The Strategy of School Principal to Promote Multicultural Education in Islamic High Schools in Samarinda

Muchammad Eka Mahmud
Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda
ekamahmud.74@gmail.com

Abstract

Multicultural education is the process of character formation for respecting and valuing different groups such as ethnicity, culture, language, race, and skin color because human nature is created for mutual recognition. The purpose of this research is to explore the school principal strategies in promoting multicultural education at one of the Islamic high schools in Samarinda, East Kalimantan, Indonesia. This research employed a case study design with a qualitative approach. Direct observation was done to make sure the implementation of multicultural education in the process of teaching and learning in classrooms. Additionally, in-depth interview was conducted with three types of school elements including the school principal, four vice principals, and two representative teachers to figure out their perspectives towards the implementation of multicultural education so far at their school as well as figure out the strategies used by the school principal. Document analysis was also utilized in order to make sure the reflection of multicultural education values on the teaching materials used by teachers in class. The results showed that the school principal apply contribution and enrichment strategies in applying multicultural education at school. It was discovered that multicultural education was reflected in all three aspects, i.e., teaching materials, students' activities, and the teaching and learning process. The research novelty and future implications of this study are further discussed in this article.

Keywords: *Islamic high school, multicultural education, perception, school principal strategies*

1. Introduction

Culture and education are two important components of human mental maturity. Therefore, students should not be separated from social issues by education. Humans who are alienated from their environment will be born as a result of an education model that keeps a distance between students and social reality. On the other hand, education must truly fulfill its function by bringing

students closer to prepare them to face social situations. Thus, education does not lose its important role as a place where culture can be preserved and developed in a social environment (Nurcholis, 2019).

Education is a universal phenomenon that takes place throughout a person's life, wherever there is human life education must be provided. Indonesia, one of the largest multicultural countries in the world, is characterized by its sociocultural and geographic diversity. In the territory of the Republic of Indonesia, there are approximately 13,000 large and small islands, and around 200 million people living there. There are 300 ethnic groups, each speaking nearly 200 different languages (Suharno & Nuraeni, 2019). Therefore, school principals must have the necessary skills and knowledge for leadership. These abilities and knowledge can be obtained through theory-based instruction or direct experience as a school principal (Wiguna, 2021). Therefore, to avoid conflicts among groups, it is necessary to instill understanding and respect for each other. Of course, there must be a platform that can provide education, and the appropriate place to provide knowledge related to respecting diversity between groups is in educational institutions, namely schools. Schools are a means to provide knowledge so that humans become morally upright before creatures, especially before the Creator. Therefore, this becomes a demand for school leaders to develop and popularize respect among groups and diversity in multicultural education to all school communities.

As for education that teaches to appreciate cultural, ethnic, and other differences, it is called multicultural education. Character education needs to be taught and cultivated in the school community, both by educators and students, so that they can appreciate differences and develop a strong sense of tolerance (Kusnaeni, 2022). The goal of multicultural education is to teach, guide, and train students to become individuals who are able to accept all differences. As a result, it can be concluded that instilling a multicultural mindset in oneself is very important for their ability to understand themselves and others, cultivate humility, and avoid both small and large conflicts.

In multicultural education, moral character is expected to be developed in life (Zamathoriq, 2021). Multicultural education acts as embodiment of awareness of cultural diversity, human rights, and the reduction or elimination of prejudice. In addition, multicultural education is a strategic means of increasing awareness of national pride (Rasyid, Mukhtar, & Pabbajah, 2021). Ainna et al. (2019) pointed out that multicultural education has an impact on the development of tolerant attitudes among students. In short, multicultural education is vital to be implemented in educational institutions because its presence can influence the students behave to their surroundings. Therefore, the role of the school principal is needed to manage the appropriate strategies for creating multicultural education in the school.

Studies regarding multicultural education have already wide-spread all over the world, not limited to Indonesia. Ainna et al. (2019) investigated the process of multicultural education implemented in Islamic Schools in Bali, Indonesia. The multicultural education process is going nicely. Students appear to be enthused about reading ethnic diversity resources. Teachers always encourage cultural diversity through various models and learning techniques. Teachers from various backgrounds work at one school. Student tolerance is also extremely high. Students always appreciate other people's perspectives, can accept the presence of teachers from diverse backgrounds, do not degrade, and always admire other people from other backgrounds. They frequently assist a friend in need.

Another study of multicultural education from Indonesia comes from Budirahayu & Saud (2021). The study investigates multicultural learning techniques in schools that are beneficial in building harmony among people from various social, cultural and religious origins in society. The current findings of this study are valuable for the construction of curriculum in multicultural settings(s) in order to create harmony among diverse students in educational institutions. It is also believed that multicultural discourse is crucial for promoting harmony, social justice, and creating a more integrated society.

The study of multicultural education in Islamic institutions also done by Salim, Cakranegara, & Susanto (2023). The study investigated of management framework of multicultural-based Islamic religious education in elementary schools. The study showed that the management of multicultural-based Islamic Religious Education learning must be carried out by planning, implementing, and assessing learning that is total, integrated, involves all parties, and is sustainable in order to deliver optimal results. This study has implications for the significance of religious moderation instruction beginning at a young age in order to predict students' restrictive and intolerant attitudes.

In different way, Irham (2018) used the role of Islamic Religious course as a media to grow multicultural attitudes and thought among High School Students in Indonesia. As a result, Islamic Religious course acted as a pluralism moral activator to students. This study is implied to the development of multicultural curriculum of Senior High Schools in Indonesia and the teachers' inclusive trainings.

Seems alike but more directly investigated regarding the implementation of multicultural education on the daily teaching and learning process at schools, Subandi et al. (2019) propose to elucidate how elementary schools can integrate moderate Islamic values into the learning process of multicultural education in order to instil a sense of Indonesian nationalism in students. As a result, the teachers devised a structured lesson planning approach consisting of three stages: setting goals, selecting crucial material, implementing the learning process, and performing attitude evaluations.

From previous studies above, there are two types of gaps brought in this research. Firstly, most of the previous studies conducted their research on elementary schools. There is still limited study conducted their studies on middle or high school context. Therefore, this study focused on the implementation of the multicultural education happening on one of Islamic high schools typically in Samarinda, East Kalimantan, Indonesia. Secondly, most of the previous studies still touch the wider essence of multicultural education reflected at schools such as school curriculum, supporting training for teachers, and evaluation of multicultural education implemented. However, one of the previous studies came with more technical ideas regarding the implementation of multicultural education on teaching materials and the learning process. The current study proposed not only the teaching materials used by teachers that reflect multicultural education, and the process of teaching and learning, but it is more specific on describing the students' activities on one of Islamic high schools in Samarinda.

From above crucial background of study, the researcher formulates below research questions:

1. What strategies does the principal use to develop multicultural education in the school they lead?

2. How is multicultural education implemented in the teaching materials, student activities, and teaching and learning processes in the school?
3. What is the school community's perception of the multicultural education that has been implemented in the school?

2. Literature Review

2.1. The Concept of Multicultural Education

Multicultural education as providing opportunities for all students regardless of social class, gender, race, ethnicity, culture, or religion. The main vital themes in multicultural education are unity in diversity, equality, cultural identity, and social justice (Jayadi, Abduh, & Basri, 2022). In addition, multicultural education is an educational process that is manifested in learning activities in educational units where differences are seen as a natural thing. Then, regardless of differences in ethnicity, religion or customs, students become accustomed to and do not question the differences in the way they interact with each other and/or with friends (Nugraha, 2020). Multicultural education refers to instruction for people of color. This shows that multicultural education sees diversity as a necessary need (God's gift/sunattallah). Multicultural education is a perspective that considers the political, social, and economic realities faced by each individual in complex and culturally diverse human interactions. and consider the importance of cultural, racial, sexual, gender, ethnic, religious, socioeconomic, and exclusion factors in the educational process (Ahyani & Hisam, 2020).

Multicultural education is the process of instilling values and ways of life that respect, sincerity, and tolerance towards the diversity of cultures that exist within a pluralistic society. With multicultural education, it is hoped that there will be flexibility and mental resilience of the nation in facing social conflicts. Multicultural education does not have to stand alone, but can be integrated into subjects and educational processes in schools, including the exemplary behavior of teachers and adults in school (Normuslim, 2021). The content of multicultural education must be implemented in the form of actions, both in schools and in society. One effort to build awareness and understanding for future generations is through the implementation of multicultural education. This is because multicultural education is the process of instilling ways of life that respect, sincerity, and tolerance towards the diversity of cultures that exist within a pluralistic society.

Good education exposes students to different concepts of a successful life, belief systems, and conceptualizations of experiences. It encourages students to engage with other cultures, to view the world from others' perspectives and to appreciate their strengths and limitations (Nugraha, 2020). In addition to developing cognitive skills such as critical thinking and independent analysis, good education also cultivates "softer" skills such as sympathetic imagination, the ability to manage anger towards others and share feelings, a willingness to see oneself from others' viewpoints and the ability to listen to others with sympathy and sensitivity (Misbah & Hasnida, 2022). Students are members of ethnic and cultural communities, citizens of political communities, and part of humanity as a whole. A good education system should meet all three of these aspects.

Such an education system should help students understand the history, social structure, culture, language and so forth of their cultural and political communities so that they can better understand themselves and navigate around those communities. However, confining education to these aspects alone is like having a limited and narrow perspective (Manurung, 2022). Education is

about humanization, not just socialization. It aims to help students become not only good citizens but also humans who have integrated intellectual and moral capacities and sensibilities and feel at ease in the rich and varied human world.

In this context, multicultural education is essential to shaping and directing students to be tolerant and inclusive towards diverse societal realities, both in terms of culture, ethnicity, race, and religion. In this paradigm of education, the focus is no longer exclusively directed towards dominant or mainstream racial, religious and cultural groups (Nanggala, 2020). Multicultural education is truly a caring and understanding attitude towards those from minority groups, a politics of recognition. In moderate Islamic principles, Subandi et al. (2019) noticed that multicultural education is combined to mold the character of nationalism. This involved incorporating the values of moderation *(tawassuth)*, tolerance *(tassamuh)*, balance *(tawazun)*, and promoting good deeds while censuring bad ones *(amar ma'ruf nahimunkar)*. In other words, contextual approach was taken by acknowledging the cultural diversity of the environment, and instilling an attitude of acceptance and coexistence with others.

Above all the important theories defining the multicultural education, Zainiyati (2007) pointed out the importance of multicultural education for students i.e., (1) the presence of multicultural education can be traced back to the establishment of Indonesia as a nation. This can be attributed to the nation's philosophy of promoting cooperating, aid, and respect between different tribes and groups, (2) multicultural education offers a promising solution to recent social disturbances. This is due to its success in promoting the nation's ideology, cultural values, beliefs, and religions, and (3) multicultural education stands as a form of resistance against extremist views that incite violence. It also serves to cultivate desirable character traits in students, such as democracy, humanism, and pluralism within their surroundings.

2.2. Strategies on Implementing Multicultural Education

According to Suri & Chandra (2021), there are four strategies in applying multicultural education, i.e., contribution strategy, enrichment strategy, transformation strategy, and problem-based learning strategy.

2.2.1 Contribution strategy

The use of contribution learning techniques allows students to learn from observing and imitating their teacher, with an emphasis on understanding and practicing concepts and skills. To implement this method, it is important to avoid overwhelming students with overly complex information. Teachers can use a variety of engaging materials, like songs, films, and multimedia, to teach about tolerance and local cultural values. This approach aligns with Vygotsky's constructivist theory, creating an effective and meaningful learning experience that is tied closely to the students' development.

The effective implementation of multicultural education relies on meaningful learning through a contribution-based strategy, where students connect new information or scenarios with relevant components in their cognitive structure. Memorization is not enough - instead, it's essential to develop a comprehensive understanding of concepts that are learned and understood together for a more complete understanding.

2.2.2 Enrichment strategy

This approach enables learners to examine concepts from various cultural, ethnic, and religious standpoints in a critical manner. The approach necessitates including perspectives,

reference frames, and ideas that will enhance the learner's grasp of a concept. By and large, enrichment learning methods refer to experiences or undertakings that surpass the minimal requirements of a curriculum intended to promote multiculturalism. However, not all students may be capable of undertaking these activities. Walter (2018) defines enrichment activities as opportunities that enrich the knowledge, skills, and mastery of subject matter and competencies. Such activities are typically provided to highly adept students to enhance their knowledge and skills on multiculturalism topics. The implementation of the enrichment approach may entail group learning, independent learning, and theme-based learning, with enrichment activities being provided only for competencies/materials that students are unfamiliar with.

2.2.3   Transformation strategy

Transformative learning refers to a type of learning that necessitates a shift in the way students think or their overall mindset. This shift in mindset is often a result of a social process, whereby students come to understand how their beliefs and emotions towards multiculturalism are influenced by their social and cultural relationships.

2.2.4   Problem-based learning strategy

Problem-based learning is a teaching approach that enables educators to build a learning environment centered around significant and relevant problems. This approach provides students with an authentic learning experience that is both collaborative and learner-centered, enabling them to develop the problem-solving and self-directed learning skills necessary to tackle the complexities of contemporary life and careers. Additionally, problem-based learning can be facilitated through group work, where students work together to identify and solve problems under the guidance of a teacher.

3. Research Methodology

The purpose of this study was to find out how the leadership of the principal in developing multicultural education at one of High Schools in Samarinda, East Kalimantan, Indonesia, such as diversity, tolerance, mutual respect, ethnic, social and cultural differences in multicultural education. This research employs case study design with qualitative approach as this study is dealing with natural phenomenon happened surroundings (Creswell, 2012). Additionally, this study was committed to explore the implementation of multicultural education applied in one of Islamic high schools in Samarinda, East Kalimantan, Indonesia, as well as investigating the perception of school communities towards the implementation of multicultural education.

There were three elements at one of Islamic high schools in Samarinda, East Kalimantan who were offered for their consent. In this case, the participants who were participated in this study include a school principal, four vice principals (vice principal for student affairs, vice principal for community relations, vice principal of curriculum division, and vice principal for infrastructure facilities), and two teachers.

Three types of instruments were used to collect the data in this research. Firstly, direct observation with field notes were conducted to carried out the implementation of multicultural education especially regarding the teaching and learning process in the classrooms as well as students' activities during the class. Secondly, in-depth interview was done to accommodate the perspectives of the school principal (as well as the school principal strategy in developing multicultural education), vice principals, and teachers regarding the multicultural education applied

at their school. Lastly, the document analysis was used to investigate the teaching materials the teachers used in class as well as confirming the teaching materials existed on the syllabus and lesson plan towards the application of multicultural education in the classrooms.

In order to analyze the instruments to collect the data, the researcher relied on the theory proposed by Miles, Huberman, & Saldana (2014) with flow analysis technique. At the beginning of analysis, the data gained from direct observation including field notes, in-depth interview, and document analysis were reduced and classified based on the research focus i.e., multicultural education. After all, the displayed data were triangulated to the existing theories of multicultural education.

4. Results

4.1. The Strategy of School Principal in Developing Multicultural Education

Based on the result of interview conducted to the school principal, there are four strategies used by school principals in applying multicultural education in the school environment. The first strategy is strengthening the learning process. In this case, the strengthening of understanding of multicultural education is included in the learning process through the reinforcement of subject matter with the maximization of cooperative learning strategies through various learning methods, such as discussions to train students to respect each other, respect differences, and so on, role-playing methods (sociodrama), especially in exploring the history of the past to train students to recognize and appreciate cultural societies.

The second strategy is strengthening the regular madrasah activities. In this case, the school principal believes that daily routine activities in madrasah as one of the developments of multicultural education is the daily Monday morning assembly and Friday morning prayer *(muhadhoroh)*. The third strategy is the emphasis on extracurricular activities of students. Several extracurricular activities facilitated by school to strengthen multicultural education including scouting, student corps (PASKIB), and Red Cross (PMR) activities. The last strategy used by the school principal to manage multicultural education at school is the habituation in daily life at Madrasah. In daily life, it is also habitual to respect and appreciate each other, including the culture of "*3S: Senyum, Salam, Sapa*".

4.2. Implementation of Multicultural Education

The current situation at the school is that there is one employee who is not a Muslim. In addition, the background of the educational and non-educational staff is also heterogeneous. Some come from Banjar, Sulawesi, Java, Kutai and even Medan. This shows that this school is multicultural, so the implemented social system also prioritizes multicultural principles. This high school, which is characterized by Islamic values, has a very strategic role considering that its student base has a very varied background, at least there are four major ethnic groups that make up the student background, namely Banjar, Bugis, Kutai and Javanese. In short, based on the general condition of the school, it showed diversity in terms of religion and tribes.

4.2.1. Multicultural Reflected in Teaching Materials

The development of teaching materials using a multicultural development approach in high schools in Samarinda is based on four principles. First, cultural diversity is the basis for determining philosophy. Second, cultural diversity is used as the basis for developing various components of learning, such as goals, content, processes, and evaluation. Although the evaluation step is not

clearly seen as a reflection of multicultural education, it remains an important aspect. Third, culture in the educational environment, from elementary to university education, so that learning resources and study objects must be part of student learning activities. Fourth, teaching materials serve as media in developing regional and national cultures.

Multicultural education is implemented comprehensively through Citizenship Education and through Religious Education, supported by empowerment, adding or expanding the competencies of learning outcomes in the context of character development and ethical behavior, has an intensity to foster and develop harmony among people of different religions, with emphasis on various basic competencies.

4.2.2. Multicultural Reflected in Students' Activities

Multicultural education is implemented in student activities and development such as student organization activities, scouting, Red Cross, sports, and various other extracurricular activities. Intra-curricular and extra-curricular activities can cultivate values of togetherness, harmony in life, as well as appreciation for existing differences. Each student has the same right to choose extracurricular activities based on their interests, regardless of their origin or background. Activities that promote multicultural habits with tolerant attitudes and behavior between friends, togetherness, solidarity, and good collaboration are inserted into every intra-curricular and extra-curricular activity.

4.2.3. Multicultural Reflected in Teaching and Learning Process

The result from observation showed that have started to be able to understand the meaning of a multicultural approach is appropriate to give, such as: through learning by method discussion in small groups. Through student discussion can exchange ideas with other students as well as teachers. The teachers condition the discussion by providing unlimited resources or assigning students to find actual cases in their environment. Students are invited to express opinions regarding trending issues related to pluralism, democracy, religion, and culture.

Moreover, the teachers also provide an overview of the paradigm to students of mutual respect, sincerity and tolerance towards cultural diversity that lives in the midst of society, by strengthening a spiritual base that is sensitive to socio-religious issues. Teachers also brings positive image about various differences. This was done through real activities, such as bulletin boards, posters, and calendars that show racial, gender, religious, and socioeconomic differences so that students are accustomed to seeing them.

The teacher also sensitive to the behavior and attitude of different students. It appeared that when the students were discussing with each other, the teacher was walking around and monitoring the progress of the discussion, occasionally giving input on the topic being discussed by the students.

4.3. Perspectives of School Elements towards the Implementation of Multicultural Education

4.3.1. Perspectives of School Principal

From the perspectives of the school principal, multicultural education is already applied in some aspects such as school climate. In this case, students and teachers are from different social, family and economic backgrounds. However, there has never been a problem between students or

between teachers. The principal said that the school he leads is a school that is free from bullying cases:

> *"There has never been a serious case of student bullying due to economic problems or family factors." (SHD, 56)*

The relationship between the teacher groups is good even though they have different social status. Additionally, educational background of the teachers is also different where most of them are bachelor graduated, some of them are master graduated, and one of them are doctoral graduated. Nevertheless, those who have higher degree are always willing to help and those who have lower level of education never be irritated. Teachers often share learning materials and collaborate when there are school events. They are also unified and enthusiastic when attending seminars or teacher training, as the principal said:

> *"Our teachers have solid relationship one to another. They share information and help each other, even though sometimes they have different opinions on teaching matters." (SHD, 56)*

In facilitating the implementation of multicultural education in schools, the principal believes that: 1) preparing qualified teachers who truly understand the differences in diverse ethnicities of students, 2) the facilities provided by the school should also support the learning process of students with diversity, for example, when students play basketball with diverse friends, from playing together, students can also understand the backgrounds of their peers so that they become accustomed to differences that arise, 3) directing teachers in lesson planning by providing descriptions in every meeting to have small discussions on each student's diversity, and surely using innovative methods to support maximal learning implementation, 4) facilities for religious activities, where the school principal provides qualified human resources from religious teachers, 5) Diverse extracurricular activities starting from traditional dance activities that provide cultural understanding for diverse students, extracurricular sports activities such as basketball, futsal, drawing, and swimming that provides wide space for students to understand these differences.

The student's character development with the extracurricular model is emphasized in the learning process of Religious Education both inside and outside the classroom. However, what needs to be noted is that the extracurricular program for student's character development is designed in such a way by integrating specific character values into the implementation plan of learning. Teachers are very interested in creating a classroom atmosphere and environment that makes all students feel valued, thus creating positive expectations.

4.3.2. Perspectives of Vice Principals

There are four divisions that the vice principals hold, i.e., vice principal for student affairs, vice principal for community relations, vice principal of curriculum division, and vice principal for infrastructure facilities. From the interview to four vice principals, in principle, the vice principals support the policies of the school principal. The same goes for multicultural education, which they consider to be good because it reflects harmony and tolerance. The vice principal for student affairs provided the following statement:

> *"The problems that occur among students only involve minor issues. There have never been any worrying incidents such as bullying, mocking peers based on their social and economic backgrounds, or physical or mental abuse." (EYI, 45)*

Moreover, vice principal of curriculum division mentioned that multicultural education is reflected in the learning and teaching process in the classroom. This can be seen when monitoring or internal supervision by the vice principal of the curriculum division of the learning process in the classroom. In addition, what happens in the classroom during learning is in accordance with what is conceptualized in the syllabus and lesson plan used by the teacher. For example, students are expected to be able to work together and discuss to solve problems. At the time of learning in the classroom, the teacher actually applies the learning steps as student activities in the classroom. The vice principal of curriculum division stated that:

> *"We see that the multicultural aspect has been well reflected during the learning process. The students blend well with each other. They have a pleasant discussion." (SPI, 50)*

4.3.3. Perspectives of Teachers

The result from interviewing two representative teachers indicate that they already have a favourable attitude toward multicultural education. Despite the school's gender and linguistic diversity, each teacher has the same mentality. Understanding intercultural education is a key step toward fostering healthy teacher attitudes and beliefs. Citizenship subject teachers are reported to have more positive opinions than other subject teachers, despite the fact that multicultural education already includes ideals such as democracy, humanism, and pluralism.

The teachers indicate that they see themselves as accommodators. They tend to create trends in their teaching to facilitate learning for diverse students. Teachers tend to show fairness and do not discriminate against diverse students, thereby setting a direct example in the learning process. Students also feel that they respect each other's differences. One of the teachers said:

> *"In addition, we also provide additional time for students who need more time to complete assignments or exams. This helps them feel more comfortable and minimizes the pressure they feel in achieving their academic goals. We also strive to provide the same support to students who experience emotional or social problems, such as family issues or feelings of insecurity in the school environment. We seek to understand their situation and provide appropriate guidance or support." (FRN, 32)*

Another teacher added:

> *"Despite these special treatments, we always follow the same standards and curriculum for all students. We provide equal opportunities for students to learn and develop according to their abilities. In facing students with special needs, we strive to respect their uniqueness and treat them fairly and equally with other students. We believe that every student deserves the same opportunity to succeed in their education." (SMH, 31)*

5. Discussion

Based on the results obtained from observations, interviews with teachers, and analysis documents in the form of syllabus and lesson plans, it was found that the school wants an atmosphere that is tolerant and respectful between peers and also between students and teachers. This is in line with the theory proposed by Kusnaeni (2022), Normuslim (2021), and Subandi et al. (2019) that one of the important values of multicultural education is tolerance. Then, it was also conveyed by Herawani, Hadiyanto, & Fitria (2019) that the success of multicultural education implementation is when tolerance, peace, and honesty can be created.

The application of multicultural education was seen from the strategies used by the school principal in developing multicultural education at school is through the process of teaching and learning. In this case, the school principal encourages teachers to use varied learning methods such as role-playing s that students are trained to respect one to another. This is in line with the theories of strategies in implementing multicultural education proposed by Suri & Chandra (2021) that the strategy used by the school principal is categorized as contribution strategy which means to have the students practiced concepts and skills. Additionally, the school principal also urges the teachers to facilitate multicultural education of students through the activities of discussion among their peers. Within this context, Suri & Chandra (2021) pointed out that this kind of activity is considered as enrichment strategy as a strategy used to have the students in group learning. This activity is provided as an effort to grow the character of multicultural education in students' daily activities.

Viewing from the perspective of the school principal and the support given to the school towards the application of multicultural education, this indicates that the principal has carried out a reform movement. As conveyed by Suryana (2015), multicultural education is a reform movement that tries to change schools and other educational institutions so that students from all social classes, genders, races, languages, and cultural groups have equal opportunities to learn. Multicultural education involves a total change in the school or educational environment.

In addition, the learning conveyed by the teacher to the students is responsive, where the teacher facilitates students to respect each other and create a positive classroom atmosphere. In addition, the teacher also respects the differences of each student, both in terms of social and economic backgrounds, and students' intellectual abilities. This is supported by the theory proposed by Ibrahim (2008), where he argues that the values of multicultural education have an impact on shaping students' characters. Therefore, the learning process in the classroom should be carried out responsively by the teacher. By building students' character through responsive learning, it will increase the chances of overall student educational success.

Other efforts can be made by teachers to support the creation of multicultural education in the future. For example, giving students the opportunity to share personal experiences about their culture or other cultures they know. Teachers also provide information that using cooperative learning techniques and group work can improve social integration in the classroom and school (Raihani, 2012).

The findings and discussion above lead this study to one research novelty. Most of previous studies found that multicultural education is effectively reflected in their schools, and so it is with what is obtained from this research. What makes the result of this study different is in terms of the application of multicultural education in the learning and teaching process. It was found that multicultural education was not clearly reflected in the evaluation step. Therefore, it is necessary for teachers to have training on how to reflect multicultural education aspects and values in every learning step in the classroom. In addition, the learning activities carried out by teachers are more towards giving students space to discuss with their peers. In this case, more varied learning techniques are needed to instill multicultural education values in students.

However, there are some limitations to this research. The first is in terms of the number of participants. It is hoped that future researchers can examine a larger number of participants to obtain more globally significant results. Additionally, the next limitation is in terms of research

focus. It is hoped that future research can further explore the dimensions of multicultural education.

6. Conclusion

This research has four major conclusions, namely: (1) strategies used by the school principal in developing multicultural education at school is categorized in two types of strategies, i.e., contribution and enrichment strategies, (2) in terms of learning materials, the development of multicultural education used by the school involves cultural differences used to determine philosophy and develop learning such as processes and evaluations, (3) multicultural education implemented to students by integrating it into various activities such as student council, Indonesian Red Cross (PMI), scouting, and others, and (4) the process of learning carried out by the headmaster and educators is by using several alternative models to instill multicultural education in the learning process, namely by forming an open mindset to accept the truth from others, genuinely respecting differences, being transparent in delivering materials to students, internalizing Islamic values into students, and lastly familiarizing students to exchange cultures with their peers.

Besides the three main results above that include the implementation of multicultural education, the perspective of the three elements of the school, namely the headmaster, the vice headmaster, and the teachers have a perception similarity, among others, multicultural education is well reflected in the school, both in terms of learning materials, student activities, and teaching-learning processes. However, there are learning steps such as learning evaluation that have not fully reflected the aspects of multicultural education. Therefore, it is necessary to detail and revitalize again whether the aspects of multicultural education have been portrayed in detail in all aspects of teaching and learning. In addition, in terms of practice, teachers are expected to try more innovative things to bring out the values of multicultural education in the teaching and learning process in the classroom. Lastly, since there are four types of strategies which did not use by the school principal. It is hoped that the school principal can enrich the strategies used to promote multicultural education at school.

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