

Harmony in Diversity: The Implementation of Multicultural Education at Indonesian Schools

Dwi Chyntia Putri
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
dwichyntia.2018@student.uny.ac.id

Nasiwan
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
nasiwan@uny.ac.id

Abstract—Diversity is not only existed in society but also Education. It is the same with what society has, starting from the diverse ethnic, language, and social class in the school. From that diversity, the term multicultural education which is taught in schools emerges. Multicultural education is an education that teaches mutual respect and acceptance behaviors toward diversity in the school environment like diverse ethnic, religion, language, etc. this article reviews some literature related to the practice of multicultural education which has been applied in Indonesian schools.

Keywords: *diversity, multicultural, education*

I. INTRODUCTION

Diversity in Indonesia, from Sabang to Merauke, consists of diverse ethnic, religion, custom, and language. According to Population Census conducted once in 10 years which portrays diversity in Indonesia nowadays referring to the most authoritative reference, a census conducted in 2010, it is known that Javanese is the highest ethnic group with 85.2 million people or 40.2% from the total population of Indonesia, Sundanese is at the second position with 36.7 million people or 15.5%, and Bataknese is at the third position with 8.5 million people or 3.6%. Diversity is not only existed in ethnic but also religion in Indonesia. Islamic believers make up 207.2 million people or 87.18% from the total population of Indonesia, Christian believers make up 16.5 or 6.96%, Chatholic believers make up 6.9 million people or 2.91%, Hindu believers make up 4.01 million people or 1.69%, Buddha believers make up 1.7 million people or 0.72%, and Khong Hu Cu makes up 127.1 million people or 0.05%. Next, the data of language usage shows that the most used language in daily life is the local language which presents 79.5% while the usage of Bahasa Indonesia and foreign language are 19.9% and 0.3% respectively [1]. To facilitate this diversity in Indonesia, Bhineka Tunggal Ika, translated to be Unity in Diversity, is selected to be the motto by this nation. Diversity is not only existed in society, but also education. In the educational field especially school, diversity there is quite similar to society which includes diverse ethnics, religions, languages, and social classes among the students in the school.

The term multicultural pluralistic paradigm emerges because of the existence of diversity in education, although the term is not well known yet. The existence of the term results in the creation of an educational system which can facilitate diversity in a school. Due to the above reason, multicultural education is a system which fits to be applied in Indonesian schools. According to Naim and Sauqi,

varied understandings about culture is multiculturalism and can result in tolerance and mutual understanding that creates a peaceful and prosperous life [2]. Even though multicultural education in Indonesia is not running as good as expected, some problems still appear. One of them is from teachers problematic, teachers who are not well informed about the local culture as well as students' varied cultures, and teachers' poor ability to raise students' interest and memory to introduce multicultural education to the students [3].

Multicultural education begins to develop in the United States of America in the 1960s which is proposed by civil rights movement because of the injustice they receive, and since then, multicultural education starts to spread in USA [4]. In Indonesia, multicultural education is started since the Reformation Era, but it is not considered as important as it is now, because, at that moment, education is treated as a political tool for certain groups although the culture and religion realistic are already varied. In the era of Reformation, social culture crisis happens and grow into conflict and violence due to ethnics and religion such as what happening in Aceh, Kalimantan Tengah, Kalimantan Barat, [6]. After the social crisis resolves, multicultural education begins to exist again and becomes a power for Indonesia. The approach and system from the multicultural education start to be arranged in the curriculum in all types and levels of school. Since then, multicultural educations begin to be applied in Indonesian schools.

II. MULTICULTURAL EDUCATION IN INDONESIAN SCHOOLS

Multicultural education applied in schools are very varied. It begins from teachers' role/readiness in teaching multicultural education, headmaster involvement, and the application conducted since the early education and the strategy in the learning. According to Alismail, the implementation of multicultural education in schools relates to teachers' readiness in teaching because there are a lot of teachers who are still not ready to teach diverse students. Many teachers are not ready to implement multicultural education beginning with its values or principles. At the same time, according to Susanti, the roles of teachers are important and significant in multicultural education. The teachers must organize and arrange the school activities multiculturally which involve the content, process, and the situation where every student from various ethnic, religion, and gender respect the difference, and can develop themselves. Because of that, teachers' readiness and roles become critical in the practice of multicultural education in schools [9].

In Indonesia, the implementation of multicultural education is a platform to shape students to be multicultural society by the existing diversity. Multiculturalism in Indonesia is made up of the existing diverse ethnic, the implementation of multicultural education in schools does not only become teachers' responsibility, but also the headmaster's responsibility [8]. Based on the data obtained from Raihani' research for 3 years, six schools in Indonesia discovers that headmaster has a crucial role in shaping multicultural attitude. Headmasters from several schools that are observed demonstrate a leadership quality and promising practices in developing multicultural education [8].

Multicultural education in schools can be applied since the early education. In the implementation, the principles are fostering and introducing religious values in life. Diverse ethnics, religions, and social classes must be introduced since in the kindergarten because educational period which is introduced since early education lasts well if students grow in a good, joyful, and harmonious environment. Multicultural education that is introduced since early is meant to teach students to understand their surrounding environment which has diverse ethnic, culture, religion [14]. In other words, if multicultural education is well arranged when it is implemented in the early education, it can last longer and will continue in the future, hence, the teachers will not face any hurdle to implement multicultural education in the next level [10].

The implementation of multicultural education in the next education level is teachers must select appropriate strategies that fit with the purpose of multicultural education. According to Munadir, learning strategies are various such as discussion, role-plays, problem-solving, simulation, and case study.

1. Learning by implementing discussion strategies is aimed to exchange ideas not only from the same ethnic or religion, but also from all people without looking at their ethnic, religion, and cultures.
2. Learning with simulation strategy and role-plays, students are facilitated to act like people from different ethnics and languages that they use in their daily life.
3. Learning with observation strategy and study case, students and teachers conduct activities together in the real culture society. The purpose of the activity is to observe social processes that happen between an individual and the existing group and to conduct mediation when a conflict happens among society.

Out of the several strategies that have been explained above, there are still many other strategies which can be used by the teacher in the learning process in a class. Besides considering the purpose of multicultural education, teachers must consider students situation in a class whether it possible or not if the strategy is applied.

III. APPROACH OF MULTICULTURAL EDUCATION

The existing of multicultural education in education generates several approaches which must be used in implementing multicultural education in the school.

A. According to McCann, several relevant approaches to be implemented in Indonesian schools are as follows [12]:

- *The Contribution Approach*

It is also called a patriotic approach; this approach is mostly used when entering an ethnic reformation phase. This approach usually uses the names of patriots from certain ethnic, historical objects, as well as ethnic into the learning material. This approach teaches students to recognize the background of the patriots who struggle for Indonesia, introduce various types of cultures as well as language diversity from ethnics in Indonesia, introduce the various form of custom buildings, and houses in the nation, exemplify how to worship in every religion, and places where they do the worship.

Contribution approach is very popular to be used because this approach is the most useable and understandable approach, without changing the content of the material and the curriculum that is applied and can give an image that diverse ethnics, cultures, and religions in Indonesia are beautiful. Besides its popularity, this approach is also easy to be conducted. Contribution approach also has several limitations due to its individuality.

- *Additive Approach*

This approach goes along with the contribution approach, nevertheless it allows the teachers to add materials, concepts, themes, and perspectives in the curriculum without modifying the structure, needed a little amount of time, effort, planning and training when giving the materials to the students, for example the teachers ask students to be friends of others from different ethnic to acquire a wide knowledge about diverse cultures, friendship, and science.

The additive approach will teach students to grow inclusively, respecting diversity will embody strong tolerance, and honor the values of life. The additive approach is the first step in the implementation of multicultural education because it is yet to reach the main curriculum, and due to additive approach' conformation with contribution approach, the limitation of the additive approach is also because of its individuality where minority group in Indonesia feel like their existences are being ruled out.

- *The Transformation Approach*

The transformation approach is fundamentally differenced from the two previous approaches. This approach changes the assumption of basic curriculum to develop students' basic competence to be more critical in observing the concept from various cultural, ethnic, and religious perspectives, the perspectives centered in the main course will be explained in the learning material, students are allowed to see other perspectives, thus the students can explore the policies of diversity between culture, ethnic, and religion in Indonesia. According to Banks, this is called as multiple acculturation process, hence mutual respect, togetherness, and loving each other can be felt through learning experiences.

The challenge of this approach is that it makes a comprehensive change on the curriculum, in certain cases, teachers' awareness must be willing to change students' mindset toward what is being taught to them, what they believe, and what they are teaching so far to accept and explore others' perspectives critically, accepting ideas and adding them to mind besides other traditional ideas that they have obtained before.

- *The Decision Making and Social Action Approach*

This approach integrates the whole transformation approach, but there are some additional components which are, forcing students to decide toward their action which is related to the concept, problems, or problems they have learned. This approach requires students to explore and understand the problem dynamic of oppressed ethnic, race, and religion, and to be committed to make decisions and change the system through social action.

In the step of social action, students are asked to directly implement the concept, issue, or problems given to them. Because the goal of this learning is to teach students to be able to do social critics, decision making, and better alternative plans. It means that students fully understand about the happening problems, and also are able to analyze the weakness and the strength and are able to solve the problems with the solutions [13].

B. In addition, according to Jiyanto and Efendi, approaches in the implementation of multicultural education are explained as follows:

- *Historical Approach*

The historical approach is implemented to students to review back the history, which aims to make teachers and students to fully understand the history and then can reflect it in their current and future life. By using this approach, the materials which are given by the teachers will be critically learned.

- *Sociological Approach*

The sociological approach teaches students about the situation and the condition that is happening in the past. The learning materials which are given with the sociological approach will be more actual because it happens before, and will always be suitable with the current development, therefore, the thought will not be faded by time.

- *Cultural approach*

The cultural approach focuses on the authenticity of the developing tradition, through the cultural approach, students can investigate which tradition that is original and not.

- *Psychology Approach*

The psychology approach emphasizes more on the students' psychology because students have unique ability and character in their behavior. This approach requires teachers to be more careful in observing students' behavior in their daily life, hence a teacher will have appropriate methods for the students.

- *Aesthetic Approach*

The aesthetic approach is an approach that teaches students to be more polite, lovely, friendly, peaceful, and honest.

- *Gender Perspective Approach*

This approach teaches about gender equality, the teachers will teach the students that gender will not prevent them from achieving success. By this approach, all the paradigms which say women is lower than men can be removed.

From several approaches which have been explained above, it can be concluded that the most used approach in Indonesian schools are approaches that are explained by McCann, they are the contribution approach, additive approach, the transformation approach, and the decision making and the social action approach.

IV. MULTICULTURAL EDUCATION POLICY

The implementation of multicultural education in schools have several policies or programs which school that implement the multicultural education must have. According to Hanum and Rahmadonna's research which involve 25 primary schools in DIY, the implementation of multicultural education in schools can be done in several ways, one of them is by using integration model in various subjects. in the journal article, it is explained that the multicultural education is integrated with the social science subject in the observed school. The implementation model of multicultural education in this respect is by using a module, the purpose of the use of the module is as the additional materials for the social science materials.

Developing the multicultural education model uses the transformation and social action multicultural education approaches, it is expected to obtain materials that are directly implemented toward students' daily attitude and behavior. The implementation model of multicultural education is usually called as Integrated Multicultural Learning by using Module (PMTM) or is also called modular learning. It is a learning system by using the module as the media. Besides using a module, technology is used in the learning, and both the presentation and the content must be interested. The materials which were designed in this research is used to present the interesting cases and stories related to multicultural education itself, thus the presented materials can enable students to interpret, feel, and ponder the implied meaning [14].

Also, according to Octaviani, the implementation of multicultural education in the Senior High School of Taruna Nusantara Magelang is conducted comprehensively. It can mean that the students are treated fairly without looking at their religion, race, culture, and ethnic. The implementation of multicultural education in SMA Taruna Magelang is also supported with the curriculum, whether in written or implicitly. In the implementation of the curriculum, the students do a set of activities which include values of multiculturalism like teaching, educating, training, and culture (multicultural) with management and activities as well as unity assessment. Besides that, the teachers there understand about multicultural education. Nevertheless, not only able to understand, but the teachers also must have attitude and behavior toward multicultural education. From the implementation of multicultural education, it is expected the students can apply it in their daily life, not only in the school but also outside the school.

The implementation of multicultural education in SMA Taruna Nusantara Magelang is mentioned in school vision as an excellent archipelago Senior High School. The initial foundation of establishing the school is to be a platform for all students in Indonesia from Sabang to Merauke in attaining achievements without looking at the ethnic, religion, race [15]. According to Jiyanto and Efendi, there is a small difference of the implementation of the multicultural education in Inclusive MAN Maguwoharjo in Yogyakarta, because the concept from the school is inclusive school, not only teaching about multicultural education, the school also requires the students to implement it in their daily life at school. Inclusive education model which is used by MAN Maguwoharjo in implementing multicultural education is by combining students with special need and normal students thus it is not only ethnic, culture, and religion that is being respected, but the students are also taught to appreciate the physical appearance of others, but in the several occasion, students with special needs will be directly guided by the special teachers. MAN Maguwoharjo, in teaching multicultural education, does not only teach it theoretically, and add them into the used curriculum but also include it in the subjects that have a direct impact to social life like Religion, Social Science, and Civic subjects [16].

From the several school policies or programs which have been explained above, it can be said that each school has their ways of implementing multicultural education. Multicultural education is not only implementable in the school environment, but also the family and social environments. The family environment is the first school for the children before entering the real educational institutions, because of that, the family environment is one of the crucial factors in implementing multicultural education. The implementation of multicultural education in the family environment is by introducing the differences of cultures by telling the background of the parents which are from different ethnics and languages. Besides the family environment, the social environment is also crucial in implementing multicultural education. The implementation of multicultural education can be realized by conducting the social activities, cultural parade, and seminars which related with multicultural education because social environment is a diverse environment which carries the different ethnics, cultures, religions, etc. By implementing several policies or programs of multicultural education in the family, school, and social environments, it is expected that it can give positive impacts on social diversity in Indonesia.

V. CONCLUSION

Indonesia, from Sabang to Merauke, are islands that become the home of all kind of ethnic, culture, and religion. If this diversity is not treated with respect and appreciation, it will lead to chaos in this country. Because of that, there is a need for a curriculum or system that can unite this country. Education is one of the systems which can be used to spark the spirit of unity, the existence of the multicultural education will tackle the chaos due to diversity.

Multicultural education is an across process, scheme, and system which instills the principles and respect as the way of life, sincerity, honesty, and tolerance toward diverse culture, the existence of multicultural education is expected

to shape the mind of giving them equal rights, and treat others fairly without looking at their ethnic, religion, and culture for Indonesian people.

In the implementation, many schools in Indonesia have conducted the multicultural education, with various integrated ways such as inserting it in the materials in a book and applying the curriculum that require students to do activities that have multicultural values. Besides the materials in books and curriculum, the teachers must possess attitudes that fit with multicultural education, hence there will not be any difference in colors, religions, cultures, and ethnics in determining students' success.

From the above explanation, it can be concluded that multicultural education is crucial in Indonesia because it has a crucial role to unite the diversity in Indonesia, and the implementation of multicultural education in schools also can be denied, all students will have the equal chances and opportunities without considering their ethnics, cultures, and religions so that they can obtain the same knowledge.

REFERENCES

- [1] Portal Informasi Indonesia. 16 Agustus 2018. Keragaman Indonesia. <https://www.indonesia.go.id/ragam/budaya/kebudayaan/keragaman-indonesia>. Diakses 7 Agustus 2019.
- [2] N. Naim & A. Sauqi, "Pendidikan Multikultural, Konsep, dan Aplikasi," Yogyakarta: Ar-Ruzz Media, 2010.
- [3] Indrapangastuti, Dewi. *Praktek dan Problematik Pendidikan Multikultural di SMK. Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi Vol. 2, No.1, 2014.*
- [4] Haynes, Jeanette. Unmasking, Exposing, and Confronting: Critical Race Theory, Tribal Critical Race Theory and Multicultural Education. *International Journal of Multicultural Education*. Vol.10, No.2, 2008.
- [5] Larassati, Minten Ayu. 20 Januari 2012. Sejarah Pendidikan Multikultural di Indonesia. https://www.kompasiana.com/minten_ayu_larassati/sejarah-pendidikan-multikultural-di-indonesia_550d6327a33311201e2e3a53. Diakses 7 Agustus 2019.
- [6] Khairuddin, Ahmad. Epistemologi Pendidikan Multikultural di Indonesia. *Jurnal Ijtimaiyah*. Vol.2 No. 1 Januari-Juni, 2018.
- [7] Alismail, Halah Ahmed. Multicultural Education: Teachers' Perceptions and Preparation. *Journal of Education and Practice*. Vol. 7, No.11, 2016.
- [8] Raihani. *Creating Multicultural Citizens. A Portrayal of contemporary Indonesian Education*. Milton Park: Routledge [Routledge critical Studies in Asian Education], 2013.
- [9] Susanti, Rini Dwi. Menguak Multikulturalisme di Pasantren: Telaah atas Pengembangan Kurikulum. *Jurnal ADDIN*. Vol 7, No.1 Februari, 2013.
- [10] Sitorus, Ahmad Syukri. Pendidikan Multikultural Pada Pendidikan Usia Dini. *Jurnal Ijtimaiyah*. Vol.1, No.1 Januari-Juni, 2017.
- [11] Munadir, Agus. Strategi Sekolah dalam Pendidikan Multikultural. *Jurnal Pendidikan Sekolah Dasar (JPSD)*. Vol.2, No.2 Agustus, 2016.
- [12] McCann, Allison Cumming. *Multicultural Education Connecting Theory to Practice*. National Center for the Study of Adult Learning and Literacy (NCSALL). Vol.6, Issue B February 2003.
- [13] Suryana, Y. & Rusdiana, A. *Pendidikan Multikultural: Suatu Upaya Penguatan Jati Diri Bangsa (Konsep- Prinsip- Implementasi)*. Bandung : Pustaka Setia, 2015.
- [14] Hanum, Farida & Rahmadonna, Sisca. Implementasi Model Pembelajaran Multikultural Di Sekolah Dasar Propinsi Daerah Istimewa Yogyakarta. *Jurnal Penelitian Ilmu Pendidikan*. Vol. 01, No 1 Maret, 2010.
- [15] Octaviani, Laila. Model Pendidikan Multikultural Di SMA Taruna Nusantara Magelang. *Jurnal Komunitas*. Vol.5 (1), 2013.
- [16] Jiyanto & Efendi, Amirul Eko. Implementasi Pendidikan Multikultural Di Madrasah Inklusi Madrasah Aliyah Negeri

Maguwoharjo Yogyakarta. Jurnal Penelitian. Vol.10, No.1
Februari, 2016.