

**A PORTRAIT OF MULTICULTURAL EDUCATION IN
AN INDONESIAN PRIVATE SCHOOL: PERCEPTION,
APPROACH, AND IMPLEMENTATION**

A Thesis

**Submitted to the Master's Study Program of Education at the Faculty
of Education in partial fulfillment of the requirements for the degree of**

Master of Arts (M.A.)



by:

Ririn Karina Nur'aeni

04242110008

UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

DEPOK

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ABSTRACT

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Indonesia is a multicultural country with a wide range of religions, races, ethnicities, cultures, and languages. Because of a lack of understanding in Indonesia of the value of plurality, these differences frequently serve as the reason for inter-community clashes. This research focuses on these issues in the context of multicultural education in schools. Schools, in addition to family education, play an important role in nurturing students to understand, tolerate, and respect diversity. In this regard, this study explores how school community perceives, approaches, and implements multicultural education as an attempt to create multicultural citizens. This study employed qualitative approach using case study design in Indonesian private school in West Java. It involved seven participants from different backgrounds to gain their perspective regarding multicultural education. Documentary research and observation were also conducted to collect the data. The validity and reliability were assured through triangulation and member checking as an attempt to keep data trustworthy. In doing the analysis, the Quirkos software was used as an effective analytical tool. In addition, some ethical issues and research positionality were also stated. The following conclusions have been reached based on the evidence: First, principal, teachers, students, perceive that education must address student differences. They believe that God create diversity intentionally. They also believe uniqueness of human being and the diversity that exists in Indonesia. Second, the school community translated their perception into school vision, mission, and the projected rules. School also provides teacher development, curriculum design, and educational services as the strategies to promote multicultural education. Third, the implementation of multicultural education was manifested through the school culture, integrated curriculum, teachers' critical pedagogy and the annual cultural exhibition.

Keywords: *Multicultural education, private school, school culture, integrated curriculum*

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TABLE OF CONTENTS

STATEMENT OF AUTHENTICITY	
ANTI-PLAGIARISM STATEMENT	
ATTESTATION	
THESIS APPROVAL	
ABSTRACT.....	i
ACKNOWLEDGEMENTS	ii
TABLE OF CONTENTS	iv
LIST OF FIGURES.....	vii
LIST OF TABLES.....	viii
ABBREVIATION	ix
CHAPTER I.....	1
INTRODUCTION	1
1.1 Background	1
1.2 Research Objectives	7
1.3 Research Question	8
1.4 Significance of Study	8
CHAPTER II.....	10
THEORETICAL FRAMEWORK	10
2.1 Introduction	10
2.2 Literature Review	10
2.2.1 Understanding of Multicultural Education	11
2.2.2 History of Multicultural Education in Indonesia	17
2.2.3 Connection Between Religion and Multicultural Education	21
2.2.4 The Role of School Management and Teacher’s Critical Pedagogy.....	24
2.3 Theoretical Framework	28
2.3.1 Religion and Multicultural Education.....	28
2.3.2 Human and Culture	31
2.3.3 Social and Cultural Reproduction: Bourdieu Theory.....	32
2.3.4 Education and Freedom.....	33
2.4 Summary	34
CHAPTER III	36
METHODOLOGY.....	37

3.1	Introduction	36
3.2	Research Paradigm	36
3.3	Research Design	38
3.4	Research Procedure	40
3.4.1	Research Site	40
3.4.2	Participants	41
3.5	Data Collection Methods	43
3.5.1	Documents	43
3.5.2	Interviews	45
3.5.3	Observation	46
3.6	Data Analysis and Validation.....	48
3.7	Ethical Issue	50
3.8	Study Limitation.....	51
3.9	Summary	51
CHAPTER IV		52
FINDINGS AND DISCUSSION		52
4.1	Introduction	52
4.2	Findings	52
4.2.1	Research Question 1: How do principal, teachers, and students perceive on multicultural education as part of promoting Indonesia’s diversity?.....	52
4.2.2	Research Question 2: How does private school in Indonesia approach multicultural education to promote Indonesia’s diversity?	62
4.2.3	Research Question 3: How does private school in Indonesia implement multicultural education promoting Indonesia’s diversity?	72
4.3	Discussion	85
4.3.1	Principal’s, Teachers’, and Students’ Perception to Multicultural Education	86
4.3.2	Approaches to Multicultural Education	89
4.3.3	Implementation of Multicultural Education.....	91
4.4	Summary	94
CHAPTER V.....		95
CONCLUSION AND SUGGESTION		95
5.1	Conclusion.....	95
5.2	Suggestion	97

REFERENCES.....	99
APPENDICES	105

LIST OF FIGURES

Figure 1: Multicultural Education according to Raihani

Figure 2: Dimension of multicultural education by James Banks

Figure 3: Identification chart of School Community Religious Background

LIST OF TABLES

Table 1: The profile of respondents

Table 2: General findings

ABBREVIATION

SDQA	: School Development and Quality Assurance
SLP	: School Learner Profile
LOTE	: Language other than English
ACE	: Arts and Cultural Education
PHE	: Physical and Health Education
IRE & WRE	: Islamic and World Religion Education
PASKIBRA	: <i>Pasukan Pengibaran Bendera</i> (Group of National Flag Raisers)
SEN	: Students with Special Needs
CDQA	: Curriculum Development and Quality Assurance
PTC	: Parent Teacher Conference
MONE	: Ministry of National Education
OSIS	: <i>Organisasi Siswa Intra Sekolah</i> (Student Council)
<i>Qurban</i>	: Sacrificial animal slaughtered on Eid Al-Adha
RPP	: <i>Rencana Pelaksana Pembelajaran</i> (teacher lesson plan)

CHAPTER I

INTRODUCTION

The introductory chapter presents the background of study that provides the issue to be addressed in this research. This chapter is also followed by the research objective, research questions, and research gap. In the end of this chapter, the significance of study is provided.

1.1 Background

The Indonesian nation consist of various ethnic, languages, cultural, and religious groups. Indonesian citizen speak 742 languages, consist of 478 ethnics groups, and the country recognize six religions (Keminfo, 2013). It is fortunate that Indonesia has the motto *Bhineka Tunggal Ika* as a symbol of Indonesia's diversity and the ideology of Pancasila to accommodate nation building. Nevertheless, the diversity of these social groups contains the potential for hidden conflicts between ethnic and religious groups which can become open conflicts at any time. Therefore, harmonization in the complex societies must begin with nurturing its citizen at early age.

Based on the reason above, education becomes a strategic sector for developing human beings to have harmonious relationship in diversity (Raihani, 2018). The decision to position educational institutions as the initial sector for developing multicultural citizens is more than strategic because education can be either an agent of social change or a promoter of 'the status-quo'. Furthermore, the way of thinking instilled in students by teachers will form the kind of citizens in the future (Amirrachman, 2015).

In Indonesia, multiculturalism is manifested through social interaction, including at school. School is the second place where children receive education after their home environment. In addition, schools also play a broader role in educating and interacting with students from various socio-cultural backgrounds. As a result, education at schools must be capable of providing education without disrupting differences through multicultural education. School education also plays an important role in preparing students to live in a democratic, harmonious, and cultured society. Multicultural education is a concrete manifestation of human rights that respects humans, regardless of differences (Rios & Markus, 2011). For this reason, multicultural education is one of the solutions to preventing the disintegration of a plural nation through the teaching of respect and tolerance.

In understanding studies on multicultural education, experts (Baidhaw, 2005; Banks, 2014; Nieto & Bode, 2013; Raihani, 2016) define multicultural education as nurturing students to tolerate and respect diversity. In defining multicultural education, Baidhaw (2005) argues that multicultural education is a method of teaching diversity, intellectual, social, and pragmatic rationality in an ethical manner. It also teaches students the ideals of inclusivism, pluralism, and mutual respect for different cultures. Similarly, Raihani (2016) describes multicultural education as an educational model that aims to raise students' awareness of the importance of respecting one another and different cultural identities in society.

In addition, Banks (2009c) emphasizes that multicultural education provides students with an educational experience that instils a strong 'commitment' to their culture while also allowing them to receive skills and knowledge from other

cultures in order to become a nationalist society. Further, Banks defines multicultural education as a training for students to be citizens with a strong sense of nationalism, tolerance, and cultural values. Meanwhile, Nieto & Bode (2013) contend that multicultural education is a fundamental educational process for all students. Multicultural education rejects all forms of racism and discrimination by accepting and affirming plurality of ethnicity, race, language, religion, economy, and gender in order to achieve social justice for students, teachers, and the community.

Historically, multicultural education has been developed quite successfully in America, Canada, and Australia as their countries are almost entirely made up of immigrants (Nieto, 2017). These countries dedicated to developing the value of multiculturalism and multicultural education. They have the capacity to build their national identity without abandoning traditional cultural values due to their sincerity in promoting the value of multiculturalism (Rosyada, 2014). In this regards, Tilaar (2004) noted Banks' (1993) statement about the successful implementation of multicultural education in America, which includes several dimensions: First, integrated curriculum where specifically cultural values manifested in specific subjects and competencies. Second, knowledge Construction which involves the transmission of knowledge and norms through historical research on multicultural activist figures. Third, prejudice reduction which entails intensive interaction between groups in order to eliminate the feeling of prejudice. Fourth, human equality pedagogy, in which learning is carried out fairly and without discrimination between students coming from different backgrounds. Finally, by

empowering a school culture in which all communities and environments support the development of multiculturalism education.

The implementation of multicultural education cannot be accomplished through immediate process (Nieto & Bode, 2013). Banks (2009b) also expressed the same idea that multicultural education is an ongoing process. Azra (2003) stated that multicultural education is something that must be pursued rather than taken for granted. It means that the process of multicultural education cannot be accomplished solely through curriculum changes; it necessitates collaboration from all aspects of the school. Raihani (2011) refers to this notion as a "whole-school approach," in which multicultural education must be implemented holistically. This means that all aspects of school life, including curriculum development, school leadership and management, and interactions in the school environment, must work together to support the implementation of multicultural education in schools. Thus, in the context of this study, multicultural education is defined as education that respect diversity and provides equal access to all parties regardless of gender, ethnicity, culture, religion, and race. From these differences, multicultural education aims to cultivate a spirit of tolerance and nationalism in order to create a harmonious society in diversity.

Multicultural education is no longer an option in the Indonesian context. It is a necessity in Indonesia that must be pursued on a continuous basis. To accommodate the multiculturalism of Indonesian society, the Indonesian government implicitly promotes peace and tolerance in the diversity in their curriculum policy. First, National education system in 2023 Education Act number 20 clearly stated prominent features of democracy, equality, and diversity.

Furthermore, it is clearly stated in “Verse 1, Article 4, Chapter 3” that “Education is conducted democratically, equally, and non-discriminatorily based on human rights, religious values, cultural values, and national pluralism”. Second, in the “second chapter of Ministerial Decree No 22/2006” idea of multiculturalism can be found. It outlines the framework and curriculum structure principles. According to one of the values of the Decree, it is stated: "the curriculum is developed with respect to the diverse characteristics of students, local features, and the levels and types of education, without discrimination against religion, ethnicity, culture and traditions, as well as social and economic status and gender." Third, the new curriculum document, called as *Merdeka* curriculum, the value of multiculturalism is outlined in the Pancasila student profile program with dimensions of faith, piety to God, becoming independent, having noble personality, mutual collaboration, worldwide diversity, critical thinking, and creative (Pendidikan, 2022).

The intricacy of Indonesian citizen with its rich racial, cultural, religious, and ethnic variety emphasizes the need for multicultural education at schools. Several studies on the subject show that the education for multiculturalism in schools has not been adopted or implemented in Indonesian education. Thus, scholars discussed the importance of multicultural education in complex societies (Budirahayu & Saud, 2021; Hoon, 2013; Raihani, 2018). However, among these discussions there was no statement that multicultural education had been implemented in line with the established policies. To mention some reason, Budirahayu & Saud (2021) points out that the disintegration of teaching multiculturalism principles was inadequate to improve students' comprehension, sensitivity to multiculturalism and the value of tolerance. For example, the teaching

of the national ideology, Pancasila, is insufficient to increase students' understanding of Indonesian differences. As a result, this study suggests integration of civic education, sociology, and religious education to promote peace and harmony. Conversely, Hoon (2013) regrets the ineffectiveness of teachers' performance in instilling multicultural values to students in Medan because lack of training. While Raihani (2018) argued that Indonesian government must reorient its practice and policy toward further comprehensive strategies to implement multicultural education through the inclusion of whole-school components. Based on these studies, multicultural education in Indonesia has not been integrated into the curriculum, teacher capacity is insufficient, and the school community's role is not yet supportive.

In this regard, Raihani (2014) and Rosyada (2014) argue all aspects of the school must be designed, planned, and controlled through a variety of approaches in order to support multicultural education. The approaches include a planning of learning process that fosters students' multicultural attitudes, designing learning processes, developing curriculum, evaluation designs, and teachers training with multicultural perspective, manners, and behaviours. Through these approaches, students are expected to be part of a community that communicates about values human rights and justice.

Even though the issue of multicultural education has been a topic of academic discourse since the 2000s, the issue of plurality has not been completely resolved (Nugraha et al., 2020). In this regard, Raihani (2017) conducted extensive fieldwork in six religious private and state school focusing on school practices to determine how educational policies are manifested into practices that foster multicultural

citizens in Yogyakarta and Palangkaraya. This study suggested that the practice of multicultural education in Indonesia is more closely to multireligious education rather than dealing with cultural issue because religion becomes the critical identity indicator and basic principles for life.

The preceding studies (Budirahayu & Saud, 2021; Hoon, 2013; Raihani, 2017, 2014b; Rosyada, 2014) were very beneficial in understanding the practices of multicultural education in Indonesia yet it also indicates the needs an in-depth research to determine the development of multicultural education in Indonesia. Therefore, this current study will follow up Raihani's (2014) work and explore the likely school approach to implement multicultural education. In conducting this study, the researcher will explore some school approaches to multicultural education, how principal perceives teaching for diversity, how school managements arrange the school curriculum to support multicultural education, and how school community takes role in promoting multicultural education. Accordingly, the novelty of this study will cover the gap by investigating the extent of multicultural education in a private school in West Java. As the capital city border zone, West Java's index tolerance and radicalism remain low. West Java is ranked third lowest with a score of 68.85 falling short of the national average of 73.83 (Nurwidiawati, 2022). Understanding multicultural education practices where intolerance is indicated is critical because it can lead to conflicts if not managed properly.

1.2 Research Objectives

Based on the research background above, this current study will explore the perception, approaches, and implementation of multicultural education specifically in private school. The research subject will be school principal, teachers, and

students at school which promotes multicultural education. Thus, this study aims to:

1. Portray principal, teachers, and students' perceptions at a private school in Indonesia regarding multicultural education as part of promoting Indonesia's diversity.
2. Explore some approach of multicultural education to promote Indonesia's diversity at an Indonesian private school.
3. Capture the implementation of multicultural education in promoting Indonesia's diversity at an Indonesian private school.

1.3 Research Question

The purpose of this study is to discover how multicultural education is translated into school curriculum and policy to cultivate students' democratic society. To address those major concerns, the following research questions of this current study were examined:

1. How do principal, teachers, and students at private school in Indonesia perceive multicultural education as part of promoting Indonesia's diversity?
2. How does private school in Indonesia approach multicultural education to promote Indonesia's diversity?
3. How does private school in Indonesia implement multicultural education promoting Indonesia's diversity?

1.4 Significance of Study

This study is expected to provide depth understanding within multicultural education where social diversity often becomes the centre of conflicts among

society and becomes source of foundation of social life. Practically, this study is expected to contribute on how to improve multicultural education through school approaches. This demonstrates that one of the concerns for achieving a multicultural society is through holistic education. From the perspective of education, this study is expected to fill the gap by providing empirical study which can be taken as awareness to create students' democratic society. The findings of this study will bring discussion about the urgency of multicultural education in diverse society.

This study also will contribute to the academic discussion on the implementation of multicultural education. Without ignoring the decentralization of education in Indonesia, multicultural education in Indonesia still faces several constraints and pitfalls. Some of them are fanaticism groups, unequal economic prosperity, a lack sense of nationalism, social, religious, and cultural conflicts, and inadequate teachers' understanding of multicultural education. Therefore, the study is projected to present an explanation of the complex issues of multicultural education where the contribution of all parties is required for the implementation multicultural education,

CHAPTER II

THEORETICAL FRAMEWORK

2.1 Introduction

This chapter presents literature review regarding the study of multicultural education and is continued to theoretical framework of this study. Firstly, it begins with the discussion based on the literature review. It includes the review of how multicultural education is understood; the history of multicultural education and its trends in Indonesia; and several aspects related to multicultural education, such as school management and critical pedagogy. Secondly, this chapter delineates the foundation of the theories of multicultural education that contributes to the roadmap in conducting the study. It is followed by the review of the human-culture relationship, education and freedom, and social justice.

2.2 Literature Review

There is substantial amount of research on multicultural education especially in Indonesian context. The first section will describe the definition of multicultural education with its history, then followed by Indonesian education history which relates to multicultural education. The second section will review the relation between religion and multicultural education, focusing on religious education in public and private religious school. The last section of the literature review identifies the role of school management and teachers' critical pedagogy in relation to the implementation of multicultural education.

This review is collected from books and journal articles from ERIC, EBSCO, and Google Scholar data base using keywords: history of multicultural education, multicultural education in Indonesia, multicultural education based on religiosity, and, teachers' perspective towards teaching for multicultural society and school approaches to multicultural education. Through database searching, a total of 210 studies were discovered. The scope was then narrowed into several criteria, including studies related to multicultural education and a focus on the Indonesian context.

2.2.1 Understanding of Multicultural Education

The notion of multicultural education is beyond understanding cultural differences or forming attitudes toward cultural diversity. Sunarto (2004) defined multicultural education as an education model that fosters students' attitudes that allow them to respect one another and eliminate any differences. Multicultural education must be pursued as an access to achieve the idea of education for all and can give serious attention to the advancement of tolerance and respect for all differences and provide civil rights including to minority groups (Azra, 2003). In this study, multicultural education is defined as an educational model to nurture students' awareness to respect and tolerate the diverse ethnicity, culture, race, ability, religion, and any others diversity that exist in the society.

Historically, the initial phases of multicultural education occurred as a response to civil right movement in the United States. It later spread to other states, including the United Kingdom, Canada and Australia. Canada established multiculturalism policy in 1971, while Australia acknowledged multiculturalism so in 1978 (Banks, 1993). Multicultural education is a strategy for school reformation

that aims to achieve educational equality for students from diverse race, culture, ethnic, socioeconomic status, and language backgrounds. It also works to advance social justice and democracy. One main goal of multicultural education is to reform schools and universities. So that students from various background have equal learning opportunities. Multicultural education attempts to offer students with educational experience that lets them to keep commitments to their community cultures while also acquiring the skills, knowledge, and cultural capital to function in the national civic culture and community (Nieto, 2017).

Multicultural education is increasingly incorporating global component to assist students in developing cosmopolitan attitudes and becoming effective global citizens. Academic knowledge and skills, according to multicultural theorists, are essential but not sufficient for running in a diverse nation and world. They believe that democratic racial beliefs, as well as the knowledge and skills required to function effectively within and across diverse groups, are crucial goals of education (Banks, 2008). There are differences in how multicultural education is interpreted and implemented within and across countries. In Western Europe, the movement is commonly referred to “intercultural education”. It is a term used to acknowledge the importance of people with different cultures interacting in dynamic and complex behaviors. Antiracist education arose as a critique of multicultural education, primarily in the United Kingdom and Canada (Banks, 2009c).

Furthermore, Banks (2009a) classified the three major components of multicultural education and described the five dimensions of multicultural education. The three major components of multicultural education are idea or concept, a reform movement in education, and a process. Multicultural education

incorporates the idea that “all students should have an equal opportunity to learn in school, regardless of their gender, sexual orientation, social class, or ethnic, racial, or cultural characteristics”(Banks, 2009b p.2). Another important concept in multicultural education is that some students have a better opportunity of learning in schools as they are currently structured than students from other groups or with different cultural backgrounds.

Banks (2009b p.3) further emphasized that multicultural education is a “reform movement” attempting to change schools and other educational institutions. Based on this idea, students coming from different social classes, genders, races, languages, and cultures have equal learning opportunities. Multicultural education is an ongoing process with unattainable goals. In other words, multicultural education is a broad concept through many distinct and significant measurements. As a result, multicultural education necessitates changes to the entire school or educational setting, not just curricular changes.

Figure 1: Dimension of multicultural education (Banks, 2009c,p 15)

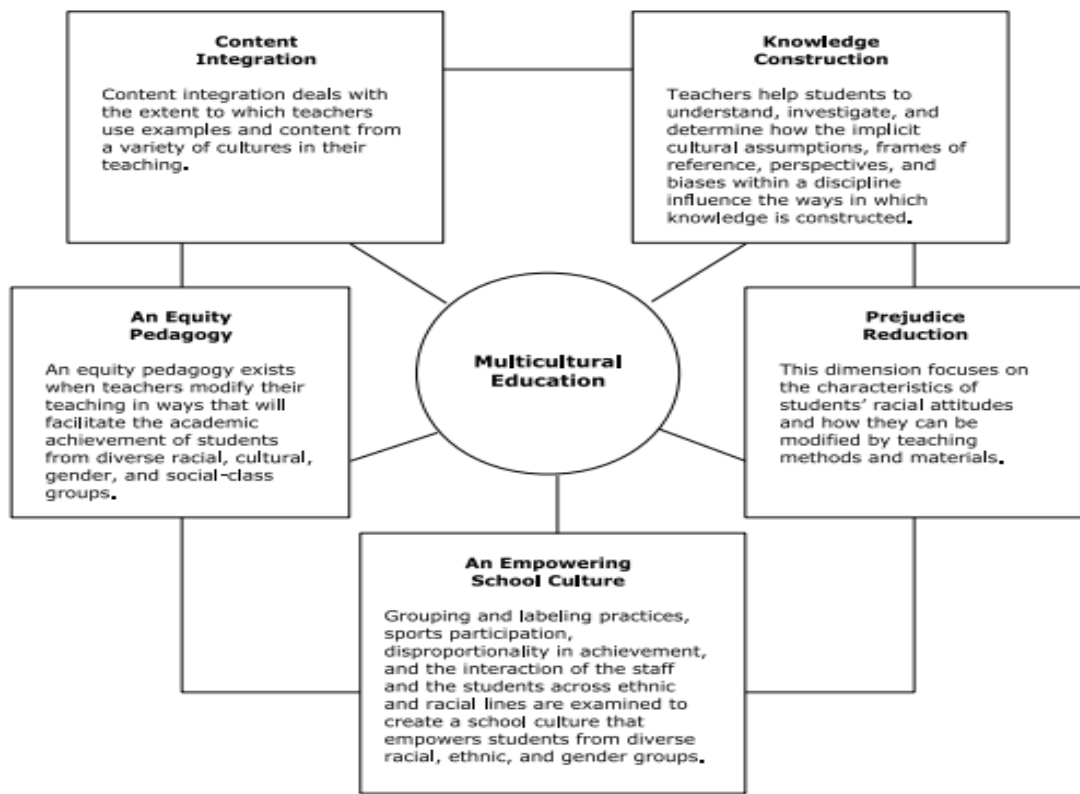


Figure 1.1 The Dimensions of Multicultural Education.
Copyright © 2009 by James A. Banks.

As described in figure 1 above, Banks suggested school to use the dimensions as a guide to school reform when it attempted to implement multicultural education, namely: “(1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) equity pedagogy, and (5) an empowering school culture and social structure” (Banks, 2009c, p.15).

Banks (1993) contends that multicultural education must be broadly conceptualized and implemented in order to effect meaningful change in schools, colleges, and universities. When multicultural education is viewed solely or primarily as content integration, several serious issues arise. Multicultural education, which is only conceptualized as content integration, is perceived as appropriate for social studies and language arts teachers but not for them by teachers

in subjects such as mathematics and science. When multicultural education is limited to activities for special days and occasions, such as religious holiday, it is often regarded as a failure. It could also be considered a special unit. The knowledge-building dimension of multicultural education is critical. Using this concept, ethnic group content is not simply added to the curriculum; rather, the curriculum is reconceptualized to help students understand how knowledge is constructed and how it reflects human interests, ideologies, and the experiences of those who create it. Students develop their own interpretations. They begin to understand why it is critical to examine the nation's history from various ethnic and cultural perspectives in order to fully comprehend its past and present. According to Banks, children arrive at school with misconceptions and biases about other ethnic groups. However, it also suggests that students' racial attitudes can be modified and made more democratic, and that young children's racial attitudes are much more easily modified than those of older students and adults. As a result, it implies that if we want students to develop the attitudes required to survive in a diverse world, we must start early. Beginning in kindergarten, educators must implement a well-planned and sequential curriculum.

As a result, according to Banks (2009a), governments must develop novel ideas about nationality and citizenship education that take into account diverse groups while also fostering national unity. Multicultural countries like Indonesia must find a way to balance unity and diversity. Banks discusses the challenges to citizenship posed by diversity in his study, arguing that citizenship education should be transformed to help students develop reflective cultural, national, and global identities, as well as a commitment to civic action that will

make their communities, nation, and world more democratic and cosmopolite. Banks (2008) also contends that citizenship education should be reformed to reflect the homes of students from various groups, and that group rights can help individuals achieve structural equality. Banks also explains why citizenship education should include the recognition of group-specific rights. To achieve inclusion and effectively participate in the national civic culture, individuals from different groups are expected to give up their home and community cultures and languages based on liberal assimilationist notions of citizenship. Banks also claims that an effective and transformative citizenship education assists students in acquiring the knowledge, skills, and values required to function effectively within their cultural community, nation-state, region, and global community.

Additionally, students must acquire the knowledge and skills required to participate in their community cultures as well as the national civic culture in order to become effective citizens. Thus, students must improve their reading, writing, and math skills, as well as their political literacy to be effective society. Such an education also assists students in developing the cosmopolitan perspectives and values required to work for global equality and social justice. When transformative citizenship education is implemented in classrooms and schools, students experience democracy. As a result, they are more capable of internalizing democratic beliefs and values, as well as developing thoughtful cultural identifications and commitments (Banks, 2008).

Therefore, multicultural education must be comprehensively designed. All subjects must contribute to the transmission of multicultural values because multicultural education is inextricably linked to character education where all

dimensions of education (including society) bear responsibility. To that point, multicultural education has a better chance of meeting the needs of the Indonesian nation and state in strengthening the aforementioned unity (Nugraha et al., 2020).

To implement transformative citizenship education, the entire school, including the knowledge conveyed in the curriculum, must be reformed. In transformative and democratic classrooms and schools, inequality and stratification within society are challenged and not replicated. Transformative citizenship education assists students in developing reflective cultural, national, regional, and global identities, as well as the knowledge and skills required to promote social justice in communities, nations, and the world. In response to this idea, Banks (2009b) argues that students have to maintain a delicate compromise between cultural, national, social, and global commitments : cultural identification, national identification, social and global identification. These identifications are intricately linked, complicated, and contextual. Citizenship education must assist students in developing clear and thoughtful identifications with their cultural communities and nation.

2.2.2 History of Multicultural Education in Indonesia

Initially, education in Indonesia followed a segregationist model with the goal of spreading Catholicism. Surau, or Islamic boarding schools, was also popular at the time in Islamic education. Thus, education prior to the Dutch era had religious motivations and was intended only for certain religions (Nurcahyono, 2018). Segregation education is defined as education that separates or categorizes social groups. The inlanders were only given a rudimentary education at the time. In contrast to the nobility or colonialist descendants (Tilaar, 2004). It was very limited

to the natives' educational process, and its purpose was colonial. Indeed, this counters to the principle of multicultural education which does not discriminate against the nation's children in their access to education. Furthermore, during the New Order era, the melting pot concept of education in Indonesia transformed education in Indonesia.

According to Tilaar (2004), the melting pot model is an educational concept in which each ethnic group with its own culture is aware of the differences between each other. Ethnic communities can build a life together if they recognize their differences. The opening of democracy in Indonesia has an impact on the educational process (A. Amirrachman et al., 2009). The educational process ensures that all children in the country have equal access to education. Given the country's diversity of ethnicities, customs, religions, and languages, multicultural education is an excellent choice for Indonesia. To unite and raise awareness of diversity, multiculturalism in Indonesia is required.

The development of multicultural education in Indonesia cannot be separated from history and changes in the socio-political structure of society. During the colonial era, Ki Hajar Dewantara established the *Taman Siswa* school as a form of resistance to Dutch educational discrimination. The educational style used in *Taman Siswa* is founded on both nationalistic and universal principles (Towaf, 2016). Nationalistic education is based on the cultural principles of the Indonesian nation, which is made up of various ethnic groups. Meanwhile, universal principles are based on education, which is available to all classes without discrimination. Ki Hajar Dewantara implements the Pancasila principle in the *Taman Siswa* educational process. These are principles of independence, nationality, humanity,

culture, and nature. This principle serves as the foundation for the educational strategy implemented by Ki Hajar Dewantara at *Taman Siswa*, where education is based on the principles of being proud of owning our culture rather than imitating foreign cultures. According to the Pancadarma, Ki Hajar Dewantara promotes education that emphasizes the nation's values of character, humanity, freedom, and culture (Muthoifin, 2015).

The term multicultural education in Indonesia is a new term that emerged in the 20th century, but multicultural education practices in society have existed since the Majapahit era with the motto *Bhineka Tunggal Ika* which means unity in diversity (Nurcahyono, 2018).

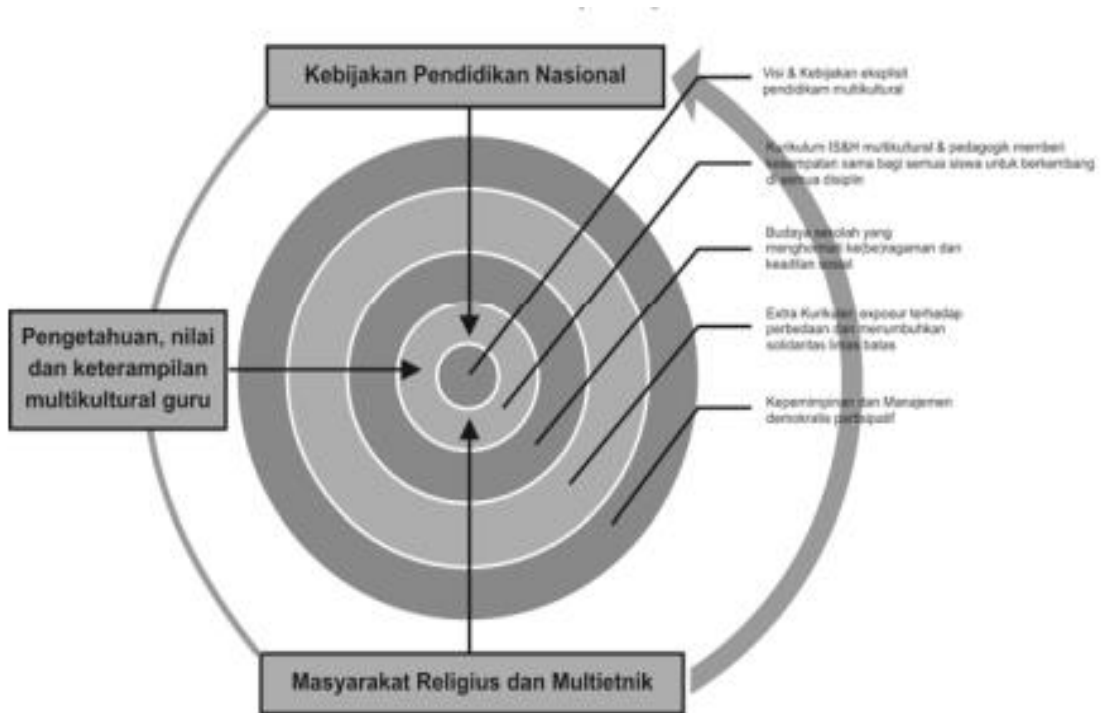
In the context of education implementation in Indonesia, National education system law No. 20 of 2003, article 4 chapter 3 stated that education must be implemented in a democratic and fair manner non-discriminacy, upholding human rights, religious and cultural values, and national pluralism. Referring to that constitution, the spirit of multiculturalism already exists in the spirit of national education system. However, promoting multicultural education in a formal legal justification is not enough. It urges the real action from all components of education, including decision makers as well as teachers and educational staff at the school. Although multicultural education is an important idea or paradigm, it will be more meaningful if it is an educational reform movement that can make a positive contribution (Sudrajat, 2014) .

According to Raihani (2016), who conducted ethnographic study in Yogyakarta and Kalimantan, multicultural education practices in Indonesia were

not implemented ‘systematically and consciously’ as a fundamental and strategic program to Indonesian education. Multicultural education is delivered unplanned with unclear clear vision. The guiding principle of the National Education System Law regarding education that respects diversity and differences cannot be consistently translated in the policies and the educational process in schools.

Therefore, Raihani (2016) recommends three major factors in multicultural education: the condition of Indonesian society which is multireligious and multiethnic; national education policy; and educational actors' knowledge, values, and skills. The three major factors are depicted in figure 2.

Figure 2: Multicultural Education according to Raihani (2016)



Source: Raihani, *Pendidikan Islam Dalam Masyarakat Multikultural*, p.154

Based on the figure above, it described that: First, the nature of diversity in Indonesia will influence education policy through the thoughts and action of policymakers, practitioners, and even teachers in schools. Second, national education must clearly state that multicultural education is one of its primary focuses. Finally, education policy must train educational practitioners' development and skills in the spirit of multicultural education.

Based on the mentioned three major factors, it further relies on the school's vision and policies, which clearly state multicultural education at the heart of these visions and policies. This vision must be shared or transformed into a vision shared by all school communities. Furthermore, the curriculum must contain values that teachers and students will develop into positive attitudes toward the fact of diversity in Indonesia. School culture must also instill values of multicultural education such as unity, diversity, justice, and tolerance. Extracurricular activities also have a significant impact on students' personalities and interests. Finally, as part of multicultural values, the school's leadership style must reflect democratic, participatory, and social justice-based values.

2.2.3 Connection Between Religion and Multicultural Education

Religion is frequently regarded as the most important cultural maker (Williams, 2015). Thus, religion and multiculturalism cannot be discussed separately. The principle of religion is firstly written in the ideology of the Indonesian state. It can be an aspect to teach tolerance and create a multicultural awareness. In this case, the researcher identified two types of religious education: religious education in public schools and religious education in private schools for specific religions.

Baumfield & Cush (2017) portrayed education in Amsterdam as an example of an interfaith approach. It occurs when Christian, Muslim, and public schools collaborate. This partnership was successful in strengthening individuals' religious identities while nurturing them to respect the lives of others who are different. A phenomenon similar happened in Indonesian public schools where students of various ethnicities and religions studied together. Their ethnic and religious identities can be seen in the way they dress. However, through social interaction between two parties from different backgrounds and the role of religious education, these differences can be used to develop a solid understanding of how to live in a multicultural society (Anriani et al., 2022).

In this study of religious school, the researcher identified Islamic and Christian school as the two have most adherents in Indonesia. Hoon (2011) conducted the research on how religious aspect can deal with diversity. In this regard, Hoon examined Christian school that can be used to build and maintain ethnic, religious, and class identities of Indonesian Chinese ethnicity. School, according to Hoon, is the sufficient place for transmitting cultural sense. It actively contributes to the transmission of values and the cultivation of culture. Schools are also places where boundaries are maintained and identities are constructed (Anriani et al., 2022).

In a case of Islamic-based school, Raihani (2014) argues that Islamic schools can help Indonesia create a multicultural society. This notion is an argument to eliminate the stigma that madrasas are religious schools that contribute to segregation by imposing students on truth-claim beliefs and behaviors. Raihani emphasizes that Islamic schools have the potential to be powerful agents in the

improvement of Indonesian multicultural society. Based on the investigation's results both inside and outside the classroom, Islamic school's teaching practices demonstrated promising practices for developing citizens for Indonesia's multicultural citizen. It opposes the hypothesis that religious based schools enhance 'social segregation' (Baumfield & Cush, 2017; Smith, 2001).

In addition, study of multicultural education in Islamic-based institution especially in Pesantren shows a great promising point for the implementation of multicultural education (Raihani, 2012). The finding reveals that pesantren classroom and non-classroom performance encourage the advancement of education for multicultural society. Some courses based on national and pesantren curriculums address wide range of discussion concerning citizenship, tolerance, diversity, and democracy. Moreover, pesantren's extracurricular activities provide students with valuable and rigorous opportunities to socialize with students of various ethnicities and cultural backgrounds. Therefore, multicultural education based on religion (not only limited to Islam) is one of the references in realizing multicultural education.

In Indonesia, Islamic values are important to cultivate education for multicultural society. Multicultural education which relates to Islamic schooling plays an important role in promoting Indonesian Multicultural education. In this way, the importance of Islamic perspectives in multicultural education in Indonesia is addressed (Normuslim, 2021). Normuslim examined the hypotheses of 'content integration, equity pedagogy, knowledge construction, empowering culture, and prejudice reduction.' Those hypotheses are moderated by Islamic regulation. The result shows that Islamic regulation has strong effect toward multicultural

education. In this regard, Islamic education serves as a bridge and reinforcer of pedagogical values in the pursuit of multicultural education. This notion cannot be separated from the fact that Indonesia has a Muslim majority. As a result, Islamic values have emerged as one of the most important factors in achieving multicultural education.

2.2.4 The Role of School Management and Teacher's Critical Pedagogy

In addition to research on the intercourse between religion and multicultural education, the roles of schools-based approach, management, and teachers also contribute to create multicultural education. In this regard, Raihani (2014) and Rosyada (2014) made a clear idea about school based-approach and management to multicultural education. It implies that schools must plan, design, and manage all aspects of the school through a variety of approaches in order to support multicultural education. The approaches include a planning of learning process that fosters students' multicultural attitudes, designing learning processes, developing curriculum and evaluation designs, and training teachers with multicultural perceptions, attitudes, and behaviours. Through these approaches, students are expected to be members of a community that communicates and respects human rights and justice.

In more detail, Raihani (2011) suggested some approaches to multicultural education, one of which is tolerance education. Raihani believes that 'tolerance education' must be pursued from every possible angle. This implies that study and implementation in this field must be centered on the entire school rather than just specific aspects of teaching and learning. Raihani mentioned it as 'a whole-school approach' which involves policies and vision of the school, teaching and

curriculum, managerial and leadership skills, students' activities, school culture, and interaction with the wider community. Those approaches encourage to the advancement and nourishment of tolerance at school society. The main point of this notion is that the complexities of 'tolerance education' necessitate an equal partnership and collaboration of all school stakeholders. The purpose of this engagement is to share the vision of tolerance education, to maintain the consistency of school policies when implemented at every level and segment of the school, and to control and to evaluate tolerance education programs.

From the view of school approach, school leaders are the foundation for any cultural and contextual change. The principals are the primary drivers of school life. The school will be shaped by its vision and mission. Thus, the role of principals is important in leading school in multicultural setting (Raihani et al., 2014). It is found that school principals' attitude like humble, show empathy and respect for others, prioritize quality teaching over ethnicity, work with religious differences, and help students develop multicultural awareness. The principals emphasize the importance of ensuring that the school community understands the value of living in a multicultural environment and reflects recognition and engagement in various societies.

In addition to school principals, human resources like teachers are an important component of multicultural education. They are excellent role models for students to emulate because they have a strong influence on students' opinion (Nakaya, 2018). In this regard, Harjatanaya & Hoon (2020) investigated Indonesian teachers' multicultural perspectives and the pedagogic approach they use to promote 'positive inter-ethnic' linkage. The study demonstrates that majority of

teachers in Medan contribute to a liberal multicultural viewpoint. In this regard, they rely primarily on ‘content integration and prejudice reduction.’ Heterogeneous school in the study has a greater possibility to strengthen multicultural school than the homogeneous school because of school demographics. Nonetheless, attempts continue to prioritize intergroup contact over critical student engagement. In general, the authors investigated multiculturalism theories in relation to the Indonesian ‘nationalism concept and national identity,’ as well as the vision of diversity embodied in the state foundation: ‘*Bhinneka Tunggal Ika*, or Unity in Diversity’.

According to Harjatanaya and Hoon (2020), in Indonesian history of education, a new model of multicultural education has emerged. However, based on the inequality of ‘discourse and practice,’ as well as the unstable relationship amid multiculturalism and nationalism, progress to harmonious life is not easy. Thus, they proposed that the government, particularly local governments, must provide more teachers training and principals to enhance critical multicultural education models that are appropriate for their specific school setting. Practical examples may be included in the training to combine various strategies and to completely reform the teaching of school for a multicultural Indonesia both in the classroom and at the school level.

In response to this concern, Raihani (2020) recommends a typical teacher training that embodies multicultural education through ‘a critical pedagogy perspective’. The combination of increasing social injustice and sectarian tensions has put Indonesian society in jeopardy, necessitating closer scrutiny, particularly in the field of education. The study argues that educational reform must start from the

teacher as the most important factor in school community because teachers contribute remarkably to the growth of students in almost every aspect. Therefore, Raihani (2020) promotes a prototype for teacher educational reform that begins with the philosophical foundations of teaching and progresses to critical pedagogy practices. In this study, it is argued that the critical pedagogy approach allows teachers to be agents of change in the promotion of educational opportunities for social justice. The model be like the goal of shifting away from traditional teaching practices that perpetuate inequalities and toward ‘critical pedagogy’ that encourages social justice. The teaching strategy will connect the class discussion to social realities and problems. It promotes debate about the dominance of certain groups over others. As a result, it is necessary for students and educators to be critical thinkers beyond the classroom and to actively engage in actions aimed at reducing disparities and unfairness in direct and larger society.

Other researcher agrees that teacher play a significant role in creating multicultural education. Arenal (2019) pointed out the need to nurture preservice teacher in a teacher preparation program. Arenal argues that incorporating ‘critical multicultural education content’ into teacher training programs has a great influence on developing pre-service teachers’ multicultural beliefs. According to the findings of this study, preservice teachers who participated in the program of critical multicultural education made substantially more improvement in developing diverse understanding than those who do not participate. As a practical implication to encourage change in pre-service teachers’ multiculturalism, teacher training program makers must incorporate materials, content, and activities with multicultural value into teaching subjects.

To sum up, the study of multicultural education in Indonesia is integrally linked to religious teachings, teachers' perspective, and school management. School must design and deliver the best service to support the multicultural education process in order to create a society that values diversity. Thus, multicultural education project is one of the initiatives to create multicultural citizen.

2.3 Theoretical Framework

The theoretical framework of the study is mostly related to religion and multicultural education; the nature of human, culture, society; education and freedom, and education and democracy.

2.3.1 Religion and Multicultural Education

The perplexing concept of multiculturalism, pluralism, and religion and the way how they intertwine and intersect are frequently complex and contentious. It made a case for multiculturalism global discourse to be seriously considered as a policy practice in Indonesia. Recognizing the conspicuous absence of religion in multiculturalis theories that have traditionally emphasize race, culture, and ethnicity, Hoon (2017) stated that religious pluralism recommends for an active state that protects religious minorities and incorporates the Indonesian national ideology, Pancasila, into its framework. This concept can avoid the baggage and stigma associated with the term "religious pluralism," while also pushing the boundaries of existing multiculturalism theories to include religious identities and religious minorities. While the substantive content of how religious multiculturalism can be institutionalised is beyond the scope of the current discussion, it can be expected that religious pluralism can be promoted through

education and interfaith activities, where engagement, understanding, and dialogue can be best implemented.

Religious education is an important tool for implementing the framework of the multiculturalist theological perspective. In a context where both the intensity and the acceleration of plurality continue, religious education must assert the end of a dogmatic approach and the strategy of indoctrination in the teaching-learning process. Religious education, on the other hand, must take a dialogical approach that begins with living religious diversity (Baidhaw, 2007a). Furthermore, Baidhaw stated that multiculturalist, theology-based religious education is distinguished by the following characteristics: how to live and work together; mutual trust; mutual understanding; mutual respect; open-mindedness; interdependence; conflict resolution; and nonviolence: reconciliation. This classification could be the formula for achieving multicultural education.

In Islamic teaching, Sachedina (2001) delves into fundamental ideas and precedents to show Muslims that the claim that "Islam is the solution" today, as it has in the past, entails a responsibility to present Koranic ethics in a way that grapples with the contemporary realities of a multicultural and multifaith global society. The need to recognize the freedom to believe and practice any religion is a prerequisite for the development of a democratic system in which shared civic responsibility determines citizenship rather than religious doctrine. Religion operates both as an open and closed system. It is open in that it invites all to join the community of the faithful; it is closed in that it excludes those who refuse the invitation. Sachedina also emphasized the role of religion in fostering norms,

attitudes, and values that can help ethnic and religious communities coexist peacefully.

Furthermore, Sachedina (2001) argues that a few anthropological and sociological studies have shown that a religious worldview has the potential to reduce tensions and provide nonviolent solutions to conflicts in various cultural settings. One of the reasons of a rising conflict is to have an arrogance attitude. It is critical to comprehend this human trait in depth. *Istikbar* (arrogance) is derived from *kibr* (pride), a psychic state in which a person feels superior and acts arrogantly. Feelings of self-importance, superiority over others, and grandiose entitlement fuel arrogance. Arrogance leads to the violation of others' rights, which frequently results in violent conflict. Conflicts that arise from divergent interests among individuals or groups of individuals can be avoided by insisting that individuals and groups recognize the aspirations of others as a social principle of human interdependence.

Hefner (2009) highlighted the aspect of the Islamic school system. It underlines at how one of the most progressive Islamic educational systems in the world has also given rise to a small but militant fringe. Hefner is interested in what developments in Islamic education mean for Indonesia's ongoing transition from 32 years of authoritarian rule. Hefner described how, in addition to religious study, most Islamic schools volunteered to open their curricula to general or secular education. Furthermore, Hefner investigated the recent proliferation of "social-movement" Islamic schools. Hefner defines social-movement schools as educational institutions that, rather than simply imparting knowledge and values to children, use the networks and perceptual frames provided by religious education

to challenge the existing organization of state and society. With its appeal for a deeper Islamization of self and society, Hefner argued that Islamic education in Indonesia has long exhibited some of the characteristics that political sociologists associate with social movements. According to Hefner, the coexistence of democratic and sharia-minded commitments in Muslim educational circles is not as perplexing as it appears, because most teachers and educators have an ethically abstract and procedurally gradualist understanding of how the law should be applied. The clash of democratic and sharia ideals, on the other hand, raises questions and creates tensions. In conclusion, Hefner suggested that the primary issue that mainstream Muslim educators will face in the coming years will be how to balance democratic ideals with God's law's ethical imperatives.

2.3.2 Human and Culture

Humans are social creatures who cannot live alone. In everyday life, they require interaction with one another. In this interaction, humans have habitual systems of shared 'mental concepts or representations' that are established by norms and developed through conventional transmissions of traditional ways of life. It is embodied in certain ensembles of customary behaviours that is referred to as culture (Ingold, 1994).

Humans and culture are inseparably linked in the context of education. Students and teachers are drawn from their social environment, specifically their families. They come from a variety of ethnic, cultural, linguistic, and religious backgrounds, and they all have different fates. Some children were brought up only by their father, mother, stepmother or even without family. As a result, their

approaches to teaching and learning would undoubtedly differ, especially if they were in the same classroom (Domnwachukwu, 2010).

At this point, multicultural education must provide approach to new manifestations of humanity and social diversity. It is meant to redefine views of difference that are frequently forced to work within old societal designs. Multicultural education cannot be viewed solely as a study of the other culture instead of being a set of cultural studies and practices in everyday life of human existence (Ladson-Billings, 2001). It implies that human characteristic and culture become part of the considerations in the preparation of the learning curriculum. In addition, teachers are required to be able to understand the differences in student backgrounds so that they can educate equally.

2.3.3 Social and Cultural Reproduction: Bourdieu Theory

According to Pierre Bourdieu, a French sociologist, education is a reproduction agent. Bourdieu stated that the foundation of an unequal social order is an unbiased assessment of style and competence (Levinson, B. A., & Holland, 1996). Furthermore, education plays an important role in reproducing and maintaining the existence of society in social classes. The central concept of Bourdieu's theory is class, which is defined as a group of agents or actors who occupy similar positions, are placed in similar circumstances, and are subjected to or directed to similar conditioning. This is done vertically. Classes are likely to share similar dispositions and interests, and thus to produce practices and adopt similar mental attitudes or tastes.

In the theory of 'cultural capital', Bourdieu provides an explanation that students have each 'cultural capital' that is inherited from their families. This 'cultural capital' is passed down from parents to their children and then converted to the status or prestige of education (Bourdieu, 1986). Bourdieu defines cultural capital as a set of individual abilities or skill. It is classified into three forms. First, 'embodied cultural capital' is character or way of thinking that is acquired consciously by time. For example, attitude, way of speaking, appearance, way of getting along. Second, 'cultural objectified' is the skill that can be profited economically such as books, musical instruments, cars, or other objects owned by someone. The more expensive the objects is, the higher one's objectified cultural capital is. Third, 'institutionalised capital'. It takes on a distinct or unique form in institutionalized settings, namely participation and recognition from educational institutions in the form of academic degrees or diplomas. The higher one's institutionalized cultural capital, the better education individual attends. Cultural capital will continue from generation to generation through this family's cultural background.

Through the education sector, cultural capital will become social reproduction. Unfortunately, in social reproduction, this frequently acts as a barrier between cultural and social classes. In this case, education serves as a neutral social class bridge.

2.3.4 Education and Freedom

The essence of multicultural education is education to understand and respect the diversity of a plural society in which everyone has the right to an education without discrimination. This idea is like Paulo Freire's concept of the ivory tower which

attempts to distance itself from cultural reality. According to him, education must be capable of producing an educated and educated society rather than one that glorifies social prestige as a result of the wealth and prosperity (Freire, 2001).

Education initiated by Paulo Freire is an education that is liberating a person from an oppressive situation. To achieve liberating education, there needs to be cooperation between the three major components of education, namely educators, students and the world or the environment (Husni, 2020). In addition, Paulo Freire's education concept is against any differences or classification of social status, which eventually gives rise to the dominant and lead to conflict. For example, If the dichotomy between teaching and learning causes teachers' reluctance to learn from the students they teach, it means an ideology's dominance has begun to grow. Freire comes with a critical educational mission by asserting the importance of difference, and these differences must be mutually respected and understood (Jamaluddin, 2020). Based on the theories above, the researcher assumes that Paulo Freire's ideas provide support for the concept of multicultural education.

2.4 Summary

This chapter shows that multicultural education is the 'philosophy' of education to instill the values of tolerance and respect for diversity. Multicultural education in Indonesia begins with a melting pot where all ethnicities can be in one educational environment after a period of educational segregation. Ki Hajar Dewantara's role in establishing *Taman Siswa* with the principles of *Panca Dharma* became one of the movements to build education for all people regardless of cultural, ethnic, and religious differences. Trends in research on multicultural education in Indonesia are

dominated by religious values. Religion in Indonesia is one of the foundations for the implementation of education that respects differences. In addition, school management and teachers are important aspects of multicultural education because both will transfer the values of diversity to students.

The following chapter will discuss the methodology used in this study.

CHAPTER III

METHODOLOGY

3.1 Introduction

The previous chapter details the literature and theoretical framework of the current study. This chapter discusses the employed methodology in this study. First, it states briefly the research paradigm. Second, this chapter delineates the research design in which qualitative case study is explained. Third, it portrays research site which consist of the description of place and participants of the study. The researcher also describes the stages to get into the field. Fourth, this chapter explains how to collect, analyse, and validate data. Finally, the ethical issue and the statement of study limitation are discussed.

3.2 Research Paradigm

This section discusses the research methodology to investigate the implementation of multicultural education at school. Given the objective of the research, the constructivist paradigm leads the methodological aspect in this study. Guba describes paradigm as ‘a set of beliefs’ that guide the action’ (Denzin & Lincoln, 2018). The research paradigm is the principle that will lead researcher to the nature of research in a field study. Based on constructivist paradigm, multiple interpretations of reality exist and prompting the researcher to seek a more complex perspective (Creswell & Creswell, 2018).

This constructivism paradigm lays on the interpretative view that reality is a social construction rather than a single construction. As a result, a constructivist researcher develops knowledge based on social interaction and cultural norms adhered to by individual life (Merriam, 2009). As every individual life is unique,

the role of constructivist researcher is to investigate the reality that the individual constructs both in personal and social life. According to the constructivist paradigm, every individual action in perceiving the world should be respected because it is legitimate (Patton, 2015).

In this study, the constructivism paradigm is used to gain an understanding of a reality interpretation. The study of multicultural education in private schools is unique because they have their own authority to create the school policy and maintain school culture. The experience of understanding multicultural education as embodied in formal education schemes is a transformation of individual understanding to social relations.

To achieve the objectives of this research, researcher employed qualitative method as an approach to investigate and comprehend the interpretation of multicultural education given by individual or groups (Creswell & Creswell, 2018). To mention some reasons, the basic aim using qualitative research is because the primary data in this research is using words (Merriam & J.Tisdell, 2016). In addition, this design is an appropriate way to observe manner naturally and holistically as the researcher attempts “to comprehend multiple dimensions and layers of reality, such as the types of people in a school group, how they think, how they interact, what kinds of agreements or norms exist, and how these dimensions come together to describe the group holistically” (Johnson & Christensen, 2020 p.154). This study aims to explore how human resources in schools (teachers, principals, and students) perceive multicultural education and how they respond to multicultural education (Denzin & Lincoln, 2018). In this regard, qualitative researcher does not seek the general truth about the issue but intends to discover the

reality under the surface regarding multicultural education at private school (Gay et al., 2012).

The reasons stated above demonstrate that this research is a qualitative inquiry study to investigate meanings that cannot be explained numerically. By employing qualitative approach, this study is expected to uncover something unseen yet observable regarding the study of multicultural education in school context.

3.3 Research Design

The specific qualitative methodology will be a case study which allows the researcher to explain some present circumstance: how and why social phenomena works (Yin, 2014). In addition, a case study enables researcher to focus on a type of unit of study known as a bounded system. According to Cresswell (2012), boundaries mean that case has been divided for research purposes based on location, time, or some physical limits. In other words, the primary characteristic of a case study is the limitation of the object of research (Merriam, 2009). Stake (2005 p. 590) improves the clarity of boundaries by stating: “The more the object of study is a specific, unique, bounded system, the greater the rationale for calling it a case study”.

In this current study, the boundaries are described as follows; this study was conducted in West Java, it involved private school, this study was regarding multicultural education, and the approaches and implementation they used to promote multicultural education at school. The boundaries are determined by the questions and the objective of this study. By constructing the boundaries, this study

is expected to focus only on a single case which has complex niche and come up with deep understanding of the topic being studied (Stake, 1995).

In addition, case study is appropriate for this study based on some justification. First, case study is suitable for illustrating aspects of multicultural education that are not well understood and require further investigation. It also has the potential to provide an in-depth understanding of process rather than outcome (Cresswell, 2012). Second, this study is not expected to present abstract theories or principles rather to provide a distinctive representation of actual individuals in actual situations and is intended to 'catch close reality' (Cohen et al., 2018). In this regard, case study provides deep description on how school curriculum makers' experiences, perceptions, and thought are translated into practices. Third, the type of raised questions in the study is using 'how' which is probably in favour of employing a case study since it leads to more interpretive or exploratory results and must be identified over period (Yin, 2003).

To ensure internal validity in the research design, multiple data collection methods should be used for triangulation (Yin, 2013). Data for this study was gathered through interviews, school observations, and document analysis. The interviews were conducted to gather information about the multicultural education approach. Teachers, school administrators, and students were interviewed. The school observation was carried out in order to collect data on actual interaction in a multicultural society. The last was document analysis. The curriculum arrangement, school policy, and vision and mission were the documents used in this study.

3.4 Research Procedure

The researcher visited the school in 2022 and began contacting them through email and social media to build relationship with the research site. Following research ethics and after securing research permit, in May 2023, the researcher sent an official letter issued by the Faculty of Education to get access to the school. The fact that the school has regulations subjected to external researcher, the researcher conducted interviews and presented proposals to the head of school development and quality assurance department (SDQA). This is done to ensure that the school understands the purpose of the research and settles prior to this research. Following that, the school took turns explaining the school's general provisions for external researcher. As an outsider, the researcher was required to sign a research commitment at the school in order to comply with these regulations. After going through that process, the researcher received a letter of approval to conduct the research at this school.

The deputy head of curriculum development and quality assurance (CDQA) enthusiastically welcomed this research plan on the first day of fieldwork. The head deputy CDQA and the researcher created a schedule to ensure that the data collection process runs systematically. The schedule was adjusted to the respondents' schedule as the research time coincided with the end of the semester when all school communities were preparing year-end reports, as were some respondents going to conduct parent teacher conferences (PTC).

3.4.1 Research Site

This research was conducted in an Indonesian private school based in West Java that respects diversity, philosophical differences, and provides students with

learning needs based on their unique needs and abilities. In 1995, prominent Indonesian scholars founded this school. This school accepts students from a wide range of backgrounds, including ethnicity, culture, religion, language, and abilities. For instance, all religious adherents in Indonesia can be accepted and treated fairly and openly at this school. Religious lessons are given to each student based on their religion and are taught by a teacher who practices the same religion as the student. Every religious believer is given a religious space where they can study religion and worship according to their faith. Students can also celebrate religious holidays at school, with direct guidance from their religious teachers. Aside from religion and belief, this school is also an inclusive service provider. The school aims to meet the needs of students with special educational needs so that they can obtain educational services according to their needs. With the understanding that school is not only a place for the transmission of knowledge and skills, but also for the transmission of cultural values and social norms, Indonesian diversity and culture are introduced through extracurricular activities in the school.

3.4.2 Participants

The goal of qualitative research is to develop a comprehensive study of the main phenomenon instead of generalizing the findings. Thus, the researcher proposed individuals and sites in order to have better understanding on the phenomenon. Cresswell (2012) used the term purposeful sampling to describe qualitative sampling. Purposive sampling is useful for identifying kinds of cases for further investigation in order to obtain a greater comprehension of the study. It is appropriate to choose unique cases that are particularly instructive (Neuman & Djamba, 2014).

It has been discussed earlier that this study is designed to explore school approach to multicultural education. Therefore, the researcher selected participant for the current study. However, due to time constraints, researcher could only reach respondents who were available at that time with mostly Javanese and Moslem backgrounds. The participants included teachers, school principal, and XI grade students. Those participants are indicated to have “information rich” regarding the case being studied (Patton, 1990 in Cresswell, 2012). Especially for highest-level grade students’ participants, they are indicated to have more experiences than any level at school. Seven people were selected to be respondents. All of them representing different position at school. Three of them are students in the grade XI, one of them is a school principal, deputy head of CDQA (curriculum development and quality assurance), and the rest of three respondents are senior high school teachers. The researcher named respondent pseudonym to categorize the data. The profile of the respondents is listed in Table 1.

Table 1: The profile of respondents

No	Respondents	Gender	Race/Ethnicity	Age	Religion	Language
1.	Kadek	Female	Balinese	17 years	Hinduism	Bahasa
2.	Ajeng	Female	Javanese	48 years	Islam	Bahasa
3.	Mayleen	Female	Sundanese Chinese	mixed 17 years	Islam	Bahasa- English
4.	Anton	Male	Javanese	48 years	Islam	Bahasa
5.	Adawiya	Female	Betawinese Sundanese	mixed 43 years	Islam	Bahasa- English
6.	Cut Mutia	Female	Javanese Acehnese	mixed 16 years	Islam	Bahasa- English
7.	Indira	Female	Minang	46 years	Islam	English
8.	Andi	Male	Sundanese Betawinese	43 Years	Islam	Bahasa

The participants were interviewed to clarify and get deeper comprehension of the notion of multicultural education. Meanwhile, the school and interaction among teacher-students and students-students were involved in the participant observation. By considering the students' characteristics at school, three students will be chosen purposively to be interviewed. They were interviewed to find out their perspective about their experience studying at multicultural school.

3.5 Data Collection Methods

This study aims to seek how multicultural education is developed and implemented to accommodate diversity. This present research on multicultural education is specifically contributed to the development of providing equal access to education and running education for all with the fairness treatment. This study collected data from different instruments, namely documentary research, semi-structured interview, and participant observation. Each technique is elaborated below.

3.5.1 Documents

This study began with document analysis as the first step in data collection. Document analysis remains an important data collection method in this study. This document study assisted researcher in tracing the strategies used by schools to facilitate and bring multiculturalism education closer to schools. Merriam (2009) defines document as an 'umbrella' to describe any type of data related to this study, whether it is written, visual, digital, or physical.

Document is useful for assisting researcher to comprehend crucial phenomena in qualitative studies. It is divided into two types: public and private. Public document is any document that can be accessed by the public in general. It

might be news article, government document, organisational records, and a variety of other materials among them (Taylor et al., 2016). Meanwhile, private document is a person's written accounts of their entire lives, certain aspects of their lives, or their own thoughts on an occasion or subject matter (Taylor et al., 2016). Personal documents include the following examples: individual journals and diaries, letters, private notes, and personal scratch to themselves (Cresswell, 2012).

In this present study, documents analysis was useful for answering the research question number one and two. Collecting document is classified as secondary data because the document has previously been used for any purpose. Even it becomes the secondary data, documentary research is one of the instruments that provide material for useful descriptive analysis in addressing the issue (Cohen et al., 2018). The document used in the present study are school document on strategic approaches to multiculturalism education such as the school's profile and history, vision and mission, human resources (teachers, students, and education staff), school curriculum, management structure, facility, and infrastructure availability. These various documents are very valuable to collect rich data and generate comprehensive findings. It also increases trust in the data and results of this research (Corbin & Strauss, 2008). Nevertheless, the document pertaining to the curriculum used in schools is the main document. It is very relevant to this study among the several documents examined.

Obtaining official documents is typically challenging because some documents are confidential. However, the researcher convinced the official that several documents were critical to this study. The required documents were distributed in stages and some important documents were not allowed to be copied

due to its confidentiality. Those documents were read frequently and were highlighted for analysis directly during the fieldwork. The researcher gained significant benefit from documentary research such as understanding of school's history, school's belief and how school created learning design and curriculum in favour of multicultural education.

3.5.2 Interviews

After collecting document, the second step to collect data was interview session. This technique is useful for answering the first and the third research questions. Dawson (2019) argues that an interview seeks detailed information that could be compared to data obtained through different techniques for gathering data. Interview typically comprises researcher verbally questioning question for people to response orally (Thomas, 2003). For this reason, this study employed open-ended question with semi-structure interview where participants can express their experiences without any constraints from the researcher's or anything else. Another reason for using open-ended questions is to give participants the opportunity to generate response options. (Creswell & Creswell, 2018).

In the interview session, the researcher interviewed school principal, three teachers, and three students. At this stage, teacher of sociology, religious education, and civic education were interviewed. These teachers were chosen with the assumption that they value multiculturalism in terms of religion, citizenship education, and social interaction. Nonetheless, this does not preclude other school officials who play a role in cultivating multiculturalism education. In this regard, the researcher made decision directly at the field to involve former school principal who is now working at CDQA department at this school. This was done to gain

deeper information regarding teacher recruitment in relation to the value of inclusivity and multicultural education.

In addition to student's participant, the researcher chooses XI grade students from different backgrounds of ethnicity and religion based on the assumption that they have more knowledgeable about the school situation. In this regard, researcher distributed parental consent (see Appendix 5) and gained their permission to involve their children in this study. Prior to the interview, appointments were made as scheduled by SDQA team and respondent information sheet was also given (see Appendix 4). Each participant signed the consent letter to voluntarily involve in this study and their identity will be kept confidentially (Farrimond, 2013).

The interview session is useful to gain deeper information to explore the perception and the implementation of multicultural education at school and to classify the role of school community in creating multicultural awareness. The interview run in a form of semi-structured interview using Bahasa to avoid bias (see Appendix 1). In this step, interview was recorded by electronic device with the respondents' permission. So, the data would be easily transcribed during the data analysis process (Gay et al., 2012).

3.5.3 Observation

The last step in data collection method that this present study used was observation. This observation was conducted to confirm deeper information regarding the research question number one, two, and three. Observation is a process of gathering social situation naturally which has high validity. It presents rich contextual details, allows for the collection of firsthand information that may reveal ordinary habits

and actions. It also provides an opportunity for capturing the components of physical, verbal, and nonverbal in real life situation (Cohen et al., 2018).

In this study, observation is useful to understand the participants' experiences in their natural environment without any adjustments by the researcher (Gay et al., 2012). Researcher took role as non-participant observer who visited a site and took written notes without becoming involved in any activities of the participants. The nonparticipant observer is an outsider who stands in a strategic location, such as in the corner of the classroom in order to observe and record the event being studied (Cresswell & Cresswell, 2018). In this research, the researcher observed the school environment, culture, infrastructure, teachers' teaching performance and students' activities (see Appendix 2).

Initially, the researcher intended to conduct class observation. However, the school had approached the semester breaks after the exams, so there were no learning and teaching activities. Although it was limited, the researcher conducted extracurricular observations that was still happening. This was carried out to clarify the information that researcher obtained from the interview and documentary study. Aside from class observation which was not possible to conduct, researcher observed the school's situation and culture to seek if school accommodates multicultural education. Furthermore, researcher did observation on how students interact with the diverse background's students in their daily activities such as library, canteen, and extracurricular activities.

In this regard, the researcher positioned herself fully as a researcher. It means that the researcher only took a note about 'what is going on' during the interaction among people and process of teaching-learning at school. In addition,

the researcher took observation notes as soon as each session of observations is completed to ensure the construct validity for the observations (Cresswell, 2012). The fieldnote is adopted from Cresswell (2012) (see Appendix 2).

3.6 Data Analysis and Validation

Data analysis refers to “examining, categorizing, tabulating, testing otherwise combining both quantitative and qualitative evidence to address the initial propositions of a study” (Yin, 2014, p.188). In analysing the data, Crowe et al (2011) stated that the data must be organized and coded to derive the main issues from the raw data so that the data is easy to retrieve. An initial coding can help capturing the data and can be applied systematically to the entire dataset using a qualitative data analysis software package. In this study, the Quirkos software assisted the researcher to analysed the data.

In addition, researcher managed and analysed large datasets through five stages as suggested by Braun & Clarke (2022) : Familiarizing with the data, generating initial codes, searching for themes, reviewing the themes, defining the themes, and writing the report. This process entails examining in detail the data to describe what the researcher discovered, as well as examining concepts or board classifications that arise from the data. Examining concepts from data covered to answer the primary study question and gaining a comprehensive understanding of the crucial phenomenon through the description and thematic development. (Creswell & Creswell, 2018).

Data from interviews and observations were analysed in stages. The data firstly transcribed. This data also was returned to the participant to ensure that the

transcription accurately reflects what the participant intended. As a method of ensuring data validity, this strategy is known as member checking (Creswell & Creswell, 2018). The validated interview data was classified into the major research themes according to data analysis identification and the research questions that have been formulated. Following that, the data was categorized, interpreted, and compared to the theory underlying this study.

In terms of data validation, the researcher used data triangulation in addition to member checking. Triangulation is a qualitative process that assess the constancy and increases the credibility of results obtained through various methods and data sources such as observation, documents, and interview (Calabrese, 2006; Miles et al., 2020). To triangulate the data, the researcher will rely on three sources of data: document analysis, interviews, and observation.

The document was intended to answer the second and third question about the approaches and the implementation of multicultural education. Nevertheless, during analysing the data, document was also beneficial for supporting the first research question. As for the first, the second, and the third questions, the instrument was school observation and teacher's, students' school principals' interview. In this regard, the researcher examined each source of information for evidence to support this study. The research was going through as the information was drawn from numerous sources of information, individuals, or processes. It also reassured the researcher to create a report which is credible and reliable (Creswell & Creswell, 2018).

3.7 Ethical Issue

This section describes ethical issue in research particularly in accessing the site and participants. Ethical issue concerning participant protection is a concern in any qualitative inquiry (Merriam, 2009). As a result, qualitative the researcher must take priority of the respondents' needs and concerns. Cresswell & Cresswell (2018) stated that the researcher has a responsibility to guarantee the participant's rights, requirements, principles, and aspirations. Therefore, the researcher always emphasizes that their participation in this study is voluntarily, their names were being kept anonymously, and they have right to discontinue their involvement in this study without any consequences. In other words, any legal, physiological, or physical means should not damage respondents' professional and financial well-being (Neuman & Djamba, 2014).

In getting access to participants prior to the interview, researcher made appointment, prepared consent letter and respondent information sheet regarding the study under investigation (see Appendix 3). During this stage, the researcher introduced her name and described about this study. The respondents were also welcomed to communicate either in Bahasa or English. The researcher managed the time for answering respondents' question while they were filling out the form of their identity. The researcher also emphasized that this participation is voluntarily and their confidentiality will be kept. The researcher assured that the respondents understand their right to terminate at any point of the interview session. In the interview process, the researcher' positionality was an outsider (Holmes, 2020). The researcher attempted to reduce the interviewer's influence by creating the situation as comfortable as possible.

3.8 Study Limitation

This study has limitation. The limiting factors include research methodology, research location, and research time. This study is conducted by employing case study method which only focus on a single case. This research was focusing on the implementation of multicultural education at private school in West java. As it only focuses on one school in specific area, the findings cannot be generalisable to any other school either private or public in other area.

Thus, understanding the framework of school background and multicultural life in West Java are the key aspect to comprehend the novelty of this study. In addition, conducting a study in a specific time also cannot be generalisable to cover the whole life of multicultural education at private school in Indonesia. The school context must be understood holistically and extensively to catch niche of findings in this study.

3.9 Summary

This chapter has focused on selecting a qualitative research approach. In the context of relevant theories of multicultural education, the philosophical underpinnings of constructionist theory were used for directing the research. The constructivist paradigm was chosen because it allows the researcher to delve ‘under the surface’ of the concept’s individuals construct in their personal and social lives. As primary research methods, observations, interviews, and document analyses were conducted. Similarly, the importance of ethical issues in ensuring respondents’ confidentiality and hindering them from being harmed were also mentioned. To limit the scope of research, research limitations were also stated. The following chapter will present the finding and the discussion.

CHAPTER IV

FINDINGS AND DISCUSSION

4.1 Introduction

The previous chapter described the methodology that were chosen to empirically explore the research inquiry. This chapter attempts to report on the outcomes of the data gathering phase. The information and data gathered were analysed in relation to the main research inquiries presented in this study. The researcher classified the findings based on the research questions. Following the presentation of the findings, the researcher will discuss the findings as well as the theoretical basis and literature review in this topic that have been presented in chapter two.

4.2 Findings

The data presented in this section will be based on the sequence of research question.

4.2.1 Research Question 1: How do principal, teachers, and students perceive on multicultural education as part of promoting Indonesia's diversity?

This section will present the finding about principal's, teachers', and students' perception regarding multicultural education. The school community's perception of multicultural education is critical in identifying the community's vision for establishing multicultural education at school.

There are several aspects that will be described regarding the perceptions of principals, teachers, and students in perceiving multicultural education, including: the background of the school community and respondents' divine value, Indonesian

values, and uniqueness and inclusion. The data presented here are result of interview data and documentary studies that have been analysed. To provide context, information about school community and respondents' backgrounds will be presented first.

a. School Background

This study took place at senior secondary school. It is a private institution located in West Java. This school does not affiliate to any specific religion, ethnicity, and race. Therefore, this school employs a diverse range of ethnic, religious, cultural, and linguistic backgrounds. As Bu Adawiya put it:

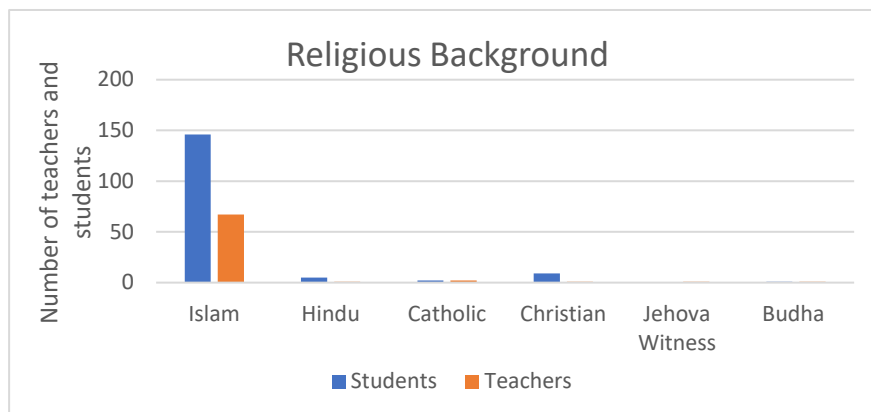
we come from different religious backgrounds. We have Muslim, as a majority of the students and teachers here are Muslim. We have Catholic, Protestant, and then Hinduism, Buddhism. And we also have Jehovah's Witness. And then about the ethnicity, we are diverse, super diverse. We have We come from Sumatra, Java, and then Kalimantan, Sulawesi we have. n I have a teacher coming from, yeah, the background is Ambon, Maluku, and then Bali, Balinese. Ethnicity, we have some students who are Chinese. And then Malay, of Oh, there are Two students are from Saudi Arabia. So, and it's fine. No problem here.

Source: Interview Bu Adawiya, 21/6/2023

Statistical data regarding school community's religious background can be seen in the following Figure. It should be noted that only religion is documented in the school database.

As it can be seen in Figure 3, Islam is the majority at this school. There are 146 Muslim students, 67 Muslim teachers, five Hinduism students, a Hinduism teacher, a Buddhist teacher, a Buddhist student, two Catholic teachers and two Catholic students, nine Christian students and a Christian teacher, and a teacher of *Jehova* witness.

Figure 3: Identification chart of School Community Religious Background



Source: School Database, 2023

b. Divine Value: A Way of Life

One of the categories as a basis foundation about establishing a school with the spirit of multicultural education is obedience to God. Pak Andi said that in perceiving multicultural education one must return to the nature of God. All the words, thoughts, and deeds must be based on God’s commands. If God’s commands are not respected, it is assumed that they cannot respect other religions. As Pak Andi said:

There was once a teacher candidate who had made it to the final selection, but when asked whether he prayed or not, the answer was no. Then we refused because how can one respect other people’s religion if one’s own religion is not respected?

Source: Interview Pak Andi 22/6/2023

The other respondent mentioned another reason on defining multiculturalism through Divine value. Bu Ajeng, a teacher who has taught for 22 years at this school believes that diversity is an essence of God. Bu Ajeng said that in religion lessons we believed that God created us differently (Interview Bu Ajeng 16/6/2023). It indicated the teacher has faith in God until she finally believes that difference is a general truth created by God.

Furthermore, the value of belief in God is also found in the school document. The goal of multicultural education based on divinity is also emphasized in the school's vision document. The school's vision is mentioned as follows:

To be a true Indonesian school that provides excellent education for future leaders by reviving consciousness of God, embodying global standard, living with noble character, and respecting Indonesian values.

Source: Document School Education Standard, 2023, p. 22

The mission of this school details that awareness of God is the main foundation in carrying out all kinds of activities in the school.

Reviving Divine value will guide the life of school community so that they are always aware of God wherever and whenever they are. Every action a person takes must be based on faith. This school respects each other's faith and guarantees the freedom to practice it if it does not cause harm to others.

Source: Document School Education Standard, 2023, p.22

Referring to the school education standard, the school's foundation is based on devotion to God Almighty. This belief is stated in the seven core principles that school applied. From the document of School Education Standard, the seven core principles are:

Monotheism and commitment to God; character education as a priority; becoming an inclusive school; equality in education; focusing on students as lifelong learners; cultivating an open-minded mindset and growth mindset; and having Indonesian characteristics as the national identity.

Source: Document School Education Standard, 2023 p.15

This core value number one implies that devotion to God is the ultimate goal of all learning process. From an early age, students are instilled with the strong belief that God obliges humans to do good deeds and requires each individual to become a useful person. This school wants every student to be aware of the presence of God in every moment of their lives.

Another important belief in God is also stated in the school value namely: Truth, inclusiveness, integrity, and intellect. The first value, *truth*, refers to believes in absolute certainty. Every school program and activity must be a form of faith in God, as well as every individual in the school community must have faith in God Almighty, He is the beginning and goal of every human movement. The second value, inclusiveness, means open minded and the ability to accept and appreciate diversity. Each school community must have an attitude of openness and tolerance towards different faiths, beliefs, and thoughts. Therefore, all students regardless of their background are treated fairly and with dignity. Students are given learning rights according to their capacity. The third, integrity, means that every school member must have honesty and uniformity between words and deeds. The school community must adhere to the principles, morals, and ethics that are believed in under any circumstances. A person with integrity will hold the trust and do the right thing even without supervision. The last value, intellect, is the ability to use reason and logic to process and manage information as a foundation for assessing, analysing, solving problems, and making decisions. In other words, the value of intellect is the ability to integrate knowledge and the mind acting more wisely.

Thus, the truth value, reviving the consciousness of God who created humans in various types leads school community to an understanding of diversity, inclusive, and the uniqueness of the Indonesian nation. This notion will be described in the following section.

c. Indonesian Diversity: School Community Awareness

After upholding divine values, upholding the high values of Indonesian diversity is a core value. Another belief regarding multicultural education that several respondents indicated is the fact that Indonesia is a diverse country. They mentioned some kinds of diversity that exist in Indonesia. Bu Adawiya, a school principal said: we understand and the students and the teachers understand that we are diverse. We have different backgrounds (Interview Bu Adawiya, 21/6/2023).

From the above statement, the understanding of Indonesian diversity leads respondents' perspective in perceiving diversity that is further translated to the implementation of multicultural education. The word 'we' above also indicated that not only school principal who understand the diversity of Indonesia but also other school communities. As Kadek, a student, for instance stated:

We all know that Indonesia is very diverse in terms of race, religion, and culture and I am here as one of the minorities, like it or not, I will definitely meet others.

Source: Interview Kadek 15/6/2023

A teacher, Pak Anton also stated:

Indonesia is built on diversity. Thus, educational or diversity values must be implemented.

Source: Interview Pak Anton 21/6/2023

A respondent who experienced growing up in different culture mentioned that she understood the concept of diversity through the interaction within diverse culture specifically in the family. Cut Mutia, for instance mentioned:

Well, as I said, Indonesia is really diverse. So, I personally grew up with a Japanese mother and a father who was born in Aceh. So, I was taught about these two cultures as I was growing up and as I was learning in school and meeting many friends there with different cultural background. I understand the concept and how I tolerate this thing, this diverse thing better, how to handle this knowledge better..

And in school, we are taught to tolerate and be friends with everybody, basically. I now have the understanding that everyone is the same we are all human no matter what our cultural backgrounds is our ethnicities our religions and we can be friends and we can acknowledge each other because of that.

Source: Interview Cut Mutia 21/6/2023

The excerpt expressed by Cut Mutia indicated that her experience growing in the diverse family helped her to understand diversity. Additionally, she mentioned how school nurture students to be tolerant with everybody. In doing so, the school mission number 4 clearly stated: *Appreciate Indonesian values and traditions*. It further means that school realizes the importance of strengthen Indonesian identity while still respects and lives Indonesian values as an independent nation, full of tolerance, respecting diversity, but still have modesty and friendliness that characterize the Indonesian nation.

The importance of Indonesian value is explicitly stated in core principle number 7 (see 4.2.1 b). It is stated that this school is an Indonesian school that concerns on Indonesia and its social aspects. This means that what exists in Indonesia is also presented in this school. It includes the Indonesian nation's tangible and intangible characteristics such as ethnic diversity, culture, religion, cooperation, and friendly habits.

Furthermore, the philosophy and motto of the Indonesia, *Bhinneka Tunggal Ika*, are embedded in the school hymn as evidence that this is an Indonesian school that values Indonesia's diversity.

The respondent stated that this school is the miniature of Indonesia. Bu Adawiya expressed:

Have you heard our hymn? Okay, so you should. It's good. It's a good song and one of the lyrics state that this school is... Miniatur *Bhinneka Tunggal Ika*. That's... I think that's one of the lyrics that really touches my heart. Because we are like, we are the miniature of *Bhinneka*

Tunggal Ika. So, we are like the miniature of Indonesia is here. Because we come from very different backgrounds, and we study together and we live together here like a family.

Source: Interview Bu Adawiya, 21/6/2023

Another respondent, Pak Anton stated:

So, this is possible if we said earlier that it is a miniature, right, *Bhineka Tunggal Ika*. It's not just a hashtag, but here we are trying to prove it that if you want to see diversity, let's come to our school.

Source: Interview Pak Anton 21/6/2023

Pak Anton further add that diversity is the value of the Indonesian nation.

He stated that multicultural education must be implemented,

Because of that Indonesia is very multicultural education. That is education on how to understand the differences, especially the differences in Indonesia. Indonesia is created from diversity. So indeed, the values of education or diversity must be implemented

Source: Interview Pak Anton 21/6/2023

The excerpts above indicated that school respondents had realized themselves as a diverse background community by declaring the importance of oneness. The respondents' statements regarding school as 'miniature of Indonesia' is written in the history of the establishment of this school. It is narrated as follows:

This school aspires to become a "miniature of Indonesia" in which all students and their parents and teachers and all employees, regardless of religious background, colour, ethnicity, can live side by side, work together, and teach, with full of compassion, openness and fairness.

Source: School Standard Education Document, 2023

To summarize, respondents articulated that they realized the Indonesian diversity. It is also stated in the school vision, mission, and core values.

d. Inclusion and Uniqueness

Principal, teacher, and students also acknowledge that, besides understanding the divine and Indonesian values, they also believe that everyone is unique and this school is inclusive. As indicated by the interview session, the inclusion has been the core value of the school. The principal stated:

I think it has been the blood. Because this school has stated that we are an inclusive school since the very beginning. Since the very beginning the school is established, we are inclusive.

Source: Interview Bu Adawiya, 21/6/2023

The excerpt above indicated that the school had founded the principle of inclusion since the establishment of the school. This principle of inclusivity is also stated in the value of this school. From the school documents, the value is elaborated below.

Truth, Integrity, Inclusiveness, Intellect

Inclusiveness- Inclusive mindedness, openness in thinking and the ability to accept and appreciate differences in various ways. The people of this school have an open and tolerant attitude towards different faiths, beliefs, and thoughts. Because of this, all students of all religions in Indonesia are treated fairly and with dignity as well as children with special needs are also accepted and given the right to learn according to their capacity.

Source: School Education Standard, 2023, p. 22

The mentioned school vision indicates an integrated idea that school intended to reach. It is implied through the characteristics of accepting diversity, open-minded, and equal treatment. The sentence ‘inclusive mindedness and appreciate differences in various way’ declare that the value of inclusion is the foundation for the school community to go through school activities. It also assumed that the value of inclusion became the framework to adjust to every process at school.

Further, the principal described that the value of inclusion must advocate for multicultural education. The principal stated that the understanding of uniqueness leads school to create the learning design which is adjusted to students’ needs. Later, she mentioned that differentiated learning is one of the strategies to promote multicultural education and accommodate students’ need. The principal stated:

Because as I said earlier, inclusivity is our value. So, it must, it must have and it must advocate the multiculturalism in the school. But we never have a specific or special part that really show that we are a multicultural school, because every single part in the learning process has the values of it. We consider that each student is unique and they have different needs. They have to be taught differently.

Source: Interview Bu Adawiya, 21/6/2023

In responding to differentiated learning as one of the values to accommodate inclusion and uniqueness, a teacher perceive that it is a challenge because students already have their own uniqueness yet it is beneficial for students to know the existing diversity. Pak Anton expressed,

I think it's unique. That's a challenge itself. Because those children do have, already, different from the beginning. So, if teaching with diverse students, one side is a challenge for me. Where's the challenge? Because each child is different and has different learning style, different speech, different culture. However, it is unique because they can mutually interact with each other.

Source: Interview Pak Anton 21/6/2023

Another teacher stated that all communities in schools, particularly teachers, recognize that all children are unique. Based on that understanding, she stated that all children receive education in accordance to their rights. Bu Ajeng mentioned:

First, because all of us here realize and understand one vision, every child is unique, right? Looking at it, it's the same. There's no difference, that means that everyone gets the same educational rights.

Source: Interview Bu Ajeng 16/6/2023

In responding to the inclusion value, a student agrees that students are unique and have the same right to learn regardless of background differences. Cut Mutia states:

It is really unfair to see a person based on this limited to cultural backgrounds, ethnicities, and religion.

Source: Interview Cut Mutia 21/6/2023

Another student, Kadek, added more view regarding uniqueness and inclusion. She believed that human being is unique and has the same right:

We also might have differences in skin color that's also not a problem, or differences in taste or religion, so we still see all of that as fellow human beings. We all have the same rights and I believe that we don't need to see what their background is like as humans, so we just live side by side together.

Source: Interview Kadek 15/6/2023

Respondents' perceptions of inclusiveness and the uniqueness of individual are consistent with core principle number three, which is to build an inclusive school.

The following excerpt is an explanation of the statement:

Diversity is a necessity that God purposefully created for humans to interact, which ultimately allows social life to function. The fact that God purposefully created humans to be diverse for humans to interact with one another as a form of obedience to God. Students are encouraged to associate with other students who are different from them in order to foster an egalitarian and tolerant attitude without distinguishing humans who are different. This school is known for celebrating and respecting differences that can be used to get to know each other and share experiences.

Source: School Standard Education 2023, p.16

In summary, the school principal, teachers, and students' perception regarding multicultural education are characterised by several factors related closely to the school vision-mission and their cultural capital. The school community's perception on multicultural education emphasizes the understanding of Divine value, respecting Indonesian diversity, and the principle of inclusion and uniqueness.

4.2.2 Research Question 2: How does private school in Indonesia approach multicultural education to promote Indonesia's diversity?

The earlier perception defined the future step of school community in the implementing multicultural education. When teachers and principal were asked if multicultural education can only be implemented through social interactions, all of respondents stated 'No'. Respondents stated that multicultural education can be best implemented through systematic approach. Bu Ajeng and Bu Adawiya for example stated:

Euuu... No, it has to be supported by the system itself the school must ensure that the school has the right tools and the values of the school must advocate as you say must advocate the multiculturalism as well. Social interaction is just a part of it

Source: Interview Bu Adawiya, 21/6/2023

Bu Ajeng added her opinion:

There must be a program from start to finish. You can't cultivate multicultural education only through social interaction. No, there has to be a plan. So, if it's just social interaction, the students won't understand.

Source: Interview Bu Ajeng 16/6/2023

Bu Indira added that multicultural education must be implemented not only systematically, but also at a young age.

No, it must be taught from the very beginning. Early from the youngest age, so I also teach there is a term golden age, so from the ages of 0 to 5 years, we can instil these differences in those golden ages, from 0 to 5 years.

Source: Interview Bu Indira 22/6/2023

Based on the perception and the vision, the approaches to multicultural education comprises four main strategies to approach multicultural education in this school. The approaches encompass the projected rules, curriculum, teacher's training, and school facilities. The information presented in this section is based on a documentary study (School Standard Education, 2023) and interview process as a result of triangulation process.

a. Projected Rules: School Learner Profile

One of the categories applied is the "School Learner Profile" (SLP). SLP is the ability, character, and personality that students, teachers, and education staff must have in order to be successful in school and in their life. According to school education standard documents, understanding learner profiles is critical before designing curriculum structures and content. This is done to ensure that students

not only master the subjects but also have the expected personality. Each profile addresses the following behavioural indicators:

Table 2: School Learner Profile

No	Profile	Indicator
1.	Faith in action	Faithful, risk taker, forward looking, adaptive, persistent, committed, trustworthy
2.	Self-Awareness	Independent, responsible, reflective, self-managed, self-disciplined, self-confident, self-conscious
3.	Social Aptitude	Leader, collaborative, communicative, fair, inclusive, respect empathetic
4.	Well-balanced life	Productive, recreative, balanced, resilient, safe, and secure, clean, healthy.
5.	Intellectual literacy	Decision maker, problem solver, critical thinker, creative-innovative, knowledgeable, curious, inquirer.

Source: School Standard Education, 2023, p.26

Each profile has seven indicators that not only students, but also educators, and education staff must demonstrate. Learner profile indicators are written as examples of observable behaviour making it easier for schools to monitor and evaluate students, teachers, and education staff's achievement of learner profiles.

The profile number three, social aptitude, reflected the school's concern about multicultural education as the indicator encompasses the spirit of it, namely inclusive, fair, and respectful. The SLP is consistent with the perception of multicultural education mentioned in the previous section.

According to the principal, SLP is part of a strategy which is integrated the curriculum. To encourage cultural norms, SLP, must be integrated into the goals of each topic of study. Bu Adawiya described:

So, it's like RPP, and then they have to make that and there are some characteristics some School learner profiles that students have to obtain after finishing one topic is stated there so it's stated students has to be able to. So it's in a part as a part of the goal. So the goal of the lesson itself must include the School learner profile, the value of School itself. So it's not separated. So it's included in the lesson.

Source: Interview Bu Adawiya, 21/6/2023

In terms of the integration of SLP and curriculum, the finding about this will be presented in the section 'Integrated-Learning'

b. Curriculum Design

Curriculum design is the next step that schools take in implementing multicultural education. This curriculum consists of intra-curricular, extracurricular, and co-curricular activities. The intra-curricular curriculum is developed in accordance with the national education standards Ministry of National Education (MoNE) and is supported by the Cambridge International Examination curriculum.

The national curriculum is used to continue implementing a curriculum that is in accordance with national education laws, supports the vision and mission of the Ministry of Education and Culture's education, and implements global standards without leaving the values of nationalism. The educational program at this school is designed to consider the needs and diversity of students and ever-changing global

demands. Meanwhile, the purpose of using the Cambridge curriculum is to provide adequate learning facilities in accordance with international standards. In accordance with the school's vision of 'embodying global standards', the use of the Cambridge curriculum is one of an attempts to form a profile of graduate students who have international standards and can compete globally. Besides being expected to fulfil the indicator of SLP, graduates of the school are also expected to have the ability to interact in an international level, to understand multiculturalism and to have a sense of concern for various global issues in various parts of the world.

In this regard, the principal explained that the school would be unlikely to select a curriculum without a solid foundation. The school chose the Cambridge curriculum because it emphasized the importance of appreciating differences. As she said:

we are using the national curriculum and then we are using Cambridge as well. And in Cambridge, there is a specific part that really underline the importance of appreciating other people who are different. And that's why we use Cambridge here because they really appreciate the multicultural background of each student. There is a global perspective there, so students are encouraged to think and to act as a part of a global citizen.

Source: Interview Bu Adawiya, 21/6/2023

In addition, extracurricular activities refer to non-academic curriculum. It is aimed at accommodating students' interest and talent. The school document (a brochure) mentioned extracurricular and club. It encompassed some kinds of Indonesian tradition, skills, and sport. Those are *pencak silat*, *paskibra*, science club, cyber club, Indonesian traditional dance, batik, cookery, debate, entrepreneurship, basketball, soccer, and swimming.

Meanwhile, co-curricular activities are designed to support the intra-curricular curriculum. Unlike extracurricular activities, this co-curricular activity is

one of the aspects that all students must go through while attending this school.

Among them are:

- a. Reading passport is a student record that contains a summary of books read in grades 7-12.
- b. Community service is a social activity performed by students.
- c. The final project is intended to foster students' scientific skill and demonstrate the application of their acquired knowledge.
- d. The final paper presents research product and followed by a methodology
- e. The Pancasila project is intended to strengthen local wisdom, sustainable lifestyle, democratic voice, engineering, and entrepreneurship.
- f. LOTE is a program of learning language other than English. This means that students must learn other languages such as Mandarin, Arabic, Japanese, Sundanese and German.

In summary, school has set the curriculum to facilitate students to develop their academic and social aspect in order to achieve the objectives stated in the vision and mission.

c. Teacher's Development

In addition to the projected rules and curriculum, the school prepared teacher training and development to approach multicultural education. The principal explained that since teacher recruitment, the school has stressed that all prospective teachers must share the same values as the school's vision and mission. One of the

main principles emphasized for teachers is the understanding of inclusive values and diversity. Principle stated:

Yes, first of all, They have to, teachers must have the same value with us. And we, every time we interview our teacher to be, we stated clearly, that this school is inclusive. So, you will teach students with different needs and different cultural backgrounds. So, actually, when we state that, and then they decide to join, I mean the decision is in their hand. So if they want to join us, after we state that we are inclusive and then welcome to this school. If they decided to leave because they are not inclusive in their mind, then they can leave. That's the requirement.

Source: Interview Bu Adawiya, 21/6/2023

According to the quote above, the school is attempting to select prospective teachers who share the same values, namely an understanding of inclusive values. Teacher recruitment criteria can also be found in school documents, which state that teachers at this school must meet the school's competency standards which include meeting the profile and character stated in the School Learner Profile and demonstrating inclusive, intellect, and integrity competence. The School Education Standards document competency standards stated,

teachers and staffs are expected to demonstrate a profile of faith in action, self-awareness, social intelligence, a balanced life, and intellectual literacy. All teachers and staff must demonstrate inclusive competence, which includes being willing to accept and support differences in religion, faith, abilities, and individual uniqueness.

Source: School Standard Education, 2023, p.10-11

In addition, the prospective teacher Furthermore, teachers must complete a three-month training period after passing the selection process. This training aims to train teachers how to teach students from various backgrounds, including students with special needs. As Bu Ajeng described:

Yes, as teachers, we usually have training first. So, the first teacher here at the time was special training regarding the techniques, teaching skills, then how to understanding children, class management. And then there is the question of how to deal with special needs students, such as SEN children. Even though none of us are SEN teachers, or teachers of children with special needs, all the new teachers here have received this training.

Source: Interview Bu Ajeng 16/6/2023

The selection and training process is not the end of the process of developing teacher capacity. Pak Anton explained that teachers would continue to be trained by coordinators and colleague because teachers must never stop learning. As he put it:

we will be coached by coordinator as well as friends from the same subject. So one teacher mutually reinforces another; if there is less, there is more, and so on. And that is also a barometer, that the teachers here must be multi-talented, teacher must eager to learn and teacher can't stop to learn. Learn from many sources, not just for the sake of understanding the children but also socio-cultural level.

Source: Interview Pak Anton 21/6/2023

After the selection and training process, teachers in this school must have and obtain the values of the School Learner Profile as it has been stated in section 4.2.2.

a.

In summary, schools have instilled multicultural values since the teacher recruitment process. Then, strengthening these values is carried out through teacher training activities and SLP values that must be owned.

d. School Facilities

Based on the conducted observation, the researcher identified some facilities that support the process of education at school. This school has a multipurpose hall that is used for events like festivals and graduations. This school provides a library to help students and teachers learn and broaden their insight. Furthermore, computer and science labs are available on the first floor. A semi olympic size swimming pool is available near the primary school building, field, and playground area. This school also offers student residence with guidance counsellor for spirituality, academic support, and the development of social skills.

In relation to multicultural education, the researcher also recognized some facilities that promote multicultural education such as arts and cultural education

(ACE) rooms, individualized educational needs room, and a praying room for each religion. The facilities in the ACE room provide a variety of traditional and modern musical instruments such as gamelans, harps, drum bands, guitars, and other musical instruments. Students are guided by teachers who have the capacity according to their interests and talents. In other words, this school also provides teachers who has expertise in arts and culture. While making this observation, the researcher found students were practicing traditional performance for graduation day in the multipurpose hall room. They were practicing playing traditional musical instruments such as the gamelan and were guided by a gamelan art teacher.

Following that, the researcher identified the SEN-U (Unit of Special Needs Students) room. As stated in section 4.2.1 regarding the understanding of uniqueness and inclusiveness, this school provides a special room for students with special needs to assess their ability to participate in school activities. Even though it has a special room, SEN students do not learn solely at that room. They also mingle and study with regular students. In other words, SEN students are also placed in the regular classes, but if they encounter difficulties, they will be directed to the SEN-U room, which is supervised by a special teacher for special needs students. The principal told the researcher,

We have special needs students here, like autistic students, and students with specific need, and they become a part of this the regular students' daily life so appreciation is one of the values that we ask students to have Yeah, so in one class, maximum can have only 24 maximum. And then the same SEN students, the special needs students, maybe there is only a maximum two in each class. If they only need socialization for about a couple of hours, then they will join the regular class, they join the regular class and then mingle with their friends and interact. And then they will go back to their individual learning process with a specific teacher.

Source: Interview Bu Adawiya, 21/6/2023

Furthermore, the researcher found several prayer rooms for each religion. Some of them are rooms for Hinduism, Buddhism, Christianity, Protestantism, Muslim, and Jehovah's witness. These rooms are located side by side. The researcher also found that each room has its own religious guide or teacher. This room serves not only as a place of worship but also as a religious learning centre. As a result, during the religious lesson schedule, students will be directed to the religion room.

Responding to the facilities provided in this school, Pak Anton expressed that it was not that significant to approach multicultural education. He stated that "leader" understanding towards diversity was much more crucial. Then, he used the example of owning a car but being unable to drive it,

the leaders at the school must also understand Indonesia well. Then also for facilities, this facility can exist, it may not exist. But the facility can exist if there are leader who think about it. We need this new way.

Source: Interview Pak Anton 21/6/2023

To sum up this section, there were four approaches that school enduringly pursued. These approaches included projecting the rules through SLP. This approach is influenced by the way school's community perceived teaching for diverse background students. The school was also spreading the spirit of teaching for multicultural education through teacher development. The teacher was exposed to the diversity and inclusive value since the beginning of the recruitment. The school also designed curriculum that promotes the value of multicultural education through providing intra-extra- and co-curricular. Lastly, the school provided some educational services in favour of multicultural education such as ACE, SEN-U, and prayer room for each religion.

4.2.3 Research Question 3: How does private school in Indonesia implement multicultural education promoting Indonesia's diversity?

In addition to embodying perceptions through the approaches mentioned in the previous section, the school also established broader actions through several contextual practices. This section presents the finding about actual implementation of multicultural education at the school. The data provided in this section is derived from interview and observation. The following finding is the constructed theme from the data analysis.

a. Empowering School Culture

According to the researcher's observations, school culture is a manifestation of schools' perceptions and approaches to the educational process. Researcher encountered several school cultures, including the value diversity of cultures, religions, abilities, gender, ethnicities, and the value of mutual respect. These aspects are formed as a result of students being taught an understanding of differences in order to have the same perception of living in diversity. Finally, there were no cases of bullying in the name of difference in this school. Here are some excerpts and observations about school culture.

The principal said that in every lesson the teacher always emphasized that teacher and student must respect diversity. The principal says,

We always say to our students, as much as possible, in every lesson as possible, that it's okay to be different, but you have to respect the diversity.

Source: Interview Bu Adawiya, 21/6/2023

A student, Cut Mutia, supported the principal's statement by stating that she had already understood the value of diversity because the school had taught tolerance and mutual respect.

I have attained this principle because I think in this school we are taught about tolerance and how we have to respect each other ethnicities and multicultural things in our school I now have the understanding that everyone is the same we are all human no matter what our cultural backgrounds is our ethnicities our religions and we can be friends and we can acknowledge each other. I think in this school we are taught about tolerance and how we have to respect each other ethnicities and multicultural things in our school.

Source: Interview Cut Mutia, 21/6/2023

Through the diversity, the school community felt increased knowledge of the differences that exist. A teacher stated that this diversity was normal according to her. In fact, she can learn a lot from these differences. As the Bu Indira articulated:

...familiar with diversity It's just normal, it's even interesting, so it's not boring. I learn a lot from them too, because I also don't know many things about various cultures, so I learn the culture and the differences from them.

Source: Interview Bu Indira 22/6/2023

The same thing was also expressed by Kadek. She gave an example of the diversity of religions in her school and said that she was happy to know and visit other religious spaces. According to her, it is a good thing that can add insight.

In this school, there are lots of different religions and each religion has its own prayer room. In fact, sometimes we also like to go to the next prayer room, for example, I'm a Hinduism. I like to go to the Buddhist room next door. Plus, sometimes my friends also like to play along, like, uh, I want to go to another religion, so when we meet other people, it opens up new insights, opens up knowledge too, and in my opinion, it's really not easy, but actually, it's not that difficult if we do it too.

Source: Interview Kadek 15/6/2023

Mayleen also revealed that a school culture that respects differences can add insight and can bring her closer to friends with different backgrounds.

I'm happy if, for example, friends, for example, I have friends of different religions. I'm happy, I'm happy to have deep talk with them, like if in my religion is like this. in your religion, how is it? I'm just happy because the people are different and I feel like I have new insights.

Source: Interview Mayleen 16/6/2023

A school culture that respects religious diversity is also identified when students of different religions remind one another to worship. This was identified when the researcher was going to perform the *Dzuh*r prayer on June 21, 2023 at the prayer room. At that time, students who were Catholics reminded students to immediately take ablution because the prayers were about to start. The culture of reminding each other to worship has also been expressed by Bu Ajeng,

one example is like this, this is a grade 2 student for example. Grade 2, 8 o'clock for example, religion lesson. So, this Joshua and Jonathan went to the religion room. His friend said Hey Jonathan, hi Joshua bye bye to this friend. They went to the religion room. While the Muslim ones taking ablution, praying the *duha* is just like that, that's the process, for example, I am a Muslim student, Jonathan, you have to go to the Catholic room, that's Joshua, I've been waiting for you, Mr. Hans, in your religious room, for us, multicultural education is like that.

Source: Interview Bu Ajeng 16/6/2023

A school culture that understands religious and gender diversity can also be identified from the OSIS (*Organisasi Siswa Intra Sekolah*) or student council management structure. The current OSIS chairperson is a girl who comes from a minority religion in this school, namely Hinduism. Pak Anton narrated:

And including the boy and girl, it's the same here anyway, because the student council president is a girl, not a boy. Gender, no problem. Gender is equal. Oh, the student council president here is Hinduism. In fact, if we talk about the sensitivity of the diversity of the majority, it should be Muslim. So the student's campaign was very proportional. there were no religious issues. Yes, they are still high school students, but that is the starting point that diversity is not only campaigns everywhere.

Source: Interview Pak Anton 21/6/2023

Related to gender differences, the culture in this school shows that women and men are equal in social structure. This can be seen from the school coordinators and leaders who are not always male or not always female. Everything is based on understanding that they are equal partners. Pak Anton added: "Precisely, yesterday, a man was representatives, so the school principal today is a woman. My coordinator is also a woman, we are all partners" (Interview Pak Anton 21/6/2023).

Furthermore, this school cultivates Indonesian values such as being friendly towards everyone. When the researcher was carrying out activities at school, students were used to greeting teachers by shaking-hands. The school principal provides an example of a hand-shaking culture.

For example, respect older people. At school, there is a culture where you have to shake hand. How to show respect to anyone, even teachers. For example, meet foreigners, his native speaker's name is Aaron. Same Aaron shaking hand. Like that anyway.

Source: Interview Bu Adawiya, 21/6/2023

The same attitude was shown to researcher. The students who were the respondents in this study extended their hand to shake hands when starting and ending the interview.

Furthermore, students showed a friendly attitude when they interacted with special needs students. As the researcher observed in the library on June 15 2023, special needs students interacted without any barriers with other regular students. Regular students also embraced students with special needs and went reading books together. At that time, one of the teachers entered the library room and greeted all students including SEN students.

Another Indonesian culture that researcher identified is a culture of togetherness. On June 20, 2023 the researcher saw two students playing on a soccer field near the cafeteria. Next to them was a goat tied to a tree which was prepared for *qurban*. The teacher and other friends came and took pictures with the goat. The class teacher greeted the researcher and said that *qurban* was an annual agenda at this school. All students, regardless of their religion, participated in the *qurban* slaughter and distributed it to the community around the school as part of the community service.

Based on the cultures practiced at school, the OSIS chairperson, Kadek who was also a respondent in this study stated that there was no bullying case at this school. She gave the following example of student council activities:

The difference is from the grade, then because we come from grade 10 and grade 11, it's a little awkward at first and seems reluctant, but as time goes on, we have program which built bonding. so the ice breaks between us. so we close to each other and don't hesitate to (suggest) let me know like oh it's better like this, sis. I think I think there were gaps but now there are not.

Source: Interview Kadek 23/6/2023

According to the coordinator of the religion teacher, Bu Ajeng, the understanding instilled in students about differences is also one of the reasons bullying does not occur at this school. Bu Ajeng told the process of helping each other between regular students and SEN students,

So, from the start, we have understood that children, this is your friend, this is special, please help. That's why there's no bullying here, because these kids are passionate about helping their friends. So that we as teachers also understand

Source: Interview Bu Ajeng 16/6/2023

The principal also reflected and guarantee that there is no bullying based on ethnic differences. Principal asserted,

...I never find I think I never find any bullying based on ethnicity, for example. If their friend is Chinese, for example, and we used to have a Nigerian student here. And there's never a conflict here in this school based on different backgrounds. And I think that's the most important thing about education, you know, when people from different backgrounds come here in one place, but they feel safe. And we make sure and we guarantee that it's happening here in the school. So nobody can feel unsafe in this school. So there's no bullying because of different background, different ethnicity, no.

Source: Interview Bu Adawiya, 21/6/2023

Furthermore, school culture in this school is carried out through determining the composition of students with different backgrounds to be able to study in the same class. Each class only consists of 24 students who come from different background. SEN students are also in this class with the composition of two class members. This was mentioned by the principal,

We have special needs students here, like autistic students, and students with specific need, and they become a part of this the regular students' daily life so appreciation is one of the values that we we ask students to have Meaning that they learn in a classroom. Regular and special needs students. Yeah, so in one class, maximum, in one class, can have only 24 maximum. And then the same SEN students, the special needs students, maybe there's only a maximum two in each class.

Source: Interview Bu Adawiya, 21/6/2023

Bu Ajeng added:

So everyone knows, for example, I'm going to teach class 2, I'm attending the meeting, so tomorrow there will be 20 children, how many Muslims, non-Muslims, how many of these have special needs, how many people with special needs, what kind of class are they all? Is it special needs too? Yes. So that was earlier, the culture here is also unique. One class consists of Muslims, non-Muslims. Then there is also a special need, there is a regular.

Source: Interview Bu Ajeng 16/6/2023

Combining SEN students with regular students, according to Pak Anton, is one of the types of evidence of practice multicultural education in the school.

In this school, I think it is enough, even more in my opinion, exceeding the limits of multicultural schools. I don't know about other schools, because I am the actor here, I know a lot of different students. Here we study children with special needs, together with their friends. So the spectrum is wide when it comes to multiculturalism in our schools. So, you can see everything

Source: Interview Pak Anton 21/6/2023

To summarize, the school cultures practiced at this school are respecting for diversity and the practicing Indonesian cultural values. Because of the implementation of these cultural values, respondents argued that there were no cases of bullying at school.

b. Integrated Curriculum and Differentiated Learning: Learning Process

This section presents the finding about learning process. Learning process at this school is conducted through curriculum integration and differentiated learning.

Curriculum integration will be presented firstly.

Curriculum integration at this school means the integration among the school learner profile (SLP), the Cambridge curriculum, and the national curriculum. This means that the learning goal must possess each value of the curricula and school learning profile. As it has been stated in section 4.2.2. b, Cambridge and national curriculum were chosen because both have the shared value of multiculturalism. Furthermore, the curriculum and SLP values are reflected in the syllabus and learning designer. The principal described,

So the values and then the curriculum and then we go down to the learning designer for teacher to make and then learning process itself. So, there we can promote the values, the tolerance, the respect. That's why the students here in school, the behaviour and the way they behave every single day is based on the values that we have. Everything is aligned. It cannot get out of the curriculum itself. So, the behaviour of students here is not typical. They respect. And then we have to prepare the syllabus that is aligned with the curriculum. So the national curriculum and the Cambridge curriculum, so we prepare the syllabus based on those two curriculums it must be aligned.

Source: Interview Bu Adawiya, 21/6/2023

In designing the syllabus, this school has a specific application for designing lesson plans, it is “the learning designer”. In this learning designer, it is stated what abilities and values must be achieved by students in one topic. The principal continued to explain,

Whenever they (teacher) are going to teach one lesson, one topic, they have to make that learning designer. So, it's like RPP, and then they have to make that and there are some characteristics some tthe school learner profiles that students have to obtain after finishing one topic is stated there so it's stated students has to be able to. So it's in a part as a part of the goal. So the goal of the lesson itself must include the school learner profile, the value of school itself. So it's not separated. So it's included in the lesson. one lesson, one topic, they have to make that learning designer.

Source: Interview Bu Adawiya, 21/6/2023

The Islamic religion teacher gave an example of material on *halal-haram* and the practice of slaughtering, and the products are in the form of several Indonesian cuisine. She said that through religion lessons, students were exposed to various

Indonesian cultures on how to cook typical Indonesian meat, along with the explanation:

Adapted to the teaching material or so, , integrated into one thing. When, for example, I study, children are learning about making halal and haram food, for example, halal-haram food. Here we teach the theory. After being taught the theory about slaughtering, preparing these and these, let's practice. Buying practice. When chickens have been slaughtered, then they practice cleaning the chicken, all kinds of things, then they also cook there for themselves. Where do they come from? Which dish? This is Javanese cuisine ma'am, this is Makassar cuisine which dish is this?

Source: Interview Bu Ajeng 16/6/2023

Furthermore, in this school, multicultural education is implemented through differentiated learning. Differentiated learning is a learning approach used by teachers to differentiate the teaching and learning process in different classes based on the characteristics and needs of the students. Principal stated the reason for applying differentiated learning:” because we consider that each student is unique and they have different needs. They must be taught differently. That's why we use the differentiated learning” (Source: Interview Bu Adawiya, 21/6/2023).

Differentiated learning is used to respond to students’ different learning styles’ interest, readiness, and learning profile. Therefore, teachers at this schools consider individual differences in students when developing lesson plans, such as initial abilities, intellectual level, talents, potential, interests, motivation to learn, social abilities, emotions, learning styles, special needs, learning speed, cultural background, norms, values, and or student environment.

One example of differentiated learning is through identifying at students’ interest. For example, in the assessment of topic one, student assignments are adjusted to their respective interest and learning styles. Bu Ajeng and Pak Andi gave an example,

A student loves picture. Well, the assessment is most likely done through pictures. Maybe there's something else; another student prefers to make videos and animations as part of his evaluation, so it's differentiated in that way.

Source: Interview Bu Ajeng and Pak Andi

Furthermore, the differentiated learning style is depicted in the learning design. The learning design is developed through school application and can only be accessed by school members. This learning designer is commonly known as RPP *Rencana Pelaksana Pembelajaran* (teacher lesson plan). In this regard, researcher observed learning design for subject *Agama Islam* for beginner level (learning design for Islamic teaching). The topic was *surah Al-Fill*, total learning time was three hours for this topic, and the outcomes of learning were to perform (psychomotor skills), to write (application), identify (knowledge) and clarify (comprehension). In this topic, students must have the ability to read, to write, to comprehend, and to describe the essence of *surah Al-fill*. The learning experience was through acquisition, investigation, discussion, practice, collaboration, and production.

In the acquisition process, students read, watch, and listen to *surah Al-Fill*. They continued to investigate. In this process, students looked for additional resources to help them with reading and writing *surah Al-Fill*. In the discussion process, students studied in groups to improve their pronunciation of *surah Al-Fill* and to discuss the meaning. Students then collaborated by writing down difficulties and difficult-to-read *surah Al-Fill* the *Jamboard* application. They continued practicing of reciting *surah Al-Fill* and listening to one another. During the production process, students were given the opportunity to select for creating one of learning products through: 1. Creating videos that tell the story of *Surah Al-Fiil* and the meanings contained within it; 2. Creating comics that tell the story of *surah*

Al-Fiil and the meanings contained within it; 3. Using Microsoft Word or Power Point to retell the story in *surah Al-Fiil* and the meaning contained within it. In the learning process, differentiated learning is clearly applied in the production process. The students were allowed to produce learning outcome based on their interest and ability. The differentiated learning was also shown on how teachers' treat students equally. This specific treatment will be described in the following section regarding teachers' equity and pedagogy.

Thus, the practice of multicultural education in this school is implemented through integrated curriculum (national, Cambridge, and SLP) and differentiated learning to understand students' need and interest.

c. Teachers' Equity and Pedagogy

This section presents findings about teacher strategies in teaching students with different backgrounds and how teachers help students to construct knowledge. The fact that during data collection the school has ended teaching activities at the semester 2 academic year 2022-2003, this data is solely obtained from interviews session without classroom observation.

Bu Adawiya explained that she gave different treatment to students of different languages. The student could not communicate in Bahasa so the teacher helped to provide an understanding of the topic of the lesson through translation.

Bu Adawiya narrated,

I used to have a student coming from America. He's actually an Indonesian, but he was born there. And then he was raised there with the value of the American people. And then when he came here, he of course had to adjust. I mean, he has different needs because I must translate everything in English. For example, he does not understand Bahasa Indonesia. His Indonesian was bad. And then he needs more time to adjust. I explain in Bahasa Indonesia, So I must have had a different session, specific session with him, and re-explain what I have

explained to the other students. And the other students understand that. I mean, they understand that their friends need it.

Source: Interview Bu Adawiya, 21/6/2023

Bu Indira did the same thing when she faced student who did not understand Bahasa. The teacher gave specific time to help the student constructing knowledge. She believed equity rather than equality in giving treatment to students. So, she asserted to other students that this student needed more attention and treatment. She argued that it was done to convince other students that everyone is different and must be treated differently. She argued that the students understood, Bu Indira stated,

I'm not sure if I can say that I am able to treat them equally because I believe in equity more. So I treat them according to their needs. a student of immigrants. His cultural origin is Arab, but he lives in Arab Africa, but raised in France and is now studying in Indonesia. Automatically I have to teach him specifically. For example, like I teach Sociology, right, so there must be parts of Sociology lessons that are very local. So it can't be done on an equal basis. But I also made other children understand why I did that. Not because I play favorites, but because he is different so he must be helped.

Source: Interview Bu Indira 22/6/2023

Furthermore, the teacher helped students to understand knowledge on how each religion adherents perform worship differently. Bu Indira added,

Regarding religion, people often ask, why does Islam have to pray? So, Christians only gather in their religious space. They don't just get together, but there are rituals that they have to do that are different, different from us as Muslims who have to pray. Yes, the point is that it is different, we are indeed different. So here you can't ask us to equate the way of treatment, yes, in Islam, the ritual is prayer. Yes, it's impossible for you to be taught, just get together, only discuss religion like other religions. Yes, you can't. And you also can't force other religions to also join in the prayers, you can't.

Source: Interview Bu Indira 22/6/2023

Further, Bu Ajeng and Bu Adawiya encouraged students to have wider perspective to be a part of bigger society. They also asserted that people are created differently and they must respect the existence of diversity.

we train them to think and to behave like they are the member of the world society. You don't just live in this classroom. You don't live in Jakarta, Bogor, or Java, Indonesia. But

you are a part of a bigger community We ask students, we teach them, we train them to think and to behave like they are the member of the world society. You don't live in Jakarta, Bogor, or Java, Indonesia. But you are a part of a bigger community. And you have to appreciate every single person in that community. So that kind of approach that we use in our education.

Source: Interview Bu Adawiya, 21/6/2023

Bu Ajeng added

So, from the very beginning, we have understood that children, this is your friend is special, please help me. That's why there's no bullying here, because these kids are passionate about helping their friends. So we as teachers also understand that later what we will face in class for example 2D is the children, these are this type, this religion, this religion, this, this, that. So when it comes to dealing with that child, oh yes, there are all kinds of things, these are our children, this is their background, then their abilities.

Source: Interview Bu Ajeng 16/6/2023

To conclude this section, teachers performed their strategies to help students learn effectively regardless of their diverse background.

d. Cultural Festival

The practice of multicultural education in this school is also carried out through cultural, ethnic, and religious festival activities. The researcher did not directly observe because the activity had taken place. Therefore, the researcher observed the activities based on the video and photo document that were available. During the video observation, the researcher was assisted by and obtained information from the respondents.

The researcher observed the activities of religious cultural festivals. This event was held in commemoration of the school's 22nd birthday on Tuesday, 27 February 2018. This event featured students from each religion. They took turns performing their respective religious songs accompanied by the strains of national and traditional musical instruments. In this exhibition, the students wore the typical clothes of their religion. After students of all religion finished performing their

culture, they all stood on the same stage with the backdrop of a wide-spread Indonesian flag.

Following that, the researcher made a second observation. The researcher observed the ethnic festival held to commemorate the school's 27th birthday. On this agenda, the school invited several other schools to participate. Students participated in this activity by performing traditional music and music. This activity, according to Bu Adawiya, was carried out to preserve our culture.

e. Constraints of Multicultural Education at School

All respondents agreed that multicultural education had been implemented in this school. However, they encountered some difficulties in putting it into action. Some challenges are family's various understandings, shifting perspectives, and identification of quiet students.

Bu Indira and Bu Ajeng stated that the family's value is one of the challenges in implementing multicultural education. Bu Indira stated,

There are many members of the school family, be it teachers, parents, students, staff, and so on, whose growth and development may have occurred in a homogeneous family or environment, so they are not used to seeing things that are very different from their habits, so a homogeneous culture can become carried away.

Source: Interview Bu Indira 22/6/2023

Bu Ajeng articulated the same,

Oh, maybe there have been several times, maybe different family backgrounds, right? That's possible, yes, the background of the parents is different. Even though the students here are very tolerant, sometimes there are one or two parents who are intolerant, or maybe there are parents who are too free, that's that.

Source: Interview Bu Ajeng 16/6/2023

Bu Indira added that the values instilled in the family are very difficult to change.

To change their perspective, what they have learned from their families... ..to what they encounter at school. The fact that we are different and they must accept, and not only

accept, but also must understand and show tolerance whenever the others act or behave differently than them.

Source: Interview Bu Indira 22/6/2023

Different from Bu Indira and Bu Ajeng, Pak Anton said that the challenge in implementing multicultural education was dealing with a quiet students' because he did not know what's on students' mind. Pak Anton stated,

My toughest challenge when it comes to teaching tolerance is children who are silent. Silent students. No comment, just flat, just flat.

Source: Interview Pak Anton 21/6/2023

This sub-section has presented findings regarding the challenges faced in the implementation of multicultural education. The challenge is how to change the perspective that has been instilled in the family and identify students who are quiet.

In summary, section 4.2.3 explained the practice of multicultural education applied in schools. Multicultural education is embodied in school culture, an integrated curriculum, teacher strategies in teaching and cultural festivals. This section has also put forward several challenges to multicultural education. The following section will discuss the finding and the theoretical frame work of the study.

4.3 Discussion

This section discusses the finding presented in the previous section. It examines the perceiving multicultural education, establishing approaches, and contextual practices in relation to the existing studies on multicultural education. The table for each research findings is provided to show general practices of multicultural education at this school.

Table 2: General findings

Research inquiries	General Findings
Perception	Divine value Indonesian diversity Inclusion and uniqueness
Approach	Projected rules Curriculum design Teacher's development School facilities
Implementation	School culture Integrated curriculum and differentiated learning Teacher's equity and pedagogy Cultural festival Constraint

4.3.1 Principal's, Teachers', and Students' Perception to Multicultural Education

The Indonesian government has established the underpinning strategy for multicultural education through policies such in the 2003 National Education System Law. Article 4 paragraph 1 of Chapter 3 states: "Education is carried out in a democratic, fair, and non-discriminatory manner by upholding human rights, human values, religious values, cultural values, and national pluralism." Further,

article 5 states that every citizen has the right to a good education. This policy implies that the spirit of multiculturalism already exists within the spirit of education.

In this study, multicultural education has been understood by respondents through their awareness of accepting Indonesian diversity. The respondents concern on the diversity of Indonesia was also stated in their school vision, mission, value, and the school hymn. According to Raihani (2011), vision and mission is a general guiding objective for the school community to accomplish their goal. It further leads the school policy in making principles, regulations, and school education standard to guide school community participating in the school.

Even though this school is non-religious private school, the finding of this study was featured in their belief to Divine value. This school does not identify itself to a specific religious institution, but it instils religious values in every process it takes. This school began its vision, as mentioned in the finding section, by reviving God-consciousness. The respondents indicated that the pivotal commitment to religion is the solid foundation to accept the diversity. Respondents believe that diversity is the essence of God which must be grateful for because with differences humans can recognize one another.

In this regard, Sachedina (2001) emphasized that religion can foster norms, attitudes, and values which can help ethnic and religious communities coexist peacefully. Based on the divine value, religious education is an important foundation in a multicultural theological framework because of its divine value. He refers to it as multicultural religious theology (Baidhaw, 2007b). Baidhaw

emphasizes that religious education and belief in God must reduce indoctrination in the educational process. Thus, religious education should be able to promote diverse beliefs and religious school communities.

Inclusion and uniqueness were included in the respondents' perception of multicultural education. The fact that everyone is created differently was shared understanding among respondents to perceive multicultural education (Domnwachukwu, 2010). Respondents believe that everyone is unique from the moment they are born. This understanding of uniqueness directs school community to welcome students from various backgrounds to their school as school community also believe in inclusion. This belief confirmed the aims of multicultural education which provided students from different culture, ethnics, religion students with the abilities, understanding, and the mindset to occupy within their community (Banks, 2003).

The perception of multicultural education expressed by respondents were based on their awareness of divine value as their basis and way of life. Their also based on their understanding on inclusion, uniqueness, and Indonesian diversity. This result has distinct finding with previous study (Raihani, 2016). This study found that school translated legal constitution into school vision, mission, and school policy. School community's perception confirmed some of the basis of multicultural education mentioned in in the legal constitution number 20 year 2003 and the literature (Baidhawiy, 2007b; Banks, 2003; Raihani, 2011; Sachedina, 2001).

4.3.2 Approaches to Multicultural Education

This study found out that that school community manifested their perception on multicultural education through projecting the rule, curriculum design, teacher development and school facilities. This finding confirming the previous studies about a whole school approach (Raihani, 2011; Rosyada, 2014).

The first school's approach is to project rules which is one of the fundamental competencies that all school communities must have. This projected rules, School Learner Profile, is an extension of the school vision and mission. This finding reflects how respondents perceive multicultural education put into some strategies. School leader contributes to the development of multicultural education by developing projection rules which is in line with the school vision and mission.

The researcher discovered a consistent approach to multicultural education from the vision and mission, approaches, implementation. This school, for example, requires prospective teachers to have inclusive understanding competencies in order to be recruited. This requirement corresponds to Nieto & Bode, (2013) statement that teachers' understanding of diversity develops even before they become teachers. In another sense, this school is quite selective recruiting the teacher as teacher will be a great model for students to follow and their actions have a major impact on students' belief and behaviour (Nakaya, 2018). Therefore, prospective teachers who do not share the same school's vision, as stated by the principal in 4.2.2c, will be rejected.

The finding of this study revealed that the multicultural education approach continued to teacher development phase. Teachers who are accepted to this school

will also continue to receive training from teachers-coordinators, colleagues, and experts. Among the trainings that school provides are teaching students from diverse backgrounds, such as how to teach SEN students and students from different cultures. According to Banks (2009c) teacher development training is one strategy to school reform. Further, teacher training is leading toward critical pedagogy practices that allows teachers to become social justice promoters in the education sector (Raihani, 2020)

Furthermore, this research discovered that the school integrated the two curricula and school learner profile. Two curricula are national curriculum and Cambridge curriculum. The school principal stated that the integration of the two curricula and the school learner profile is the school's attempt to form Indonesian leaders who respect Indonesian culture and have a global perspective. In addition to the intra-curricular mentioned above, the school also provides co-curricular to support students in their academic aspects. This curriculum integration aims to enable students to understand concepts, issues, themes, and problems from several different perspectives (Banks, 2009b).

The multicultural education approach is also carried out in schools in accordance with Law number 20 of 2003 concerning the national education system. There are prayer rooms for each religion, culture and arts rooms, and a special room for SEN students at this school. This study demonstrates religious freedom, expressing interests and talents, and accommodating students based on their needs.

In short, the findings in this study confirmed other studies that multicultural education must be pursued holistically (Raihani, 2011). The intended holistic

approach is an approach that is carried out through every aspect at school. This finding revealed that schools started multicultural education through clear visioning in line with the law and manifested it through projected school learner profiles, curriculum designs, training for teachers, to available educational services to meet the unique needs of students.

4.3.3 Implementation of Multicultural Education

The respondents-teachers stated that this school was adequate even more than adequate, in terms of implementing multicultural education. The culture of respecting religious diversity is frequently mentioned by respondents. Respondents also stated that religious differences were no longer a barrier among school community. One student who participated in this study stated that their teachers taught them to tolerate and respect differences. These findings suggest that reducing prejudice can assist students in developing democratic attitudes (Banks, 2009c).

Efforts to create a religious culture that respects one another can also be seen in the placement of religious spaces next to one another. Religious culture is also strong where religious symbols are prominently displayed in every religious room. This finding implies that students of all religions experience equality. The OSIS chairperson who participated also stated that this religious culture shapes her understanding of diversity. This findings engage in a process known as knowledge construction (Banks, 2009b).

During the observation, interactions between students from different backgrounds went smoothly. This can be seen in interactions between regular and SEN students who remind each other to pray. This culture is formed because the

class consists of several students with different abilities, ethnicities, and religions. In the class, they study with the same teacher except for religious lessons. The researcher did not get time to observe the class because the teaching and learning program had already finished when this research was carried out. Thus, the researcher only captured a glimpse of teaching practice through the interview.

The findings of these interviews are quite varied, but it can be concluded that teachers can understand teaching pedagogy in accordance with multicultural education principles. Differentiated learning methods are used by teachers to accommodate differences in student abilities. Before beginning to teach, the teacher has created a learning design that includes student activities such as reading, watching, listening, discussing, collaborating, practicing, and investigating. According to the observation of learning design documents, learning activities leads student-centered learning and directs students to interact with their classmate. The activities in class are also adjusted to the ability and students' learning style. This finding is different from the findings (Raihani, 2016) which states that teachers do not have equity pedagogy skill to teach based on multicultural education principles.

In the interview session, teachers told their experiences teaching students from various backgrounds. One of them is about a sociology teaching. She mentioned that special consideration was given to students who did not understand Bahasa. She did explain some very local terms. As a result, she held a special treatment to help these students understand. This finding is consistent with the multicultural education dimension, which states that the teacher modifies the learning model so that students can learn on an equal opportunity with their peers

(Banks, 2014). This finding contradicts Harjatanaya & Hoon (2020) finding who claim that teachers rely solely on ‘content integration and prejudice reduction’.

Another interesting finding from this study is that extracurricular and co-curricular activities have the potential to become a platform for multicultural education. These activities include extracurricular music and traditional dance, development of learning languages other than English (LOTE). These activities have the potential to foster cultural interaction and knowledge exchange for students with diverse backgrounds. Through school anniversary video documents, researcher found students with different religious backgrounds standing on the same stage to display their religious culture. From the festival, the students were exposed to knowledge of the cultural diversity of each religion. Students from various religions also perform orchestral music to accompany songs from religions to which they do not adhere.

Multicultural education has been prepared in this school since its vision and mission were developed. It is and embodied through approaches and implementation. However, there is one factor that becomes a constraint, That is the capital culture that each students bring from their family (Bourdieu, 1986). Students were raised up with different family culture. This means that multicultural education in schools must be supplemented by family education, which has begun before students started school. This study did not intentionally involve parents in perceiving multicultural education in schools. However, it is possible that the role of family education at home will affect multicultural education in schools.

4.4 Summary

This section has presented the findings and discussed the findings. The school community perceives that multicultural education is part of life because humans are created differently. This perception is then translated into the approach and implementation of multicultural education.

In summary, the finding of this study has confirmed the similar studies. The school has approached Banks' (2009c) multicultural education dimension namely; 'content integration, knowledge construction, prejudice reduction, empowering school culture and teacher equity pedagogy'. In addition, education at this school also confirms the multicultural education model proposed by Raihani (2011, 2016). This school incorporates multicultural values as part of the school's vision, mission, policies, and core values. These visions and missions are not only intended for students but for all the communities in the school. Furthermore, the vision and mission form the basis of the process of learning activities and interactions in schools.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the practice of multicultural education at an Indonesian private school, west Java. This chapter also delineates several suggestions for further research and recommendation for Indonesian education authorities.

5.1 Conclusion

This study explored the portrait of multicultural education in Indonesia particularly in a private school in West Java. The study employed qualitative case study and collected the data through interview, documentary study and field observation. This study found out the following findings.

Principals, teachers, and students perceived multicultural education as a divine value. They believe that God created diversity on purpose. The school community also believes that each human being is born with their own uniqueness, therefore education must be able to accommodate these differences. Furthermore, the school community is aware of the diversity of the Indonesian nation. They believe that Indonesian values must be upheld and instilled in students.

The school persistently pursued four approaches. One of these approaches was to project the rules using SLP. This approach is influenced by how the school community perceived teaching for students from diverse backgrounds. Through teacher development, the school was also spreading the spirit of teaching for multicultural education. Since the beginning of the recruitment process, the teacher has been exposed to the value of diversity and inclusion. The school also created a

curriculum that promotes the value of multicultural education by offering intra-extra-curricular and co-curricular activities. Finally, the school provided some educational services to promote multicultural education, including ACE, SEN-U, and a prayer room for each religion.

As a result of the approaches taken by the school, contextual practices of multicultural education are being embodied by empowering the school culture. The school culture instilled is a culture of respect and tolerance for diversity as well as a typical culture of Indonesian hospitality. To accommodate the students' uniqueness, the school also implemented differentiated and integrated learning. Teacher education prepares teachers to understand teaching in a multicultural context. This demonstrates how the teacher attempts to reduce prejudice by constructing students' knowledge during the teaching process. Finally, the cultural performance is one of the schools' initiatives to promote cultural diversity in Indonesia.

Likewise with educational services that are quite complete, this opens the opportunities to differentiate social status because it is quite costly. In other words, multicultural education in this school has the potential to be interpreted that multicultural education is quite expensive and elite. This school might be a model for multicultural education upper social class. However, this does not imply that educational service provided is the foundation for approaching multicultural education. Understanding diversity, respect, and tolerance are critical factor for the implementation of multicultural education (Winanto & Suharno, 2020).

Based on the evidence presented in chapter 4, the study concludes that the school community's perception of multicultural education is the primary foundation for the formation of multicultural education. The implementation process began with approaches in curriculum, teacher pedagogy, and educational services provided by schools.

Perception of multicultural education and the consistency between approaches and implementation have encouraged students to value the diversity that exist in Indonesia. Through multicultural education, students gain shared values of tolerance and respect which helps to create a more open-minded and accepting the diverse society.

5.2 Suggestion

The suggestions in this study are intended for researchers who have interest in the study of multicultural education. This thesis also provides additional suggestions for the Indonesian education government in providing education for all without any discrimination.

There are many parts of this thesis that could be investigated for further studies. Firstly, this study employed a case study which only focus on one school. This would be more interesting if further research would address the study in different contextual characteristics of school in terms of status, level, site, and affiliation. Secondly, based on the above constraints stated in the finding, the further study would be more interesting to investigate the cultural capital that students bring to school from their home. The result of the study might help school communities to maintain multicultural education they applied at the school. Thirdly,

this study did not observe the classroom situation. Further research may address the role of teachers' equity pedagogy in addressing multicultural education to their subject. Fourthly, as principal is not the highest leadership structure in this school, further studies may investigate the perception of the higher level of leadership regarding the implementation of multicultural education. It could be the school director or the founder of the school.

It is suggested to education authorities to pay more attention to maximizing teacher training programs. They must develop comprehensive and meaningful program in the teaching training faculty. Prospective teachers also must be exposed through an actual approach and contextual implementation. This program may be beneficial to the development of teachers' critical pedagogy as one important aspect in teaching multicultural education. The findings of this study could have a significant impact on the advancement and development of multicultural education.

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APPENDICES

APPENDIX 1

Indicated semi-structured interview questions:

These questions are adopted from the study of Kymlica, (2000) and Banks,(2009a).

Interview questions addressed to school principal.

1. How do you perceive government policy on teaching for diverse background students?
2. What are some considerations you took to recruit teacher and accept students in favour of multicultural education?
3. What is the school community's ethnic, social, economic, and religious background (students, teachers, and staff)?
4. How do you perceive the enactment of multicultural education in your school?
5. What do you think about the approaches to multicultural education?
6. What strategies do you implement to accommodate students' background differences?
7. How are the cultural norms that will be communicated to students integrated into a subject with a clear definition of competence?
8. What is the scientific formulation of cultural norms and rules that will be conveyed based on historical research on the experiences of figures who have consistently fought for multiculturalism?

9. Is the learning process delivered in a fair and just manner, without discriminating against people of different ethnicities or economic backgrounds?
10. How does the school environment, as a hidden curriculum, support the development and promotion of multiculturalism, both in terms of learning facilities, worship facilities, administration services, and a variety of other services?
11. What approach is taken in developing a curriculum and syllabus that can contribute to the development of tolerant attitudes and behaviours in schools?
12. Does every subject's syllabus advocate for multicultural education?
13. Is there integration of learning content (material) in the curriculum and syllabus preparation?
14. What multicultural values are incorporated into the development of the learning curriculum and syllabus?
15. What role does the curriculum you design play in developing students' tolerance attitudes and behaviours?

Interview questions addressed to teachers:

1. How do you perceive teaching for diverse background students?
2. How do you perceive government policy on multicultural education?
3. How do you perceive the implementation of multicultural education in your school?
4. Teachers must have good teaching skills, experience, understanding, and cultural values in order to recognize their students who are ethnically, racially, and culturally different from them and accept them in class so that they can

learn together and develop learning activities in the classroom. How do you obtain this ability?

5. How do you introduce students to ethnic, racial, religious, economic diversity?
6. To what extent do you reflect on yourself to provide a fair attitude and treatment to all students of different ethnic, racial, and cultural backgrounds, and have you also treated students of different genders equally? How?
7. Multicultural education must be done in a dynamic manner. Do you broaden your understanding of not only teaching and learning, but also multicultural concepts such as religious value, culture, immigration, race, sex, cultural assimilation, ethnic gap, stereotypes, prejudice, and racism?
8. Do you think facilities, environment, and social interaction help the implementation of multicultural education?
9. How do you integrate multicultural values to your subject?
10. What strategies do you do to instil in students an attitude of tolerance and respect for differences?
11. Do you agree that multicultural education can be implemented simply by doing social interaction? Why?
12. What challenges did you face when teaching tolerance and respect for one another among students?

Interview questions addressed to students:

Do you think you are on the stage of the following statements? Why and how do you attain these principles?

1. Become a citizen who accepts ethnic, religious, linguistic, and cultural differences in the social structure.
2. Become citizen who can engage in multi-ethnic, multi-cultural, and multi-religious cooperation for national strength.
3. Develop into citizens who are capable of respecting the rights of individual society regardless of ethnic, linguistic, religious, or cultural backgrounds in all educational, social, economic, political, and other sectors, as well as maintaining and developing their language and culture.
4. Becoming a citizen who ensures that all citizens' ideas are represented in legislative and executive government institutions
5. Be citizens who are capable of developing attitude and a sense of justice toward all citizens, regardless of their status.

APPENDIX 2

Fieldnote observation

Observational Fieldnotes

Observation object : 1. School Environment

2. Teachers' Teaching Performance

3. Students Interaction

Observer : Ririn Karina Nur'aeni

Length of observation :

Number of Object	Time	Description of Object	Time	Reflective notes
1		School environment		
1		School infrastructure		
1		School culture		
2		Teacher at preparation room		

2		Classroom situation		
2		Classroom Situation		
3		Students' interaction at school		
3		Students' interaction at classroom		

APPENDIX 3

LEMBAR PERSETUJUAN PARTISIPASI PENELITIAN

Saya,, memberikan persetujuan atas partisipasi saya dalam studi: “Approaches to Multicultural Education: A Case Study in Indonesian Private School”.

Dalam memberikan persetujuan, saya memahami hal-hal berikut ini:

1. Saya telah mendapatkan informasi mengenai prosedur penelitian ini. Segala pertanyaan yang saya ajukan telah dijawab dengan baik.
2. Saya mengerti bahwa partisipasi saya dalam penelitian ini bersifat volunteer dan dirahasiakan.
3. Saya memahami bahwa saya berhak menarik diri dari penelitian ini kapan pun tanpa mempengaruhi dan dipengaruhi pihak manapun.
4. Saya memahami bahwa proses interview dan observasi akan direkam dengan alat digital.
5. Saya menyadari kemungkinan ketidaknyamanan yang berhubungan dengan studi ini.

Nama :

Tanggal :

Tandatangan :

APPENDIX 4

RESPONDENT INFORMATION STATEMENT

Master Thesis

Study of school approaches to multicultural education

1. What is the study about?

This study aims to explore the perception, approaches, and implementation of multicultural education specifically in private school. The research subject will be school principal, teachers, and students at school which promotes multicultural education. This study mainly aims to: portray principal, teachers, and students' perceptions at a private school in Indonesia regarding multicultural education as part of promoting Indonesia's diversity; explore some approach of multicultural education to promote Indonesia's diversity at an Indonesian private school; and capture the implementation of multicultural education in promoting Indonesia's diversity at an Indonesian private school

2. Who is conducting the study?

The study is being conducted by Ririn Karina Nur'aeni who is currently pursuing her Master of Arts in Education at the Faculty of Education at the Indonesian International Islamic University under the supervision of Tati Latipatud Durriyah, PhD and Bambang Sumintono, PhD.

3. What and who do the study involve?

This research will collect data by involving principal, teachers, and students from diverse background as participants in this study. Additionally, the observation and documentary analysis will be involved in this study.

4. How long does this study take time?

This study will be carried out within two weeks in June 2023. The interview session will not exceed more than an hour.

5. Can I terminate from the study?

Yes, definitely. Your participation in this study is voluntary. If any point of study you wish to withdraw, we will end the session.

6. Is interview going to be recorded?

Yes, interview session will be recorded to be transcribed and will be thrown away after the study finished.

7. Will my identity be known?

Your identity will be kept pseudonym

8. What is the beneficial of the study for me?

The study is expected to benefit you by exposing to the implementation of multicultural education. In this regard, as teachers and principal, you are expected to gain more opportunity to enhance your professional development. As students, this study will benefit you to broaden your understanding of how to be multicultural and nationalist student.

APPENDIX 5

PARENTAL CONSENT

Title of Study: A Portrait of Multicultural Education in an Indonesian Private School: Perception, Approach, and Implementation

Researcher: Ririn karina Nur'aeni (student of MA in Education, Universitas Islam Internasional Indonesia)

Your permission is being sought to have your child participate in this study. Please read the following information carefully before you decide whether to give your permission.

Purpose of the research: The purpose of this study is to explore the practice of multicultural education at school.

Procedure to be followed: During interview session, your child will be asked to express their statement based on five inquiries and being audiotaped. The audiotaping is for the sole purpose of collecting the data and will not be used to other purposes.

Discomfort There are no foreseeable discomforts or dangers to either you or your child in this study.

Incentives/benefits for participation: There are no direct benefits to your child, but your child will receive a small gift for participating. The results of this study, however, will increase our knowledge of the practice of multicultural education specifically at private school.

Time duration of participation: Participation in the study will not exceed than 1 hour.

Voluntary Participation: Your child's participation is voluntarily. If you feel your child has been coerced into participation, please inform the researcher.

Termination of Participant: If at any point during the study you or your child wishes to terminate the session, we will do so.

Question regarding the research and participation should be directed to:

Ririn karina Nur'aeni (ririn.nuraeni@uiii.ac.id)

I, the parent of or guardian of....., years old, **permit** his/her participation in a study mentioned above conducted by Ririn Karina Nur'aeni.

Date/ Day:

Signature of parent/ guardian

Signature of student

