

Practicing Multicultural Education through Religiously Affiliated Schools and Its Implications for Social Change

Miftahur Rohman

Institute of Tarbiyah Sciences (STIT) Bustanul 'Ulum Lampung Tengah

e-mail: Miftahur.Rohmaan@gmail.com

Zulkipli Lessy

Faculty of Tarbiyah and Teaching Sciences

State Islamic University (UIN) Sunan Kalijaga Yogyakarta

e-mail: zulkipli.lesy@gmail.com

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Abstract

Having varied ethnics, cultures, religions, or faiths, Indonesia is considered a multicultural nation in today's world. This equity can be dangerous; but also can be advantageous if myriad interests of citizens are able to be nurtured through education, including religious schools. The research was conducted to explore multicultural practices in the State-owned Islamic High School (MAN) 3 and the Catholic High School (SMA) Stella Duce 2 in Yogyakarta Indonesia. Data was gathered via qualitative method by means of comparative study, aiming at seeking similarities and differences on promoting multicultural education values. Findings show similarities of teachers' attitudes and characteristics as facilitator, accommodator, or assimilator whereas the differences include their leadership role in intrareligious dialog at MAN 3 and dialog leaders at SMA Stella Duce 2. Other issues include diverse understandings of religion and its perceived violence. The research formulates two categories of teacher as being multicultural-intrareligious pluralist and multicultural-intrareligious humanist. It also discusses implications on social change as a result of cultural interchange at those schools.

Keywords: *Multiculturalism, Education, Madrasah, Boarding, Social Change*

Abstrak

Memiliki variasi etnik, budaya, agama, atau kepercayaan, Indonesia kini dianggap sebagai negara multikultural. Kekayaan ini dapat menjadi bahaya; tetapi juga menjadi keuntungan bilamana perbedaan kepentingan dan kecenderungan ini dapat dipelihara

melalui sekolah, termasuk yang bernafaskan agama. Penelitian ini dilakukan untuk menggali praktek multikultur di MAN 3 dan SMA Stella Duce 2 Yogyakarta Indonesia. Pengumpulan data dilakukan melalui metode kualitatif dengan cara perbandingan, bertujuan mencari kesamaan dan perbedaan dalam rangka promosi nilai-nilai pendidikan multikultural. Temuan menunjukkan kesamaan sikap dan karakteristik para guru berperan sebagai fasilitator, akomodator, atau asimilator sementara perbedaan mencakup peran mereka sebagai pemandu dialog seagama khususnya di MAN 3 dan pemandu dialog antaragama di SMA Stella Duce 2. Isu-isu lain termasuk beragam pemahaman tentang agama dan agama dipersepsikan sumber kekerasan. Penelitian ini menandai dua kategori guru sebagai pluralis multikultur-seagama dan humanis multikultur-antaragama. Penelitian ini juga mendiskusikan implikasi bagi perubahan sosial sebagai akibat dari pertukaran budaya yang terjadi di kedua sekolah tersebut.

Kata Kunci: *Multikulturalisme, Pendidikan, Madrasah, Asrama, Perubahan Sosial*

Introduction

Ethnic, racial, communal, or religious conflicts that recently took place in Tolikara of Papua Province and Singkil of Aceh Province are fresh examples that violence against humanity is and was threatening sovereignty of the nation and its of multiculturalism. One of the ways to handle the dispute therefore is a concern that Indonesia should seek an immediate solution to prevent this latent and disastrous cause through promoting multicultural education. While roots of these conflicts have yet been clear enough, but social, religious, or economic factors might become the prime causes. Partial cultural acculturation among citizens could, however, trigger a conflict, such as the one that occurred in South Lampung in 2012.¹ These conflicts to some extent ruin the platform of diversity that has existed among Indonesians which has been acknowledged through the variety of unique cultures and religions. Indonesia's independence was proclaimed in 1945 based on many ethnic and religious groups' agendas. The multiculturalism therefore is key factor the Indonesians who have been tied by the one language of Bahasa Indonesia; the basic ideology of Pancasila, and the unifying symbol of *Bhinneka Tunggal Ika* meaning "even though we are different, we are united." Thus multiculturalism is defined as many colors in oneness. This can become major foundation in addressing current challenges

¹ M. Alie Humaedi, "Kegagalan Akulturasi Budaya Dan Isu Agama Dalam Konflik Lampung," *Analisa: Journal of Social Science and Religion* 11, No 2014, 149.

relative to changes in attitude among learners and educators. The changes, such as intolerance and poor participation in obeying social rules and norms, may jeopardize multiculturalism. Therefore the importance of the research also focuses on existing social changes in educational settings that will be discussed later.

Multiculturalism influences school environment, a place of which students need to socialize into different ethnics and faiths. Therefore, education is critical factor in nurturing multiculturalism. Because of this heterogeneity, and because of its important roles maintaining security and stability, strengthening social cohesion, promoting human rights, or advocating for equality, Indonesia should promote inclusive education. Multicultural education back in early history was essentially established based on human rights principles and was implemented through education. First, the notion was spread out in Europe and North America; even it has been widely adopted by many countries today. And, although multiculturalism in Indonesia is still new enough, multicultural education becomes potential solution for disintegration and as a means to boost democracy after the reformation in 1998.

Multicultural education should be managed in a system that allows everyone regardless of culture, faith, religion, age, or skin color to share their believed perception and expectation. Schools should lay out solid instruction to stimulate everyone to respect difference, advocate for human rights, and believe in equality. Schools also should set up curriculum to prepare students in achieving higher expectation of their future, possessing appropriate attitudes and characteristics so they could positively contribute to their community. One community has long been known with its unique, traditional culture is Yogyakarta. Heterogeneity among citizens herein exists, and its fame is well known because of education which attracts many young people across the country. The diversity is not only seen at local customs but also religions. As the city of education, Yogyakarta has many types of schools of which are unique to be inquired, such as MAN 3, a state-owned Islamic high school, and SMA Stella Duce 2, a Catholic high school.

The study was typically conducted to explore the practice of multiculturalism and to describe role of educators and issues they encountered at these schools. Four prime questions addressed herein are how

were the practices of multicultural education at MAN 3 and SMA Stella Duce 2? What were the roles of educators as well as issues they encountered? What were similarities and differences in the implementation? What possible implications were arising to address cultural interchanges that may cause societal change?

The research was conducted by using qualitative method, which is based on post-positivism paradigm,² and was employed to naturally inquire objects.³ The study did not use statistical analyses but focused on describing and categorizing accounts. Natural objects were considered social phenomena at those religious high schools being as the research focus and then were interpreted through phenomenological approach as suggested by Husserl⁴ in which the researcher was not preoccupied, left his belief, stigma, or suspicion toward the objects.⁵ The researcher was an outsider to avoid the presupposition to capture the authentic phenomena, and the researcher was not intrusive prior to gathering data. Code of ethics prior to the research conducted was applied by means of letters of permission issued by authorities and of letters of consent shown to participants.

The researcher sought a comparative approach to show detailed information of two phenomena or more. The comparative study used a descriptive approach to find congruence of subjects⁶ and focused on differences and similarities of inter-subjects.⁷ The research was conducted to know whether similarities and differences of multiculturalism existed at the schools. Data was solicited from two headmasters, two vice persons, three social studies teachers, and eight students from both schools. Secondary data included the study of literature and relevant documents. Gathering data from

² L.R. Gay, *Educational Research: Competencies for Analysis and Application* (Upper Saddle River, N.J.: Merrill, 1996).

³ Emanuel J Mason and William J. Bramble, *Research in Education and Behavioral Sciences: Concepts and Methods* (Guilford: CT, 1997).

⁴ Mariasusai Dhavamony, *Fenomenologi Agama*, Terj. Sudiarja, Dkk. (Yogyakarta: Kanisius, 1995), 42.

⁵ Akhyar Yusuf Lubis, *Filsafat Ilmu: Klasik Hingga Kontemporer* (Jakarta: Raja Grafindo Persada, 2014), 209–10.

⁶ R. Guy Sedlack and Jay Stanley, *Social Research: Theory and Methods* (Boston, MA: Allyn & Bacon, 1992).

⁷ W. Lawrence Neuman, *Metodologi Penelitian Sosial: Pendekatan Kualitatif Dan Kuantitatif*, Terj. Edina T. Sofia (Jakarta: Indeks, 2013), 535.

the subjects was through series of observation, interview, and documentation. The proceeds then were analyzed by means of reduction, display, and verification, and then were divided into categories. Display was meant to expose data into themes after categorization was completed.

Multiculturalism and Education: A Literature Overview

1. History

The word “multiculturalism” is derived from “culture” by adding prefix “multi” to mean many cultures.⁸ The legacy of multiculturalism can be traced through history. Multiculturalism began when wave migrations from Europe to North America starting in the 1890s.⁹ Since World War II, there had been massive movements from Europe, notably Great Britain, France, the Netherlands, Germany, or Scandinavian and Eastern European countries.¹⁰ The minorities, such as the Irish, the Polish, and the Jews, experienced social discrimination in the new settlements and experienced racial discrimination and prejudice in public space, including schools.¹¹ Because of these, the United Nations recently issued policies to promote integration via multiculturalism. The impact of such policies is effective socially because almost member states ratified the United Nations’ preamble on human rights. Overall, it highlights that international community should keep world peace so it possibly creates a harmonious world order. It is a fact that we find now every academic discipline began embodying multicultural values in the instructional system.

In the United States the concept of “melting pot”, which was initiated by J. Hector, stresses on cultural integration so Americans will possess American culture. However, the concept has been criticized widely because of its resistant to indigenous culture, and because of the concept of “salad bowl” was more acceptable and suitable in contexts, popularized by H. Kallen,

⁸ Ngainun Naim and Achmad Sauqi, *Pendidikan Multikultural: Konsep Dan Aplikasi* (Yogyakarta: Ar-Ruzz Media, 2011), 125.

⁹ Robert W. Hefner, *Politik Multikulturalisme: Menggugat Realitas Kebangsaan* (Yogyakarta: Kanisius, 2011), 13.

¹⁰ James A. Banks, *Multicultural Education: Characteristics and Goal*, Dalam James A. Banks Dan Cherry A. Banks (Eds.), *Multicultural Education: Issues and Perspectives* (Seattle, WA: Wiley, 2010), 5.

¹¹ Banks, *Multicultural Education: Characteristics and Goal*.

recognizing the native culture to build one America as national entity.¹² In 1960s many had been denied their basic rights; the African American, the Latino, and other minorities such as Arabs, Asians, and Pacific Islanders are among them. As the case emerged then the concept of multiculturalism developed and stressed on respecting and recognizing rights of minorities regardless of religion, age, ethnicity, or skin color.¹³ Because of this, in 1960s the civil movement to reform education system emerged because the minority groups had experienced discrimination, and they were considered outside the mainstream of so-called White Male Protestant Anglo Saxon.¹⁴ It is plausible that social change considerably occurred, influenced by grass-root movements holding togetherness in a multicultural society. Indonesia potentially has uniqueness in terms of race, religion, language, culture, or arts where many ethnic groups living in the archipelago; nevertheless, the question is how can we nurture this richness to strengthen our society, and multicultural education is but not the only solution. Therefore, our schools should integrate in context the materials which represent multi-ethnic groups in Indonesian society.

2. Development

A census in 2007 showed that the number of minority groups across the United States was 100 million out of nearly 300 million Americans. The US Statistics Bureau predicted a soaring number of minority groups from one-third of the total population in 2006 to become 50% in 2042. This means that the number of ethnic minorities in the US schools has risen over time. From 1973 through 2004, the number of ethnic minority students has increased from 22% to 43%.¹⁵

The development of multiculturalism in the United States has been significant. The African American, the Latino, or other minority groups have been accepted by the mainstream society. This has been approved when Barrack Obama, the first African American, was elected US president for two

¹² Dede Rosyada, "Pendidikan Multikultural Di Indonesia Sebuah Pandangan Konsepsional," *Sosio Dialektika: Social Science Education Journal* 1 No. 1 (2014): 2.

¹³ Rosyada, "Pendidikan Multikultural Di Indonesia Sebuah Pandangan Konsepsional."

¹⁴ Banks, *Multicultural Education: Characteristics and Goal*, 5.

¹⁵ James A. Banks, *Multicultural Education: Dimensions and Paradigms*, Dalam James A. Banks (Ed.), *The Routledge International Companion to Multicultural Education* (New York: Routledge, 2009), 9-10.

consecutive terms from 2009 through 2016. The development marks new perspective for the history of modern multiculturalism.¹⁶ Prejudice against race, age, gender, ethnicity, or religion has not impeded American society to leave the practice. The Obama's appointments were based on support of the White, the Latino, and other races. Obama comes from the minority Black but managed to attract larger constituencies either from the minorities or the White population.¹⁷ It is worth noting that Obama's victory is evident that multiculturalism is the best answer to respond to pluralism.

The acculturation of the Black immigrants in the US is in progress. The cultural reconstruction is a great challenge that the Americans face. Two aspects exist and influence the process: *first*, the term 'we' to mention the native or US-born and the term 'they' for the foreign-born individuals or the colorful. The African American usually face bitter experience in the public space because of social stigma, considering that the White are superior. *Second*, double identities exist among the Black immigrants. Besides living as Americans, they may bring their traditional identities from their origins.¹⁸ Social interactions between the Whites and the Blacks are illustrated as social dynamic that is in challenging process in the US.

Meanwhile multiculturalism discourse has been new enough in Indonesia started just after the reformation signaled by advancement of democracy. During the Old Order (1945-1965), political struggles of the people demanding for world's recognition had become everyone's agenda, whereas they had not yet implemented unity and diversity in the preamble and their daily life.¹⁹ Even during the New Order (1968-1998), developmentalism and populism had applied various policies, but gave not enough space for multiculturalism, and the state extremely had dominated the view of citizens and the interpretation of their religion, culture, or

¹⁶ Frans H. Winata, *Suara Rakyat Hukum Tertinggi* (Jakarta: Kompas, 2009), 214-15.

¹⁷ Winata, *Suara Rakyat Hukum Tertinggi*.

¹⁸ Kathy Ann C Hernandez and dkk., "Toward a Different Construction of Blackness: Black Immigrant Scholars on Racial Identity Development in the United States," *International Journal of Multicultural Education* No. 2, Vol. XVII (June 2015): 64.

¹⁹ Yeni Rachmawati and dkk., "The Necessity of Multicultural Education in Indonesia," *International Journal of Education and Research* 2 no. 10 (2014): 19.

education. Consequently,²⁰ these in part caused political tensions and fierce conflicts which were precarious to state's security.²¹

Since the reformation in the 1999, Indonesia's democracy has begun to grow. Freedom of speech and union that were formerly banned are now permitted. It began to blossom in governments and civil societies, such as strengthening respect for human rights, justice, or women. Even though not every single interest of the people could be accommodated, the government has tried to boost local identities, such as giving special autonomy to Aceh and changing the name "Irian Jaya" to become Papua in order to crack down political tensions between the central government and the locals.²²

3. Nature

Multicultural education is and was considered approach in reducing disputes globally. Banks defines multicultural education as pedagogy for people of color.²³ It is an approach used in schools to bring justice for different ethnics, cultures, social classes, or language owners. It provides an opportunity to any group of people to pursue education which is socially democratic justice oriented.²⁴

As educational based approach, multicultural education uses methods and materials that are able to develop individual's potential. Multicultural education adapts to social-cultural development embracing scientific methods and is inclusive to criticism.²⁵ Multicultural education aims to restore education systems to protect students from being socially and culturally marginalized. It admits that ethnic difference and cultural

²⁰ Noorhaidi Hasan, *Multikulturalisme Dan Tantangan Radikalisme*, In *Merayakan Kebebasan Beragama: Bunga Rampai 70 Tahun Djohan Effendi*, Ed. Elza Peldi Taher (Jakarta: Kompas, 2009), 205.

²¹ Adrian Vickers, *A History of Modern Indonesia* (Cambridge, UK: Cambridge University Press, 2005), 218.

²² James A. Banks, "Multicultural Education: Historical Development, Dimentions, and Practice," *Riview of Research in Education* 19 no. 4 (1993): 3.

²³ *Ibid.*, 13.

²⁴ Ellen Swartz, *Multicultural Education: From a Compensatory to a Scholarly Foundation*, In *Research and Multicultural Education*, Ed. Carl A. Grant (Washington DC: The Falmer Press, 2005), 33.

²⁵ Sonia Nieto, *Multicultural Education in United States*, In *The Routledge International Companion to Multicultural Education*, Ed. James A. Banks (New York: Routledge, 2009), 80.

pluralism at schools are strengths, allowing students of various backgrounds to respect each other.²⁶ In brief, multicultural education is an approach which can be used in instructional process, planting seeds of tolerance among students of various ethnics, social groups, and religions.

Promoting Multicultural Education

In Indonesia, the most recognizable identity, among others, in education system is religion. At school, religious values become primarily measurable framework to build competency so students are able to participate in community and maintain their relationship with God.²⁷ To improve Indonesia's education system, a need toward rigorous science is encouraged to reconstruct the traditional paradigm.²⁸ The interrelation could be done by integrating religion and science²⁹ as well reducing prejudice that can trigger radicalism and extremism.³⁰ The reconstruction is considered as reinterpreting holy scriptures responding to multiculturalism. According to Bennet, multicultural education should be integrative in the curriculum plan and is supported by societal environment, political structure, or school culture that can positively develop attitude and multicultural deeds.³¹ For instance, a course should include tolerance among faithful believers, considering the fact that violence on behalf of religion is soaring. The shift is necessary because curriculum is guide for educators in role-modeling diversity.³²

²⁶ Ella Yulaelawati and Joe C. Kuipers, *Religion, Ethnicity, and Identity in Indonesian Education*, In *The Routledge International Companion to Multicultural Education*, Ed. James A. Banks (New York: Routledge, 2009), 454.

²⁷ Thomas Kuhn, *The Structure of Scientific Revolutions* (Chicago, IL: Chicago University Press, 2012), 94-95.

²⁸ M. Amin Abdullah, "Religion, Science and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jamiah: Journal of Islamic Studies* 52 no. 1 (2014): 181-85.

²⁹ Akh. Muzakki, "The Roots, Strategies, and Popular Perception of Islamic Radicalism in Indonesia," *Journal of Indonesian Islam* 8, no. 1 (2014): 1-6.

³⁰ Rosyada, "Pendidikan Multikultural Di Indonesia Sebuah Pandangan Konsepsional," 11.

³¹ Lukis Alam, "Religious Education Towards Multicultural Atmosphere in Higher Education," 2015 Paper dipresentasikan dalam acara The 6th Joint International Conference and Graduate Workshop on Islamic Studies Revisit: New Trends in the Study of Islam and Muslim Societies UIN Sunan Kalijaga, tanggal 27-29 Oktober 2015, p. 11; Christine I. Bennet, *Comprehensive Multicultural Education: Theory and Practice* (Boston, MA: Allyn and Bacon, 1999).

³² *Multicultural Education: Issues and Perspectives* (Seattle, WA: Wiley, 2010), 22.

Promoting multicultural education can be sought through involving the stakeholders; governments as policy makers, school masters as executors, and teachers as students' collaborators in transferring knowledge, values, and skills, must work together. In 1960s Banks formulated five dimensions of multicultural education that can help teachers promote interaction among students to respect diversity: content integration, the knowledge construction process, prejudice reduction, equity pedagogy, and an empowering school culture as well as social structure.³³ Banks also emphasized that education should be reformed from mainstream-centrist toward more multicultural landscape to benefit everyone.³⁴ To be successful, curriculum design should use multidisciplinary approaches.³⁵

Banks also put four approaches to integrate multicultural education material into the curriculum: contributions, additive, transformative, and social action.³⁶ At the contributions level, teachers insert in their instructional process ethno-socio-religious values, such as religious holidays, heroes of various ethnics, or local wisdom, i.e., discrete cultural elements. At the additive level, teachers add contents, concepts, themes, and perspectives without changing the structure and further integrate various themes in one session or more so students understand them comprehensively. At the transformative level, teachers may change their style while teaching as the curriculum is changed because of current problems, associative but not limited to different ethnics. The approach suggests teachers to use historical approach and to objectively explain history of the ethnics. This allows students to view concepts, issues, events, and themes from the perspective of diverse ethnic and cultural groups. At the social action level, teachers motivate students to be critical in their analyses of social problems and to take action to solve the problems. For instance, teachers could ask opinions of

³³ James A. Banks, *Approaches to Multicultural Curriculum Reform*, Dalam James A. Banks Dan Cherry A. Banks (Ed.), *Multicultural Education: Issues and Perspectives* (Seattle, WA: Wiley, 2010), 236.

³⁴ O. A. Ojebiyi and E.T. Salako, "Teaching Social Studies From Multicultural Perspectives: A Practical Approach for Societal Change in Nigeria," *The Journal of International Social Research* 16, no. 4 (2011): 318.

³⁵ *Ibid.*, 245-46.

³⁶ *Multicultural Education: Issues and Perspectives*, 238.

several students of different ethnics about social unrest and conflicts and then the teachers will clarify the responses.³⁷

Practicing Multicultural Education through Residential School

Students of both schools internalize multicultural education through instructional process, either intracurricular or extracurricular. In class, teachers use multicultural education as an approach in delivering the lesson. In general, philosophies of education in both schools are varied, either ethnicity or religion. But when it comes to the learning process, students seemed to leave their background so they would objectively in overseeing realm and did not discredit other groups.

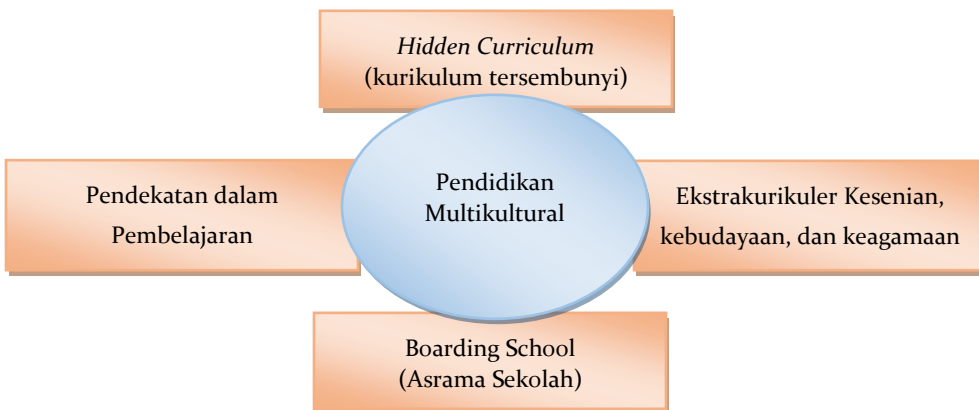
Both schools have the same characteristics in implementing multicultural education. Besides as approach, multicultural values also become hidden curriculum and are taught through activities in the residential venues as extracurricular, i.e., art, culture, and religion. In terms of program, MAN 3 is utterly more favorable compared with SMA Stella Duce 2. At MAN 3, there is the SKN program by which the school deploys students to serve a community while SMA Stella Duce 2 has no such program. However, SMA Stella is more ahead than MAN 3 in terms of interreligious program because the Stella is a multireligious school (Catholic, Protestant, Islam, Hindu, and Buddha) whereas MAN is a mono-religious school. The brief summary of similarities and differences of the practice of multiculturalism is shown in Table 1 and Picture 1 and 2 as follows:

³⁷ Banks, *Multicultural Education: Issues and Perspectives*, 238.

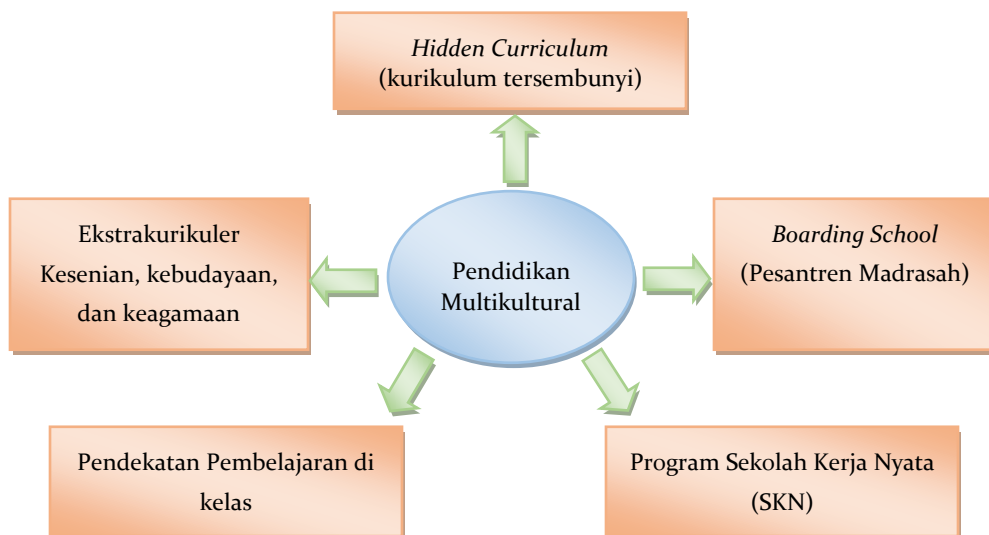
Table 1
Similarities & Differences

MAN	SMA Stella Duce
Multicultural education is used as approach in the instruction as hidden curriculum.	Multiculturalism is used as approach in the instruction as hidden curriculum.
It is implemented in extracurricular, such as art, culture, or religion.	It is implemented in extracurricular, such as art and culture.
It is included in <i>madrassa</i> program, such as residential school programs and attitude development.	It is included in school program, such as residential school programs and attitude development.
It is meant to initiate intrareligious dialog in Islam.	It is meant to create religious tolerance among religions by interreligious dialog at the multireligious school.

Picture 1
Multicultural Education at MAN



Picture 2
Multicultural Education at SMA Stella Duce



Roles of Teachers

As asserted by Banks, multicultural education is vehicle for people of color. Therefore the roles of teachers are significant in promoting it. At MAN and SMA Stella Duce, these roles are identified, among others, as educator, facilitator, accommodator, and assimilator.

1. Educator

Teachers act as educator in transferring knowledge and values relative to multicultural principles formulated in both schools. As such, the teachers teach social studies, religious education, sociology, or civic education because only through these courses they are able to mold students' character, such as respect, being a role model, or having positive attitude because doctrine is not able to touch man's sense but it kills creativity and thinking. And, the teachers deliver such values as tolerance, responsibility, anti-bullying and prejudice, respect of difference in religions and worships, embrace such

values as democracy, peace, justice, non-violence of human rights, gender equality, or humanism.

2. Facilitator

Social achievement is also used by the teachers to measure students' intelligence through observing attitude whether they are able to respect difference in the pluralistic society. The teachers treat students at these schools fairly regardless of race, religion, gender, or group. They do not differentiate one from another but provide them with learning opportunities according to their talent and potential. They also manage to locate students proportionately according to their background in class. At MAN and Stella Duce, students are divided based on race, ethnicity, gender, or faith. This means no special class is intended to locate only certain groups.

Through this conditioning, teachers become fair in treating students because the students need to internalize pluralistic values in the learning process. At MAN, multicultural education is taught by these teachers through moral education, *Pancasila*, or civic education. And, through these courses, the teachers can grow seeds of multiculturalism because our national values have been crafted in *Pancasila*. This may differ from religion as doctrine emphasizing on truth and calling on right doings as well as prayers before God. The moral education teachers explain differences in Islamic teachings called *furū'iyah*, covering *kalām* (theology), jurisprudence (*fiqh*), *tārīkh* (Islamic history), and social-religious organizations. Teachers of *Pancasila* and civic education focus on cultural pluralism, civic society, and integration.

While at SMA Stella Duce, teachers of social studies teach Catholic moral education and sociology. Various backgrounds of students receive the same material in class. Multicultural values embraced by the teachers stem from the Gospel teachings, such as passion and love containing meaning that man should love and be emphatic to others regardless of their background. The moral teachings they possess imply also that they should conserve nature and environment. Students therefore will have high social sense.

3. Accommodator

Eight students expressed their interest and talent, positive attitude, and competence in various ways reflecting academic and nonacademic

outcomes. At MAN, building students' potential and talent is by providing programs whether intracurricular or extracurricular. With the use of K-13, specialized programs at the MAN start from grade ten, consisting such interests as moral and religion, science and math, and social studies. Students deserve freedom to choose courses of their interests, while SMA Stella Duce still using the 2006 KTSP implements three specialized programs starting from grade eleven: science and math, social studies, and language art.

Intracurricular and extracurricular activities at these schools consist of three programs: *first*, religious teachings given in the dormitory through *Pesantren Muntayirul Ilmi* MAN are more packed than the ones at Stella Duce dormitory. Learning processes at *Pesantren Muntayirul Ilmi* of MAN start earlier before dawn until 8 in the morning before the school time. The extra class is held by noon until 10 at night. While at SMA Stella Duce dormitory, the learning process starts from 6 in the morning through mid-day then continues from noon to dawn. *Second*, science programs include intra- or extra-class both at MAN or Stella Duce. At MAN, for instance, students receive an intensive immersion language program and science course. *Third*, cultural, art, and sport programs included in the extracurricular and other events at the school.

Learning programs at MAN and SMA Stella Duce demonstrate some difference because each has unique vision and mission as well as faith foundation. Programs offered at MAN are multiple and more varied than those at SMA Stella Duce. There are similarities of objectives of these schools, responsive to the needs of students. Herein the role of teachers is accommodative to all interests through activities.

4. Assimilator

Roles of teachers in practicing multicultural education at MAN and SMA Stella Duce are of cultural assimilator. The school leadership, teachers, and staff perform as being role models in keeping unity and respecting diversity. In addition, teachers imply Javanese cultural values in their teaching processes to ease non-Javanese students' understanding. The teachers then manipulate students' seats according to their background so one learns the other's character. Last and the most important is that teachers,

through extracurricular and activities connective to art and culture, take part in conserving customs, cultures, and local wisdom.

Besides the similarities, differences exist in the role of teachers promoting multicultural education values. The subheadings below will explain the differences.

Leader in Intrareligious Dialog

MAN is an Islamic school and embraces intrareligious dialog in learning Islam because its students are Muslims. Even though having same faith, they come from different backgrounds either schools (*mazhab*) or socio-religious organizations, such as Nahdlatul Ulama (NU), Muhammadiyah, *Salafi*, or others. Because of this, there are slight differences in ways these various religious schools performing their prayers due to they differ in approaches and interpretation.

This does not at all cause disintegration among school members at the *madrassa*. Teachers' position as leader is to promote harmony. And, in executing this, they uphold a manual published by the Kemenag. While lecturing i.e., moral education, they do valuation on subjects whether the contents embody *khilāfiyyah* then they deliver material based on *ulama's* views. They cannot impose their values on students but give them freedom to choose according their interest. The teachers try to guide all groups and let them worship according to their believed school. The difference of theology (*kalām*) among Muslims should be explained objectively so it does not lean toward hate, discrimination, or prejudice.

The role of teachers as *leader* in intrareligious dialog is intended to facilitate students conducting open discussions related to various ways of prayers and mutual respect in determining holidays which are rarely different between NU and Muhammadiyah, as well as mutual sharing of thoughts between students relative to other religions than their own. It is to conclude therefore that various ways of being religious create intrareligious dialog among the students and teachers.

Leader in Interreligious Dialog

SMA Stella Duce 2 Yogyakarta is a Catholic school under the management of Catholic Church (*keuskupan*) education. The provincial management itself of this school is under Tarakanita Foundation *Keuskupan* Semarang. Therefore its curriculum must follow *Keuskupan* Semarang policy.

SMA Stella Duce is a female school and is multireligious. Students at the school come from different faiths, such as Catholic, Protestant, Islam, Hindu, and Buddha. The dominant adherents are Catholic and Protestant whereas Muslim, Hindu, and Buddhist are minorities. This religious diversity stimulates interreligious dialog between one and another, and this composition bridges interaction among adherents thereby strengthening mutual respects. Interreligious dialog among students occurs, such as sharing religious experience, performing greetings, such as “*assalam*” to Muslim students during *Ramadhan* and *Idul Fitri*, or giving presents to teachers and the staff during the holidays.

Harmonious communication across religious adherents at Stella Duce does not occur instantly without the influence of teachers’ role and school management. One of the teachers’ roles is as interreligious dialog leader inside or outside the class. To perform this, teachers try to explore wisdom, virtues, or righteous values of all existing religions. Indeed, in conveying the concept of compassionate of God in Catholicism, teachers ask Muslim students to think of similarities in Islam found in the Qur’an and Hadith. This is also applicable to Hindu and Buddhist students. They are asked to search for compassionate values in their religions.

The positive side of moral education at Stella Duce is that students conduct interreligious dialog. But barriers still exist in teaching-learning process. Religious and moral education taught is only Catholic religious education. Non-Catholic students, however, do not receive the same course as do the Catholic students but they receive according to what they believe.

Barriers in Practicing Multicultural Values

As religious based education system, MAN and Stella Duce encounter different concerns in practicing multicultural values. But similarities are also found in the study. Generally, the study concluded that there are

impediments which are encountered by teachers at MAN in their practice of multicultural education which internally emerge among Muslims. The study also found that teachers of such courses as PPKN, SKI, Ilmu Kalam, and Akidah Akhlak face barriers in explaining diversity of schools in Islam including theology, *mazhab*, or *khilāfiyyah* in *fiqh*.

First, the stark contrast of theology schools (*kalām*) in Islam has emerged since a dispute between Alī bin Abī Thālib and Mu'āwiyah bin Abū Sofyān. This eventually could be seen in Muslim world today that decisive sects of Sunni and Shi'i are of reality. Over time, Shi'i Muslims are always considered dissident with the mainstream. The phenomenon is considered challenge for the teachers of Ilmu Kalam at MAN. The study concluded that they have shown *tasāmuḥ* and have been careful in their teaching. *Second*, the difference of *mazhab* in Islam often bears critical questions from the students. The critical attitude which is demonstrated by the students of MAN becomes a challenge for the teachers especially those who teach moral education.

Teachers of Akidah akhlak asserted those diverse students' backgrounds could cause difference mainly in the way Muslims perform prayer. A teacher of the course insisted that school difference and the account of *ulama* are taught to students. The teacher particularly added that in order to establish more democratic religious education, teachers should not impose their values on students whether this school is wrong or that school is suitable to embrace. Instead teachers should give freedom to students as long as it is considered *khilāfiyyah* or *furūiyyah*. *Third*, gender equality in Islam is another concern. Many students of *pesantren* or *madrassa* background show critical thinking in class. An Islamic history teacher explained that some ask questions related to mixing males and females in one room as to challenge the orthodoxy that has been long existed at *salafi* schools or *madrassas*. An SKI teacher at MAN explained that mixing genders in one room is meant to create equality in education milieu.

Students of SMA Stella Duce have experienced concerns relative to sensitive issues, such as race, belief, or religion. The results of the study show that students encounter barriers in implementing multicultural education associative to unrest situations on behalf of religion. Accordingly, when student's brawl sometimes occurs linking to racial identity of students of certain tribe, the students of this tribe seem to feel inferior and embarrassed

because they are often subjected to negative image. This is a task the teachers need to relieve psychological stress they experience. Given the situation, teachers' role, however, must be responsive because some students bear critical questions about violence done by Muslims recently as "why does quarrel among Muslims always happen?" A sociology teacher of the school is in difficulty to answer the question.

Implications for Social Change

Social change as a consequence of being students learning multicultural education will appear in their positive attitude. It significantly develops, and overall these students come from varied backgrounds, and they are conscious enough that school is a place to endure new experience, and their daily life is time to learn how to live and be tolerant without looking at difference. Based on interviews and observation it is plausible that anonymously students believe in difference and this is uniqueness because of their religious stream, familial culture, and societal background are different. Therefore this deference is not surprising us as these realities also belong to many people. But the striking point is that their easy adaptation in new environments.

While multicultural education practice at schools is consistently taught and geared toward changes in attitude than merely theoretical. Therefore, teachers should be able to envision toward future as their students will become tolerant with existing differences. And, because of this, students will have more positive gains. Such perception will guide students as well as will allow them not to become bigots as bigotry is forbidden. They will perceive difference in their surrounding as credit and not threat. Multicultural education ultimately should stress this value to be cultivated in students.

Being mature of course will make students to be more positive whether in schools, at plays, or in families and society. They will not perform negative deeds, such as bullying, distractive to others, or become persons who are always rebellious against any circumstances they do not dare. And, equally important also is that they do not commit crime that threatens public safety. Rather they become more adaptive, tolerant, respectful, and assertive in receiving different opinions. They perceive culture as social construction

and believe it as important as people belong to it. In other words, multicultural education should guide students to be recipients of assertiveness without sacrificing their righteous belief.

Multicultural education positively affects religious view. We are conscious enough that interviews, observations, and documents on and about participants reveal that students at MAN 3 embody multiple faiths though they are all Muslims. It is certain that one may not agree with the way another student delivering his or her prayers. This reality marks varied phenomena of other Muslims outside this milieu too where many religious schools and thoughts exist in society. This mirrors the life of Indonesian society where it is undeniable. Muslims at global level also have different schools mirroring Sunni, Shi'i, Ismailia, and dozens of other Muslim groups. The difference has been existed since the creation of humans on the earth. Long before Islam came in Mecca in the seventh century, Greek philosophers had encountered such differences in their opinions and debates focusing on either cosmology or creation of the universe. Still, the philosophers had always fierce debates on substances this earth is created from, yet also on who creates the earth. Even Socrates had to sacrifice life in order to defend his opinion. In short, many advantages exist when someone has willingness to open eyes and heart to welcome new culture. He or she sometimes is not blindly proud of his or her supremacy but they believe in cultural relativist.

At Stella Duce on the other hand, students are of many religious adherents. This shows us that there is a greater challenge the students encounter than their counterparts at MAN 3 because of monofaith. Furthermore, minority students therein would experience barriers in their residential environment because they may practice different faiths according to what they believe in. However, such situation would not at all impede the minority if the school has earlier set common agreements among students to abide by, such as violence whether it is in form of speech or deed against any religion is forbidden and the violators are subjected to sanction. The hard thing ever these students may experience is that because they have lived together under one roof for considerably long period of time, and they have shared their own bitter or sweet stories. Such kind of life requires high tolerance among individuals because the assertion characterizes each, not only limited to culture but also religion. The major implication resulted from

the practice is that any hopes whether positive should be given credits as students succeeded to plant invaluable principles of multicultural education in the residential life, and this will ease them as they step forward into reality.

Social change as the consequence of multicultural education teaching could result in long-term as it can be seen from changes in immediate attitude. Social change, therefore, occurs in a long life process experienced by an individual whether in educational milieu or outside. The essential point herein is that the individual should make a radical change of his or her attitude then is demonstrated to the public to acknowledge that it is a role model that people can share. Social change resulted from multicultural education can be even in the form of a self-revolution in belief, such as a shift from being fanatic to become a rational person. These facts encourage a social change discourse in education so that each school should have multicultural education curriculum.

Conclusion

The concept links to pluralist-multicultural-intrareligious education has been developed in Islamic education system based on monoreligion, such as *madrasa* or *pesantren* (residential school) whereas humanist-multicultural-interreligious education has been adopted in multireligious education system, such as Catholic, Christian, or others where students come from multiple beliefs and religious affiliations.

To keep Islamic education inclusive and moderate, *pesantren* or *madrasa* should be open by practicing multicultural education that can accommodate students regardless of their social, religious, racial, or gender identities. The measure used by the *pesantren* or *madrasa* to implement the concept of multicultural education is by recruiting candidate teachers with moderate character and are assertive to any religious thoughts. Difference among students is considered valuable in education system today.

The concept of multicultural education practiced in the education system with multi-backgrounds of students is humanist-multicultural-interreligious. The concept tries to explore wisdom and virtues found in all religions. In the context of Indonesia, such education system is suitable to be applied in public high schools or other kinds of private religious high schools

with existing religious diversity. Education institution, where ethnics and religions of the students exist, needs teachers with tolerant attitude that accepts difference.

Social change in which we hope to gain from multicultural education course has multiple dimensions. Besides the change in attitude, an individual should bear and demonstrate it to his or her colleagues to comply. For example, he or she is a tolerant person toward any difference, or he or she is an open minded person. This is considered important as shift that resulted from studying multicultural education. In multicultural education the main assumption to be underscored is that every individual brings his or her unique culture and, therefore, each individual has his or her own decision. It should be that multicultural education emphasizes on such aspects so that education is not solely a means of indoctrination imposed on students but is a tool to develop the way they think and the way they bear affection toward any difference which exists in reality. Social change seems to appear from ways individuals believe in their religion. As academics we cannot enforce our faith to other people but we can conduct dialogues on faith persuasively.

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