Managing Multicultural Islamic Education through Conflict Resolution Learning Development in Indonesia

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Abstract: Along with the frequent social conflicts in Indonesia, the multicultural reality of this country is becoming increasingly urgent to be reconstructed so that it can become an "integrating force" for the future of this nation, especially through the education sector. In that context, Madrasah Ibtidaiyah Nahdlatul Ulama (MINU) Bangil Pasuruan, East Java, is a "lantern" for Indonesia's future multiculturalism that has implemented multicultural education management well. It involves various religious and ethnic cultural organizations, such as NU, Muhammadiyah, and others. Also, there are several ethnic groups like Javanese, Sundanese, Madurese, and Chinese. This qualitative research with a phenomenological approach-case study attempts to analyze the implementation of multicultural education management to develop conflict resolution learning at MINU Bangil Pasuruan. This research shows that the application of multicultural education management is running well with the main learning models based on visiting culture class learning. Meanwhile, the impact of multicultural education management includes 1) the life and interpersonal relationships of the entire academic community and the environment of educational institutions becoming more harmonious and inclusive, despite the ethnic plurality in the community; and 2) the learning process becomes more enjoyable and effective because it is supported by the growing sense of belonging and love between teachers and students.

INTRODUCTION

For three decades, centralized policies and strict control over the issue of differences have diminished the ability of the public to think, discuss, and solve problems that arise from differences in an open, rational and peaceful manner (Sari, 2016). Intergroup violence exploded sporadically in the late 1990s and early 2000s, which occurred in various regions in Indonesia, such as Maluku, Papua, Aceh, and several other areas. How thick the prejudice between groups and how low mutual understanding between groups. Several historical records describe several mass riots in regions in Indonesia. The triggers are these differences, one of which is religious and cultural differences, such as the riots in Rengasdengklok in 1997, in Makassar in 1997, in Ambon, in Poso, in Ketapang and Kupang, as well as several other areas (Bachtiar, 2015; Rusli, 2020).

After that, riots resurfaced in 1998 in the name of reformation with the issue of SARA. Hundreds of people were killed

and lost their jobs. The riots also caused thousands of houses to be burned. In May 1998, the Chinese became the target of massacres in Jakarta and Central Kalimantan. New problems during 2013-2020, such as the events in Yogyakarta and Papua (forced dissolution of worship that resulted in violence in the name of religion) and the Sunni-Shia conflict in Sampang Madura, show how vulnerable the sense of togetherness has been built in this country (Arenggoasih & Wijayanti, 2020).

It is undeniable that Indonesia consists of various ethnic groups, cultures, and religions; therefore, Indonesia can simply be a multicultural country (Asmuri, 2017; Hasanah et al., 2020; Nurcahyono, 2018). On the other hand, multiculturalism is faced with the urgent need to reconstruct Indonesian national culture, which can become an integrating force that binds all ethnic and cultural diversity, including the education sector. In this regard, Brian Vassallo (2020) views it as important for educational institutions in a multicultural society to teach peace and conflict resolution in multicultural education (Rosyada, 2016).

Indonesia's social changes are prone to conflicts between religions, cultures, and communities. These conflicts have existed long before the reform era. The problem of integration in a multiethnic unitary state and a pluralistic society structure, such as a 'wolf in sheep's clothing is full of ambivalence. According to Husamah, (2014) it performance shows equilibrium between social, political, and cultural structures. Still, its contents are full of intrigue, dissatisfaction, paradoxes, ethnocentrism, stereotypes, and social conflicts that cannot be ignored and finished. The widening gaps between social groups, underdevelopment, and non-simultaneous reforms exacerbate the disharmony atmosphere. They can damage the social order or the order of

relations between social and community groups (Szelei et al., 2019).

These various groups socially cause the growth and development of new values in various processes that require the interests of institutionalization. According to Zastrow, (2012), it can also be in the form of the emergence of new conflicts because other groups, and other religions, feel that their presence is a threat to the existing social order. Ethnocentrism develops, which considers only the 'right' group, which is justified as the best and most perfect, while others are seen as ugly, wrong, and various other shortcomings (Ferronato & Torretta, 2019; Tikka, 2019).

That condition shows that excessive sentiments and beliefs about people's beliefs about one group, class, and religion will lead to conflict with socioeconomic, political, and religious nuances. This evidence also shows that the potential for conflict exists in various fields. Therefore, simultaneous efforts need to be made to manage potential conflicts by local governments, communities, and law enforcement officials. Johnson, (2016) emphasized that what is no less important is the role of educational institutions and the learning process in developing multicultural society. At the same time, multiculturalism can be interpreted as a symptom in a person or a society characterized by the habit of using more than one culture (Asto Aji An'Amta & Mattiro, 2018; Säljö, 2021).

In that context, the importance of multicultural education for the children of this nation is how to develop and improve the experience about a harmonious perception of age, gender, religion, socioeconomic status, type of identity, culture, language, race, and special needs. Gorski (2003) states that multicultural education is a progressive approach to holistically transforming education by criticizing and focusing on weaknesses, failures, and discriminatory practices in

education today. For this reason, multicultural education can be a strong and relevant element for schools/madrasas to implement in Indonesia to ensure that the structure of educational institutions has its cultural characteristics that can influence more harmonious social change.

In the modern era, with the identity of its multicultural society, educational institutions, especially madrasas in Indonesia, are very urgent to develop and maintain multicultural values. Therefore, the unity and integrity of the Republic of Indonesia can always be maintained from time to time. In that context, Madrasah Ibtidaiyah Nahdlatul Ulama (MINU) Bangil Pasuruan, East Java, deserves to be used as an object of research that has implemented multicultural education management with several considerations. First, MINU Bangil Pasuruan is one of the madrasas in East Java and Indonesia that develops multicultural values because many students come from various religious and cultural organizations, such as NU, Muhammadiyah, and Persis. The students also come from ethnic elements such as Javanese, Sundanese, Madurese, and Chinese. Etc. Second, MINU Bangil Pasuruan is one of the few madrasas with many Chinese students, which adds to the attractiveness of acculturating Javanese-Chinese Islamic culture in the madrasa. Third, some of the madrasa administrators come from ethnic Chinese Muslims who have a very modern mindset in archipelago diversity and have good school management skills, as indicated by the results of their madrasa accreditation with grade A.

THEORETICAL SUPPORT

James Bank is one of the pioneers of multicultural education. He grounded the concept of multicultural education into the idea of educational equality. In the mid and late 1980s, a group of scholars emerged, including Carl Grant, Christine Sleeter, Geneva Gay, and Sonia Nieto, who provided broader insights into multicultural education, deepened the framework that grounded the idea of educational equality and linked it to transformation and social change (Gollich, 2015).

The idea of multicultural education eventually became a global commitment as recommended. In simple terms, multicultural education can be defined as "education for cultural diversity in responding to demographic and cultural changes in certain community environments or even the world as a whole ."The roots of multicultural education originate from the attention of an American education expert, Prudence Crandall (18-3-1890), who intensively disseminated views about the importance of students' background, both in terms of cultural, ethnic, and religious aspects. Education that pays attention to students' backgrounds is the forerunner to the emergence of multicultural education (Gorski, 2003).

According to Gorski, (2003), etymologically, multicultural education consists of two terms, namely education and multicultural. Education means developing attitudes and behavior of a person or group to mature through teaching, training, processes, and ways of educating. And multicultural is defined as cultural diversity, various politeness. Meanwhile, in terms of terminology, multicultural education means the process of developing all human potentials that respect plurality and heterogeneity as a consequence of cultural, ethnic, and religious diversity.

Thus, multicultural education is simultaneously to train and build the character of students to be able to be democratic, humanist, and pluralist in their environment. Multicultural education as another educational program has an important purpose and value for the life of the nation, state, and society. As explained by Jose A, Cardinas (1998), the importance of multicultural education is based on five considerations: (1).

Incompatibility (the inability to live in harmony); (2). Other languages acquisition (other language demands); (3). Cultural diversity; (4). Development of positive self-image; and (5). Equality of educational opportunity.

On the other hand, in the same context, Gollich, (2015) states that the importance of multicultural education is motivated by several things: (1). Each culture can interact with other different cultures and even contribute to each other; (2). Cultural diversity and its interactions are at the core of today's American society; (3). Social justice and equal opportunities for all are rights for all citizens; (4). Power distribution can be shared equally among all ethnic groups; (5). The education system provides a critical function of the need for a framework of attitudes and values for survival; and (6). Teachers and education practitioners can assume a leadership role in creating an enabling environment for multicultural education.

Management is seen as a system where each component performs something to provide needs. Management can be defined as a process; (1) planning, (2) organizing, (3) leading, and (4) controlling the organization's efforts with all its aspects, so that organizational goals can be achieved effectively and efficiently. In the context of education, multicultural education management can be interpreted as a continuous coordination process carried out by all members of a heterogeneous organization to use resources to achieve organizational goals, including managing multicultural values.

With the management of multicultural education applied in the school environment, it will suppress or minimize differences in conflicts that occur in schools so that the goals of educational institutions will be easier to achieve. Educational institutions, especially schools, consist of several groups of people such as the principal as a leader, staff or employee, and students are involved in carrying out activities to achieve educational goals.

In that context, the management of multicultural education can be understood in three basic terms (Manulang, 1996): First, management as a process. Second, management is a collectivity of people who carry out management activities even though they have different potentials and characters but have one goal. And Third, management as an art as a science that emerges and develops from the potential of diverse organizations (multicultural).

Extracurricular activities managed by the school should also be multi-valued. Respecting people from other cultures will be more developed when students practice and experience it themselves. Thus, living amid people from other cultures, the live-in model can greatly help students appreciate "other cultures ."For example, students from Bali participated in a one-week live-in among the Sundanese. If they experience that it is well received there, they will be helped to appreciate Sundanese culture more. Projects and committees in good schools are also organized with more variety and variety. Each committee consists of students from various ethnic groups, races, religions, cultures, and genders. This will further foster the spirit of unity in existing differences (Tilaar, 2004).

METHOD

This research article is a descriptive qualitative that seeks to describe the phenomena that exist naturally with a positive case study model on the implementation of multicultural education management in conflict resolution learning at MINU Bangil Pasuruan. This study uses a phenomenological approach to describe the circumstances or phenomena Bogdan & Bilken, (1992). This approach is the right way to express and interpret various interrelated and influential activities in applying the multicultural Islamic education

management model at MINU Bangil Pasuruan, which is closely related to; (1). The values of multicultural education in the development of conflict resolution learning; (2). Implementation design of multicultural education management in conflict resolution learning, and (3). The impact of multicultural education management in conflict resolution learning at MINU Bangil Pasuruan.

The three data were extracted using interview, observation, and documentation techniques. In addition, the researcher seeks to maximize the process of data triangulation and persistence of observations to produce the depth of this research data. Meanwhile, the data analysis of this research used an interactive model analysis by (Miles & Huberman, 1992), which consisted of three activity lines: First, data reduction. Data reduction was carried out to review all field notes obtained through interviews, observations, and numerous documentation studies then summarized the main or important matters relating to the core or focus of the research.

Second, Data Display. Data presentation is a collection of information that has been compiled more systematically than a summary of data reduction. Based on the presentation of this data, the researcher can conclude or take further action. Miles & Huberman, (1992) assert that "A data display that occurs more in qualitative research was a narrative text form." In this study, the researcher needs to create narratives, pictures, matrices, or tables to facilitate mastery of data so that it is more meaningful, easy to understand, and interesting. Third, concluding (verification) is related to the multicultural Islamic education management at MINU Bangil Pasuruan in the development of conflict resolution learning for students.

RESULT AND DISCUSSION
Multicultural Values in the Development of Conflict Resolution Learning at MINU Bangil Pasuruan

As described in the previous data description, historically, the emergence of the idea of developing multicultural values in the education world organized by MINU Bangil Pasuruan East Java was caused by several social problems that had occurred so far, namely: first, the history of ethnic-religious sectarian conflicts that prolonged among residents, especially the Javanese, Madurese and Chinese. Second, the lack of effective conflict resolution media between citizens. So that these two things have been the main mainstream for the birth of various social problems, especially social conflicts between different social community groups, this is in line with the views of world multicultural education experts, Gollich, (2015) in her book Multicultural Education in Pluralistic Society that the main root of social conflict is strongly influenced by the minimum level of public awareness about the reality of cultural plurality around it, and the lack of educational media that can provide and encourage the development of public awareness of the importance of tolerance and expectation for these differences. The most appropriate media for education is carried out early because education offers better inculcation of multicultural values. After all, an organized process and mechanism support it.

MINU Bangil Pasuruan has begun to develop the values of formal multicultural education in its Islamic educational institutions in the form of learning on several important aspects. Abdullah (2021) states that the multicultural values that are important to be developed by madrasa are the language, beliefs, attitudes, and behavior of different cultural communities.

In the context of Amin Abdullah's view, MINU Bangil Pasuruan, East Java,

has developed several of these aspects, which include: (1). Integrative multicultural language learning includes Javanese, Madurese, Chinese, and Sundanese. This is because 35% of students are from the Javanese ethnicity, 40% are from the Madurese, 15% are from the Chinese, and 10% are from Sundanese; (2). Multicultural beliefs in the form of different religious beliefs. Considering that students at MINU Bangil Pasuruan have family backgrounds with quite plural religions, such as Islam (85%), Christianity (10%), and Hinduism (5%); (3). The multicultural attitude includes; a high sense of politeness, patience, commitment, assertiveness, and optimism; and (4): multicultural behavior that includes: hardworking, and discipline.

The four components of multicultural values are a unit developed by MINU Bangil Pasuruan as the basis for its elegant multicultural madrasa, both in terms of national ideology, religious ideology, and socio-cultural ideology. So that in the end, it was widely accepted by the Bangil community, proven by a stable number of roof students. It even tends to experience a significant increase as a form of public acceptance of its existence. The multicultural values developed by MINU Bangil Pasuruan include several aspects that can be described in conclusions through Figure 1 as follows.
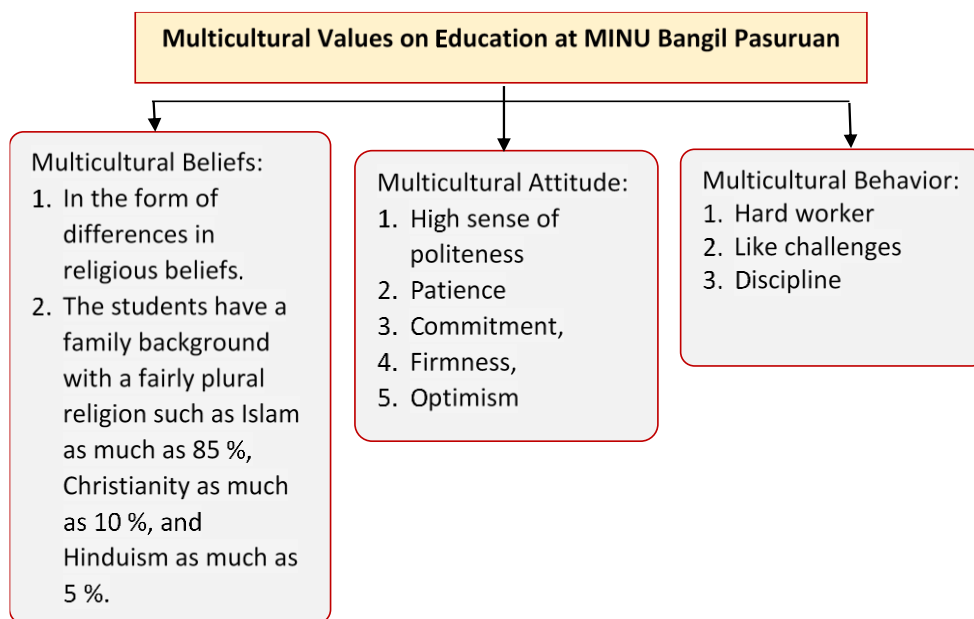

Figure 1. Multicultural Educational Values Developed by MINU Bangil Pasuruan

From this analysis, MINU Bangil Pasuruan East Java has developed and applied the values of integrative multicultural education in the learning process. All stakeholders have good multicultural awareness, such as high tolerance, multicultural language skills, even among students and teachers, and a good sense of discipline and personal responsibility are indicators of the success of multicultural education implementation.

Application of Multicultural Islamic Education Management in Conflict Resolution Learning at MINU Bangil Pasuruan

Theoretically, madrasas or schools are said to have implemented the function of educational management, at least when the educational institution has implemented several management functions, including planning, implementation, and evaluation, including the dimensions of multicultural education

that it applies. Tilaar, (2004) states that multicultural education must also be managed based on a management function approach so that its objectives can be achieved in a planned and systematic manner. This is in line with what has been conducted by MINU Bangil Pasuruan. In this case, based on the description of research results on some aspects contained in it previously, that can be analyzed as follows:

a. Multicultural Islamic Education Planning in the Development of Conflict Resolution Learning at MINU Bangil Pasuruan

Educational planning is the first and foremost aspect of the overall management functions. With good and careful planning, the implementation of education will surely run effectively and efficiently. This is also confirmed by (Tilaar, 2004) and (Childs, 2017) that planning is the main element of management that must get serious attention by education implementers if they want educational goals to be achieved optimally. This is also in line with what has been done by MINU Bangil Pasuruan in its multicultural education planning.

In that context, it can be seen from various aspects that have been planned by MINU Bangil Pasuruan, East Java, that several things must be planned in multicultural education program must include the overall values of multicultural education and learning tools, which include: first, multilingual and multicultural learning materials (Javanese, Sundanese, Madurese and Chinese). This learning material is designed in an integrative way through the local madrasa curriculum with a monthly visiting culture system, which is an intercultural learning system by studying the culture of one community to another every month, with the hope that this will foster and strengthen the multicultural values that exist between them as a 'bond of

togetherness and humanity. Second, the formation of a multiethnic-based institution's Human Resources organizational structure (head of the madrasa, head of the Foundation, vice head of madrasa, homeroom teacher, head of the unit). This formation serves to strengthen and encourage the establishment, maintenance, and improvement of the multicultural education values in the madrasa, especially in the hearts of each student. With this institution, madrasa's performance will be more focused and maximal in realizing the dream of a harmonious and peaceful multicultural life. Third, a multiethnic-based educational environment (a form of symbolic-based education infrastructure Java, Madura, Sunda, and Chinese). According to Vassallo (2020), this multicultural education environment is very important in building cultural habits for all madrasa's stakeholders, especially students. That way, students, in particular, will be increasingly conditioned in a harmonious multicultural atmosphere.

This opinion is also in line with what has been emphasized by Cardinas, (1998) in Multicultural Education: A Generation of Advocacy which emphasizes that multicultural education must include all multicultural values that live in society, that the results can provide significant contribution value to the social harmony of the community in the future. In other words, what has been planned by MINU Bangil Pasuruan is following the existing principles of multicultural education planning.

The conclusions related to the aspects of multicultural education planning carried out and developed by MINU Bangil Pasuruan East Java can be described more simply through Figure 2, as follows.
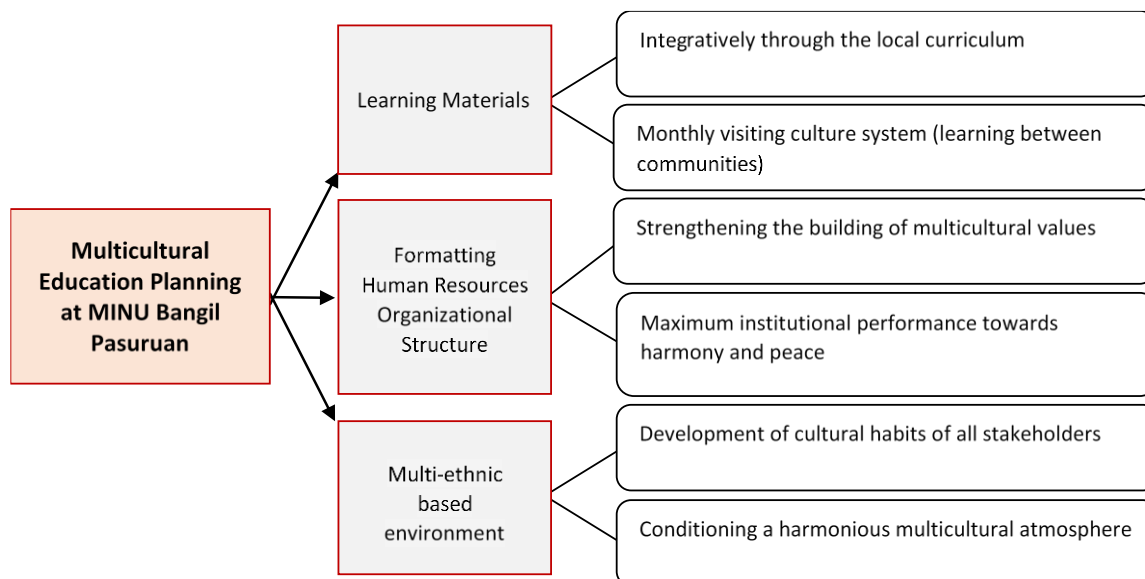
Figure 2. Multicultural Islamic Education Planning at MINU Bangil Pasuruan

b. Implementation of Multicultural Islamic Education in the Development of Conflict Resolution Learning at MINU Bangil Pasuruan.

Everything that has been planned is not necessarily at the implementation stage can be conducted effectively and efficiently. In other words, it can be run optimally, without any drawbacks. Based on the researcher's analysis of the results of field studies, the multicultural education plan implemented by MINU Bangil Pasuruan has been running optimally since various programs have been conducted well, such as multicultural language learning, the establishment of cultural strengthening institutions/units, and the establishment and maximization of multicultural education facilities in madrasa.

However, it cannot be denied that there are still several shortcomings in applying multicultural education plans, especially in technical control. First, the business level of several madrasa's leaders in the last few years outside the madrasa has led to control over the process of civilizing pluralism values in schools. Madrasa is less able to run in a coordinated manner. According to the researcher, this is understandable,

considering these leaders are the main leaders. They have been involved in designing and directly controlling the implementation of the plans that have been set. In other words, as revealed by Ham et al., (2020) that when the main leader is sometimes not present and is only represented to his junior teacher, sometimes the respect for others is not as great as for his main leader, including the quality control that the performs it. Therefore, this needs to be a major concern in the future that this deficiency can be anticipated in a balanced way by looking at all existing leaders' service activities proportionally. Thus, the quality of the multicultural education process at MINU Bangil Pasuruan does not decrease in the slightest levels in the learning control quality so far.

Second, some parents do not have high awareness in following up on the multicultural development of their children in a madrasa in family life. This causes efforts to 'grounding' the values of multiculturalism in society to be less than optimal. According to the researcher's analysis, it is caused by the busy factor of most of the guardians at work. Most of them are factory employees and farm laborers whose daily activities are outside

the home. So that communication and interaction between parents and children are less than optimal. Therefore, according to Hoon, (2014) it needs to be followed up immediately by the madrasa leaders to often re-establish communication with the guardians of students continuously and simultaneously and planned every month. So that will be the best solution for them how to build effective and efficient communication without leaving their obligations as parents at work and accompanying their children in understanding the meaning of education in their family.

c. Evaluation of Multicultural Islamic Education in the Development of Conflict Resolution Learning at MINU Bangil Pasuruan

Evaluation is also an important element in seeing and assessing the level of achievement of an educational program and its function in providing input for the improvement of education programs in the future. Pidarta (1998) emphasized in his book Indonesian Education Management that educational evaluation has an important role in seeing the results of an educational program achievement and providing important 'notes' for the program improvement in the future, especially for educational institutions. In that context, it is clear that MINU Bangil Pasuruan is right in evaluating the multicultural education program in its madrasa. According to Khamkhong & Tayco (2018), with this evaluation, they realized the importance of continuous and simultaneous improvement processes for improving the quality of their multicultural education in the future.

In that context, according to Made Pidarta, it is important to evaluate, both with a structural approach and a time approach, so that the evaluation system can be organized and run in a systemic and accountable manner. MINU Bangil Pasuruan, East Java, has carried out both approaches in an integrative way in carrying out the evaluation process of multicultural education developed by its institution according to Vassallo (2020): Bottom-Up and Top-Down integration approach. This approach is important so that all stakeholders in the institution can participate in jointly conducting evaluations, as well as from the leaders, teachers, and employees. Second, the Effective Personal Communication approach. This approach needs to be carried out communicatively by madrasa's leaders, especially to create positive and constructive togetherness values among the entire academic community.

Meanwhile, in terms of evaluation time, MINU Bangil Pasuruan evaluates its multicultural education into three opportunities: first, monthly evaluation. This monthly evaluation is carried out in a small scope directly related to the multicultural learning process in the classroom. This evaluation involves the homeroom teacher and the teacher to see how far students' understanding and awareness of the multicultural values they learn every day at the madrasa. Second, final semester evaluation. This evaluation is a broader stage because it involves larger elements of the madrasa, namely the principal, homeroom teacher, and teacher, in seeing students' final achievement at the end of each semester. Third, annual evaluation. The annual evaluation is the final stage that involves all existing madrasa stakeholders, starting from the leaders of the Foundation, headmaster, homeroom teachers, teachers, and all employees. It aims to see the development of multicultural educational values in the madrasa as a whole, hoping that this will provide more comprehensive results and the emergence of significant improvements for the development of madrasas as a whole (Choi & Mao, 2021).

The conclusion about the evaluation of multicultural education at MINU Bangil Pasuruan, East Java, can be described more simply through Figure 3 as follows.
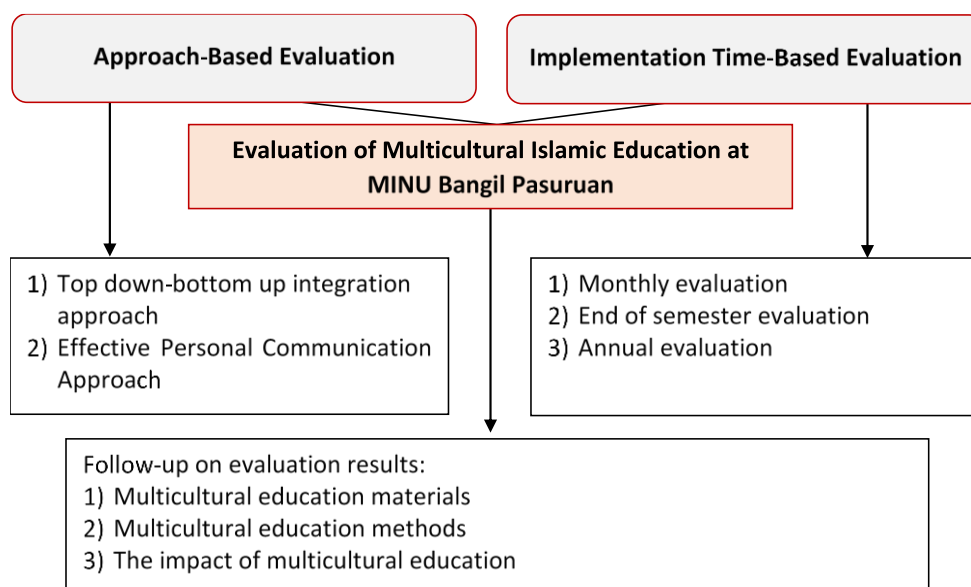
Figure 3. Evaluation of Multicultural Islamic Education at MINU Bangil Pasuruan, East Java

From the analysis results, the evaluation approach carried out by MINU Bangil Pasuruan follows the evaluative basis because the implementation of its multicultural education program has been based on a comprehensive and systemic approach (bottom-up and top-down structural approach).

The Impact of Multicultural Islamic Education Management in the Development of Conflict Resolution Learning at MINU Bangil Pasuruan

Zastrow, (2012), in his book Social Problem, Issue and Solution, once emphasized that any policies implemented by individuals or institutions will certainly have an impact on the individual and the institution itself, both positive and negative impacts. This view is in line with the result of the previous data description, which confirms that multicultural education management can be felt at MINU Bangil Pasuruan in the quality and quantity of education.

The first is in terms of improving the quality of education. The impact from this side includes at least two important things for MINU Bangil Pasuruan, namely: (a). The life and interpersonal relationships of the entire academic community and the environment around their educational institutions become more harmonious, filled with the values of openness (inclusiveness), a high sense of empathy, and concern amid an ethnic plurality of the community; (b). The values of the student learning process increased, such as the increase in the National Examination scores, which always entered the top 3 at the district levels; and (c). The learning process in the classroom becomes more enjoyable and effective because it is supported by the growing sense of belonging, expectation, and love between teachers and students. Jantzen, (2020) further emphasizes the magnitude of positive effects caused by the values of multicultural education at MINU Bangil Pasuruan academic community, especially in improving the quality of the learning process.

Second, in terms of increasing the education quantity. From this aspect, at least it can be seen from 2 important things, namely: (a). The large development of public interest in using educational services at MINU Bangil Pasuruan for five years, even the institution has 610 students. Each year, the institution cannot accommodate the large public interest by reducing

prospective students to 150 children, by only taking 250 students each year after going through a fairly selective recruitment process; and (b). Along with the growing number of students, the educational facilities at MINU Bangil Pasuruan also experienced a significant increase, proven by the institution's accreditation (A). This also emphasizes how the values of multicultural education at MINU Bangil can place their children in the institution to become humanists and religious persons.

From the analysis of data description, it looks so clear that the aspects of planning, implementation, evaluation and the impact of the multicultural education that has been carried out can be conducted well. The multicultural education management at MINU Bangil Pasuruan gains a significant advantage in a pluralistic society, both qualitatively and quantitatively. So that, in the end, it can place its madrasa as one of the leading multicultural madrasas in Pasuruan Regency, East Java.

CONCLUSION

Multicultural education management is an effort to develop conflict resolution learning from an early age. MINU Bangil Pasuruan, East Java, contributes significantly to the birth of a tolerant, moderate, and peace-loving NU Muslim generation, which is applied with various approaches, both effective personal communication and integration approaches. Top down bottom up approach, through several concrete actions, such as sharing about the values of a diverse community living culture, multilingual learning that is ethnic, and so on. The management is designed from planning, implementation, to evaluation. The result is in line with Donna M Gollich's idea, as a humane civilization development strategy, which can grow superior and dignified educational institutions by appreciating the cultural

diversity developing in today's increasingly cosmopolitan society.

The impacts of multicultural education management at MINU Bangil Pasuruan include 1). The life and interpersonal relationships of the entire academic community and the environment of educational institutions become more harmonious, inclusive, growing a high sense of empathy and concern amid the ethnic plurality of the community; 2). The values of the student learning process increased, such as the grades that always ranked third at the district and provincial levels; and 3). The learning process in the classroom becomes more enjoyable and effective because it is supported by the growing sense of belonging and love between teachers and students.

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