfilling curiosity by using empirical experience that is oriented towards drawing conclusions based on facts. The benefits of this strategy foster critical, analytical, systematic, and logical thinking, train students' courage in expressing their opinions, and students' sensitivity to their environment.

Building a Shared Vision

Education can help unite individuals with all their differences in building a common vision. Here, education plays the role of fostering dialogue, by enabling communication between different people, by helping them "translate" ways of thinking and feeling with all the differences they have. This is not only a matter of realizing dialogue as a process or method but on the other hand helping others return to their own culture. In other words, education helps others reflect on themselves in the perspective of universal human openness (**Congregation for Catholic Education No. 63.**).

One way that educators can do to build a shared vision is to train students to be good listeners in front of each other, open to criticism and suggestions from their friends. This interaction is used to evaluate and improve themselves, and to encourage students to dare to express aspirations and new ideas during teaching and learning activities. This method not only makes

students feel valued but also indirectly encourages students to live together. In addition, teachers need to raise awareness among students that they are a team with the same vision. Thus all students feel they have the same goal, namely to live in harmony for the sake of civilization of love.

Train Students to Interpret Their Own Culture and Others

A person's culture is something valuable and necessary for his life. Culture stores values and virtues that have been sought and practiced by previous generations. However, this cultural tradition, apart from passing on important things to humans, also hides things that the heirs still have to unearth. The hope is that the culture will continue to speak or be relevant to human life today. Here lies the role of a person to carry out an interpretation of his culture which gives way to the emergence of novelty. This novelty is nothing but the things of one's culture that are still hidden and need to be interpreted in order to remain current in the present.

The difference between one's culture and the culture of another in this pluralistic situation makes sorting out and forming personal decisions even more difficult. The difficulty lies in the different horizons and prejudices that arise as a result of someone's being closed to something foreign. However, two things always need to be kept in mind. First, tradition contains the accumulation of human pursuits of perfection. In this quest, humans also interact with the world, with each other and with God. Second, because of the renewal in reality, human life is not closed and merely repeats tradition, but is a revelation of newness and wisdom continuously. In short, it would be said that culture is dynamic, and generally has something useful to say to interpreters (Kira 2012).

Things that Catholic schools can do to implement the above: first students are

invited to get to know the values contained in their own culture. For example, students who come from the Nias tribe explore what values are contained in the Nias cultural greeting "Ya'ahowu". Likewise students who come from the Batak, Javanese, and others. By understanding their own culture, students can examine what values are contained in their own culture which have the same characteristics as other cultures. Second, students in the class are always mixed starting from their seats, group assignments, and dialogue partners. This is intended so that students can see and accept what was always strange for him with other cultures, so that he can not wonder anymore. In addition, having friends with different cultures can make him rich in ideas, even ways of solving problems can be seen from different perspectives (Kira 2012).

Educating Students on Logical Explanations of Progress

Authentic and logical openness to culture and to dialogue presupposes a dialectic of questions and answers. The presence of questions is caused by at least three things, namely the richness of tradition, the limitations of each human being and the possibility of human encounters that enrich and complement each other. These three things always have to be explored through questions. Human openness is marked by the existence of questions that come from human awareness that he is limited. On the other hand, other people with different views have questions and answers that allow a person to see that his culture has something that he always wants to say and say. Thus, a dialogue occurs between a person and another (Eko et al. 2020:49).

Openness to questions and answers allows one's attention to be stimulated, dialogue to be focused, and therefore answers to be more directed and in line with questions and expectations. In short, these

questions make discovery possible and the art of asking is actually an art of discovery. This attitude of openness occurs because basically human character is directed towards the search for and waiting for new meanings that are in accordance with the present. In other words, human character can determine the occurrence of dialogue with the world, and with others (Eko et al. 2020:49).

A logical explanation for progress can be applied in Catholic schools by: first the teacher makes students aware that they are limited so that they always need other people in their lives. This can be actualized through the friendship of students with each other. This means that students are invited to make friends with students of different cultures, religions, ethnicities, races, ethnicities, and others. Second, students are trained to accept the strengths and weaknesses of their friends both physically, materially or other weaknesses. This can be actualized through the way students treat each other in a way, like to help, don't mock their friends, don't choose friends, and are always humble. In this way students feel accepted and treated as brothers and sisters so that they need each other and are mutually beneficial (Eko et al. 2020: 50).

Using the Cultural Approach Method

The cultural approach is a method for approaching or analyzing a problem from two angles. First, cultural actors. They are members of the community who have a consensus on determining the glue of common values that unites pluralism, then it is agreed and agreed upon to become a system of meaning and a system of values to interpret life so that living together in society can take place, especially in the face of crises that occur. Second, culture as a structure of meaning. Culture as a knitting or structure of meaning made by the community and mutually agreed to be the

glue that unites life together. The structure of meaning is summarized as a reference in dealing with crises and challenges faced together. For the sake of sustainability, the structure is reformulated and corrected again where is the core and where are the adhesive packages for the meaning of living together for joint survival (Sutrisno 2004:301).

The dimensions of the cultural approach above emphasize the importance of the conscious position of actors who choose, knit and process and internalize the most valuable for themselves and others for the welfare of living together. The dimensions of the approach are then agreed upon in a structural political, social, legal and economic language in which the space for freedom of speech, the space for expressing and processing conflict, is given a place in democratic power relations. The aim of this approach is so that no one feels alienated, unappreciated and excluded from community groups. The shared bonding value is the consensus of the conscience of a pluralistic society and their conscience in dealing with various crises. The spirit of bonding shared values is internalized and becomes a shared determination to survive as members of society (Sutrisno 2004:301).

The cultural approach method can be applied to Catholic schools by: first applying the 3S culture (smiles, greetings, greetings) both to teachers and to fellow students. This aims to maintain brotherly relations between one another. Both students are not allowed to form closed ethnic groups. For example, students who come from the Nias ethnic group separate themselves from other groups. This is so that students do not feel alienated or excluded. Third, to actualize humility, teachers and students make it a habit to say the words "excuse me, sorry, and thank you" both to the teacher and to each other. This model trains trained students to actualize a humble attitude towards others and does not care about his ego when he is

guilty and is trained to be grateful to both the teacher and his neighbor when he feels helped (Sutrisno 2004: 301).

Applying My Words to We

Joining an organization or community is actually a human longing and urge to answer God's call. God's call, even though it is personal, is a call to build a unity of life with others. In a community, people learn to love and express their true calling, which is love. Community is togetherness which is getting deeper and deeper for the unity of life in love because love fosters a sense of self and a sense of togetherness in life. Growing in love is the deepest goal of the community, namely love for oneself, for God, and for fellow human beings as brothers and sisters (KOPTARI Spirituality Committee 2008:27).

Understanding the meaning of the word from me to us, is the ideal and the peculiarity of living in a community. The main thing that is constantly developing and aligned in life is to build a life commitment from me to us, namely to be yourself. This step is very important because in order to be yourself, you have to really know yourself. Thus one is able to know and understand others. For example, a person can love, listen, and respect others if he himself is able to love, listen, and respect himself. In order to know oneself, one must practice diligently and accustom oneself to loving oneself for who one is. Here comes the potential to give and receive the uniqueness of each person.

Catholic schools can apply this to students by: during the process of teaching and learning activities the teacher gives time to students to carry out group discussions. In these discussions, students are trained to accept friends with different cultures and respect the opinions of their friends which in the end results from group discussions not from individual ideas but from group ideas. In the presentation of the results of the discussion it appears that the sentence used is not the word 'I' but the word 'we'

(Kurniawan, Situmorang, and Setiawan 2020: 381) .

Integrating Local Cultural Knowledge in Learning

Students need to be motivated to appreciate and love their own culture and that of other people's cultures which are manifested in the form of art, history, lifestyle, and values of life. In fact, this local content can be integrated into existing subjects so that conditions or local content become a tool in every lesson to build intercultural dialogue (Prasetyo 2016: 25) .

For example, through learning with the teacher, students carry out a search about culture according to their respective ethnicities. Just as Nias children try to explore dance, music, heritage, and other Nias cultural specialties, so do children from other ethnicities. Thus in the end these students carry out a cultural exhibition with a blend of one culture with another. They have simple booths about certain cultures which are pictures, descriptions, even objects. The cultural exhibition that was carried out by the students really provided a broad understanding of the richness of the nation's culture. Even more than that, it starts to foster students' attention and love for their own culture and the culture of others. Thus, students are able to establish good cooperation with each other so as to create a culture of inter-ethnic cultural love.

Teaching Students to Appreciate Diversity for the sake of Promoting Oneness

Humans are social creatures who have a tendency to have friends and establish communication. For that he is looking for someone to talk to, as well as fostering a circle of association with the aim that he is not alone, but in the community. In society he gets encouragement, support and climate to develop his talents and personal abilities. Based on this tendency, kinship ties,

friendship ties, community ties, and others arise. It can happen that social tendencies get their own color (Bria 2007:117) .

People bind themselves to each other based on an inner connection that exists precisely because they both have the same experiences, feel the same suffering and suffering, and are treated in the same way. In other words, people feel bound to one another based on a sense of shared destiny and shared responsibility. The feeling of sharing fate and sharing is a very strong inner bond. It unites individual human beings in an emotional bond that is able to foster feelings of loyalty and solidarity. It rolls the flow of communication between members of the same fate. He creates an atmosphere of experiencing other people's ups and downs (sympathy and empathy). It builds a person's sensitivity to other people's tastes and fosters an atmosphere of mutual trust.

In educational institutions, this can be implemented by means of: First, students are invited to make friends and get to know each other regardless of their background. Second, willing to cooperate in goodness with anyone regardless of religion, ethnicity, race, and so on. Third, tolerance and tolerance for all the diversity that exists in schools. Fourth, prioritizing deliberation in decision-making as well as in solving problems. Fifth, students are invited to appreciate, respect, and accept the presence of each other so that students see each other as brothers and sisters. Sixth, students are invited to take part in extracurricular activities at school so that students can learn from each other in terms of knowledge, skills, and attitudes. In this way, students are trained to adapt, which in the end can achieve the motto *Bhineka Tunggal Ika* (Bria 2007:125) .

CONCLUSION

Diversity is a necessity and a divine gift that must be cared for and developed

with an attitude of mutual acceptance, respect and cooperation with one another. Catholic schools are a special place to implement learning about diversity. Some of the strategies used by Catholic schools; create an integrated curriculum, build a shared vision, train students to interpret their own culture and the culture of each other, and teach students to respect diversity in order to promote unity. All of these strategies can help teachers and students appreciate and accept each other from different ethnicities, races, religions and cultures, which in the end see that neighbors are brothers.

Intercultural dialogue can essentially create harmony and togetherness and can understand each other's differences between individuals. Intercultural dialogue has a positive impact on facilitating socialization and minimizing misunderstandings. In intercultural dialogue, a more open attitude is needed to understand other people's cultures and be able to appreciate them for the purpose of fulfilling individual needs that are different from one another. Dialogue can help someone to establish a brotherly relationship with anyone. This relationship can only be established if individuals do not look at each other from a good background in terms of culture, religion, race, ethnicity, and so on. To build this brotherhood, it should be built on the same love as Christ himself taught us. "And above all put on love as a bond that unites and perfects" (Col 3:14).

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