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## Comparison of multicultural education in SMP Maria Immaculata Yogyakarta and SMP 5 Yogyakarta

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***Abstract:** This study aims to describe the ideas of multicultural education from principals, teachers, students, and students' parents. Their ideas and understandings are explored to obtain a description of practices by principals, teachers, students, and students' parents to implement multicultural education in the school life. This study employed the qualitative method. It used the naturalistic inquiry. The research subjects comprised principals, teachers, students, and students' parents in SMP Maria Immaculata Yogyakarta and SMP 5 Yogyakarta. They were selected by means of the purposive and snowball sampling techniques. The data were collected by means of three techniques, namely observation, interview, and documentation techniques. The research instrument was the researcher herself. The data trustworthiness was enhanced through the triangulation technique, including source and data triangulations. The data were analyzed using the qualitative data analysis by Miles & Huberman, consisting of data reduction, data display, and conclusion drawing. After the investigation of the life in the two schools, the following conclusions are drawn. 1) Principals, teachers, students, and students' parents have awareness and understanding of individual differences. 2) The conceptualization of the awareness is manifested in the values to develop, namely no discrimination, understanding of other people's perceptions, avoidance of stereotypes, attempts for equality, realization of justice, mutual acceptance, mutual respect, mutual tolerance, empathy, communication, affection, family atmosphere, brotherhood, and tolerance.*

***Keywords:** diversity, cultural understanding, multicultural education*

### 1. Introduction

Multicultural education in Indonesia is in line with the strong symptoms about the uniformity of the policy in various aspects of life and the violence as well as conflict which exist due to the diverse socio-economic, ethnic, and religious groups in Indonesia. These fights, violences, and hostilities are due to ethnic and cultural background occur in this country. Van Klinken (2005: 93-94) reveals that there has been conflict, which in

chronological order, can be described as follows: (1) the conflict in Poso, Central Sulawesi, which occurred between the Christian and Muslim followers, in 1998-2001, (2) the conflict in Ambon, South Maluku, between Christian and Muslim followers, in 1999-2002, (3) anti-Maduranese riots by the Malays from 1999-2001 happening after anti-Maduranese riots by Dayaks in 1997, (4) the conflict in North Maluku between the Christian and Muslim followers in 1999-2001, and (5) conflict in

central Kalimantan between Dayak and Madura in 2001. Those conflicts do not include the various conflicts and violence in Aceh, West Nusa Tenggara, Papua, East Java, and other areas that are motivated by a variety of issues and interests such as conflicts in Mesuji, Lampung; in Bima, NTB; and inter-tribal wars and violence in Papua lately. When the conflicts are not immediately solved, they will add the complexity and tangled thorn in the history of the Indonesian nationality.

History provides the experiences to be a source of learning. Therefore, great casualties and human suffering are the effects of a less precise interpretation of the diversity (pluralism and multiculturalism). Intergroup attitudes and behaviors tend to reflect the interests of the group. When these interests are not compatible or when one group gains something by expensing other groups, the psychological-social response tends to be negative such as prejudice, bias assessment, and hostile behavior. When interests are compatible or rather complementary in which one group can only gain something with the help of other groups, it produces a positive reaction such as a sense of tolerance, fairness, and friendliness. Tolerance, respect for others, accepting others still become exclusive for most of the Indonesian people. As Thabit Azinar Sarilan & Ahmad (2009: 3) say, a multicultural society has tolerant characteristics. They live in the spirit of peaceful coexistence.

The absence of the ability to live in peace and accept differences in some communities in Indonesia as a plural society and stagnant social exchange becomes one of the factors that trigger social violence and horizontal conflicts that occur in various places. Disputes between residents and security forces, the Indonesian Military (TNI) and the police, never stop. This situation seems to inform the public that the Indonesian people still need to learn how to live democratically and harmonically. The conflicts described above can show that there

are many members of the public and government that are less able to understand or do not want to understand the reality of the multicultural society in Indonesia.

The conditions mentioned above happen due to the accumulation of disorientation on the implementation of *Bhinneka Tunggal Ika* (Unity in Diversity). *Bhinneka Tunggal Ika* is a slogan of the Indonesian nation which implies the recognition that Indonesia is made up of diverse ethnics and races, cultures, languages, and religions, but still in the unity of Indonesia. In reality, the government priorities "Single" rather than the "Unity". The trauma on this situation was experienced by Indonesian society during the reign of three decades which was full uniformity efforts. The New Order era made Javanese ethnic become a defendant because there are efforts to make Indonesia identical with Javanese culture. Therefore, the term "Jawanisasi" (Javanization) appears, in the sense that there is an effort of "monoculturalism". Added to this, the uniformity efforts stated by Tilaar (2009: 146) give an example of how the educational curriculum must be uniformed from central to local government levels.

The motto of *Bhinneka Tunggal Ika* (Unity in Diversity) has long been the motto of Indonesia. This motto means that Indonesian people must live in peace within the country which has ethnic, religious, racial, and sectarian diversities. Also, every individual is demanded to respect and appreciate the differences between people in many ways as the main element that can be cohesion to embody national unity and not become a reason for conflict. Fatwa (2001: 52) states that Indonesia still has a lot of 'homework' in relation to the nation life including the problems related to cultural, religious, social, political, and economic that have not been resolved and resulted in people's fears.

*Bhinneka Tunggal Ika* (Unity in Diversity) currently becomes the only wisdom that may guarantee the integrity of the Indonesian

nation. Mangunwijaya (1998: 21) says that Indonesia must face the reality concerning the number of its population which reaches over 200 million people. This number of population is increasing and close to the U.S. population within an area of Europe. The cultural heterogeneity, the bitter experience of natural resources exploitation and the movement of the intelligent human resources from the local to the central which is covered by a full-blooded repression and tears in many decades manifest conflict and separatism.

In reference to the consciousness on the problems explained above, the reformation era tries to fix the fundamental mistake like minimal attention on the dynamics of the local area due to excessive attention given to the central area. The reformation ideals to build new Indonesia should be done by starting from the whole reformation in all aspects of life which was performed by the New Order. The core of these ideals is a democratic civil society, the enforcement of law and justice, good governance from corruption, establishment of social order and security in a society that ensure smooth citizens productivity, and economic life of the welfare of the Indonesian people. The New Indonesia should be the reformation of the New Order, that is, a "multicultural society Indonesia" which is characterized by "plural society". The characteristic of Indonesian society based on "Bhinneka Tunggal Ika" is no longer the ethnic and cultural diversity but the diversity of cultures that exist in Indonesian society.

In a multicultural society, the people have different type/typical behavior patterns. Something can be considered very normal by a certain culture but abnormal or unremarkable by people from other cultures. These differences often lead to contradictions and even lead to conflicts, disagreements, and disinteraction in a multicultural society. Multicultural becomes a potential and uniqueness for a great nation. However, such diversity is not well managed and developed

for the reasons of the cultural wisdom and the will to live in peace and promote tolerance in society.

Tolerance is the essence of what is called the Humanist Manifesto 2000. This manifesto raises the awareness of all human beings on this planet that humans have to share with each other and think beyond the boundaries of his place. Kurtz (2010) states that the main ethical of "Planetary Humanism" is "... the need to respect the dignity and worth of all persons in the world community". This idea means that people "Ought to be concerned ... with the well-being of every person on the planet, as far as we can, and in protecting and enhancing his or her rights and responsibilities". This refers to the call to develop a tolerant attitude to the so called a neo-humanist group. The recommendations on multicultural values include "accept responsibility for the well-being of society, guaranteeing various rights, including those of women, racial, ethnic, and sexual minorities; and supporting education, health care, gainful employment, and other social benefits". The recommendations remind that the world is not something that is homogeneous. The planet contains a variety of people with different races, sexes, ethnicities, religions, socio-economic conditions, education, etc. In other words, the society on this planet is plural. For multicultural society, differences become an opportunity to manifest the social nature of human beings with dialogues and communication. Public awareness on the differences within the community life must be instilled through various channels.

One of the ways that can be taken to instill an awareness of the diversity is instilling an understanding through education to young people that life is covered with differences. Education like at school which consists of a member of the community with different backgrounds is very appropriate to serve as a place to learn and understand the diverse community. This should be done as early as possible. With regard to this, the

basic education should develop learning which is integrated with multicultural concepts.

Multicultural education is a process of instilling respect, sincerity, and tolerance toward the cultural diversity within the pluralistic society. Pluralism is a term which was developed earlier than multiculturalism. With regard to this, it is said that the idea of multiculturalism is the continuity and improvement of pluralism. According to Zamroni (2001: 81), pluralism is society which is diverse in terms of ethnicity, race, religion and social status, their respective traditions and develop their interest but they can still work and interdependent with each other to realize the social and national unity. Unlike mono-cultural education which is characterized by ignoring the uniqueness and plurality of personal resulting in critical and creative. Multicultural education is based on the concept of the meaningfulness of unique differences for each person and society. In relation to the problem above, the study to this phenomenon is needed and can be done through a verification process in the classroom. The reasons are: the learning process is a process of interaction to create meaning in a person such as an understanding of the differences of other people and the atmosphere of the school is a miniature society in which it is effective to instill certain values.

The cases such as conflicts of ethnic, social, cultural group which often appear in a multicultural society may lead to the birth of multicultural education. It is necessary for the Indonesian society to think of the solutions including the educational parties that are responsible for this case (Mahfud, 2006: 4-5). Education is expected to solve the problems involved in the conflict happening in the community. Training should be able to give awareness for the public that the conflict is not a civilized thing. Added to this, education should provide solutions which include designing the materials, methods, and curriculum that is

able to raise the awareness on the importance of tolerance, respect for differences of tribe, religion, race, ethnicity, and culture of Indonesia as a multicultural society. Moreover, education is supposed to act as a medium of social and cultural transformation.

In reference to the above reasons, the researcher is interested in studying the thinking and practice of multicultural education in schools with learners who have different ethnicity, religion, socioeconomic status, intellectual ability, and culture. The selected schools consist of private and public schools. Schools selected in this study are schools with diverse community members in that they have different religion, ethnic, cultural, and socioeconomic status.

In term of background understanding, society, culture, and education are three things that are related to one another. Society consists of a group of individuals who live together to achieve common goals. Individuals form the communities because they have strong basis. Added to this, Ahmad (2011: 33-35) mentions that those bases include: first, the activities of society members. Every member of the community must maintain and pay attention to all these activities. Second, community members should work with a particular system and a line called the social system. Third, it must be understood that every society has a variety of behaviors and aspirations which are performed by members of the public as a result of their social life. Sometimes they inherit it to each other and are able to distinguish between them and other communities. Fourth, the goals of the society are shared among members of the community and affect the society members continuously. Therefore, a variety of acts, customs, and tradition are formed and become the characteristics of the community. Fifth there is the necessity to maintain what has been stated above in a system with regular classes and a variety of other social systems. Sixth, the rules stated above should be stable in

order to meet one's needs and the preservation of society.

The relation between education and culture is described by Tilaar as quoted by Al Mochtar (2007: 286) "The premise of education as a social and cultural transformation is related to positioning education in a cultural background as well as develop education using social and cultural issues as basic reference of the past, present, and future time...". Furthermore, Giroux in Palmer (2003: 495) states that this is what is called an overview of the cultural studies of education which see the educational process as inseparable from the process of acculturation. Tilaar (2009: 50) explains that education is an essential activity in any society. Moreover, Pamela Munn through Baron, et al (2000: 168) says that "... for this reason the first priority in education ... is learning to live in a personal relation to other people. Let us call it learning to live in community".

The relation between education and society is also described by Zamroni (2011: 135) that every citizen of the nation definitely needs education if they want to play a role in the life of the nation. Added to this, Fuad Hasan (2004: 55) states that education is an effort of accustoming for sake of human civilization. The relationship between education and events in the community is very strong as explained by Yose Ortega in Zamroni (2001: 78) that "School is a community mirror. If the society is damaged, the school will also be damaged." In line with the opinion of the Ortega Yose, Zamroni strengthen the relationship between education and culture by quoting Machiavelli in his book entitled *The Discourses* which states that: good education is the results of good education and good education is due to good laws. Culture is an integral part of the society.

In term of multi-cultural education, etymologically, multicultural education derives from two words: education and multicultural. Education, in its broadest sense, is a process

which is related to the effort of developing one's self on the three aspects of his life (Zamroni, 2001: 24). The word "multicultural" derives from two words namely 'multi' and 'cultural'. In general, the word 'multi' means many, diverse, and or miscellaneous. On this basis, multicultural means diversity of cultures. The diversity of cultures is caused by a different background of a person. Thus, multicultural education is an education which pays attention to the learners' cultural diversity.

Multicultural education has many definitions. Banks (2005: 3) states that: "multicultural education incorporates the idea that all students --- Regardless of their gender and social class and their ethnic, racial, or cultural characteristics --- should have an equal opportunity to learn in school." So far, multicultural education is defined as a concept of education that provides the same opportunities for all learners --- regardless of their gender and social class, ethnic group, race, and cultural characteristics --- to get equal opportunities in schools. Furthermore, Banks & Banks (2005: 4) say that multicultural education "... is also a reform movement that is trying to change the schools and other educational institutions so that students from all social-class, gender, racial, language, and cultural groups will have an equal opportunity to learn. "Multicultural education is an educational concept which can eliminate oppression and injustice in education.

Nieto (1996) in Cumming-Mccann (2003: 1) defines multicultural education as antiracist-based education for all students and exist in all areas of schooling. The characteristic of multicultural education is the commitment to social justice and critical approaches to learning.

In reference to the definitions stated by above there are three characteristics of multicultural education. First, multicultural education is defined as an attempt to create equality and justice; second, multicultural education is defined as an effort to recog-

nition, acceptance, understanding, and respect among human beings. Both derive from the fact that each person has a difference in their social and cultural background, and third, multicultural education is associated with political power and social problems.

Cumming-McCann (2003: 1) has set the main goal of multicultural education, that is, to promote education and students achievement especially the students who are traditional and marginalized in the education system. Thus, the main goal of multicultural education is not only to promote human relations but also help students to have self comfortable feeling, or preserve the language and culture of indigenous students. According to Banks (2005: 20-23), multicultural education as a process has five dimensions. Those five dimensions are expected to assist the teachers in implementing some programs that are able to respond to the diversity of learners (students). Those dimensions include (1) content integration, (2) an equity of pedagogy, (3) an empowering school culture and social structure, (4) prejudice reduction, and (5) a knowledge construction process.

## 2. Method

This research used a qualitative approach. This approach was chosen since this research suits with the characteristics of naturalistic inquiry proposed by Lincoln & Guba (1985: 39). Those characteristics include: the research was conducted in a natural setting, using human instrument, utilization of tacit knowledge, purposive sampling, and inductive analysis of data.

The study took place at schools with diverse learners e.g. ethnic, religious, and cultural. The experiment was conducted in two schools, private schools and public schools. The research focuses on the thinking and practice of multicultural education in schools. The schools selected in this research are junior high schools which represent cultural diversity i.e. Junior High School

(SMP) Maria Immaculata Yogyakarta and SMP 5 Yogyakarta. Before selecting the schools, the researchers conducted a preliminary observation as a basis for writing the research proposals. This preliminary observation was conducted to determine the picture of school life in general. The preliminary was performed by having a meeting and holding a close approach to the principal and teachers at schools. The research was conducted for about 6 months, i.e. from July 2012 to February 2013.

The data collection was done naturally by observing or visiting the subjects of the research. The observation technique was used by the researchers to get the data. In this case, the researchers identified all the characteristics and elements found at schools based on the needs. Besides observation, the researchers also used interview techniques. In-depth interviews were used to collect the data from the research respondents. Another technique was documentation. This technique was used to observe the supporting documents related to the life at school. Also, this technique was used to support the other techniques of observation and interviews.

## 3. Findings and Discussion

### **The Thoughts of School Principals, Teachers, Students and Parents of the Students on Diversity, Multiculturalism, and Social Justice**

The research findings show that the school principals, teachers, parents and students have had awareness on diversity. They are aware of the cultural, ethnic, religious, gender, and socio-economic status which may differ from one another. The diversity in their thoughts also includes mindsets. Also, they realize that every individual has limitations in many ways including physical conditions. The essence of multiculturalism is recognition of human dignity in any ethnic group which appears within the thoughts in the school members.

The form of cultural diversity is manifested in the form of school activities that express their culture, such as: performing arts, celebration of holy days, and so on.

The fact that diversity exists in the Immaculata School becomes a challenge to provide justice for them. They thought there was no full justice. In relation to social justice, the school strives to provide justice for all people in the school. The diversity of students has been understood in that they must be treated in appropriate portions. Basically, the people at school must have a thought that they should not discriminate all students and other school communities. They realize that full justice can only be given from God. However, the thinking of the school principals is supposed to do the best to ensure that all students have equal opportunities to learn something that fit with their needs.

SMP 5 Yogyakarta is a public school and has similar characteristics to those of Immaculata School. In relation to the religion followed by the school members, SMP 5 Yogyakarta largely follows Islam. However, the school is also made up of people who hold other religions such as Catholic, Protestant, Hindu, and Buddhist. Moreover, ethnic background, gender, culture, and socio-economic status are varied. Students who have a physical disability do not exist at this school. With regard to this, it is interesting to dig out the thoughts on diversity, multiculturalism, and social justice.

The school principal, teachers, students, and parents in SMP 5 Yogyakarta are aware of the diversity. Awareness on diversity is demonstrated by their ability to identify ethnicity, religion, culture, gender, and socio-economic status in the school. According to the teachers, diversity also includes the languages spoken by the entire school members, regional origins, and the perception that they have.

Multiculturalism is the recognition of cultural diversity. The practice of multi

culturalism in schools is manifested in a number of activities which suit with their cultural expression. Activities such as art performances held by OSIS (Student Organization) become the media for the students to express. The keywords in multiculturalism deals with the principles to respect the culture of the school members and respect the religious school members based on their respective religions. The thinking of the school members can be formulated that the efforts to provide social justice have existed. According to some school members, justice refers to the thought that provide treatment to one person with another person which suit with the portions. This can be realized in the learning process in that the learning process is managed by considering the level of student's mastery. Students who are slowly digest the learning materials may adapt with those who are fast so that they are not far behind. In this case, the students who are able to digest the learning materials quickly can help those who are slow.

In relation to the knowledge of the school members about multiculturalism, the school members shows similar thoughts although the findings are varied. With regard to this, some thoughts related to the multicultural education and multicultural have come up, as follows.

#### *SMP Maria Immaculata Yogyakarta*

In relation to multicultural education, the school principals, teachers, parents and students think that multiculture is interpreted as diverse cultures. Cultural diversity is defined as diverse conditions, such as: culture, ethnicity, religion, socio-economic status, and so on. Diversity is not only related to culture but also includes the diversity of the mindsets. Meanwhile, they interpret multiculture as cultural diversity- a variety of culture and ethnic. Their thinking about multicultural education is education for all. This means that there is no distinction

between ethnicity, skin color, and so on. Multicultural education is education that teaches "respect for others".

Another thought about Multicultural education is an education that can foster tolerance. The thought derives from the view that education is directed to develop morals or manners of the learners. Referring to the diversity that exists in society, multicultural education is implemented by managing the school or class as a representation of the society with diverse background. Thus, the school will serve as the media that help instill the attitude that becomes the basis for living in the society, namely tolerance. Tolerance will lead to the attitude of willingness to share and respect others who have different cultures. Also, accepting others who have differences is important in the context of a multicultural society. The education process should be able to help learners become aware of their culture and capable of appreciating other cultures. Schools should reflect those different conditions. The formula about multicultural education has been found. This formula states that education should be for all. It means that education does not discriminate against race, ethnicity, and skin color. In other words, there is a respect for the differences between one another. Another respect may be expressed: "We condition the differences that enrich, not something to be questioned or contested ....". The thinking of the school members about multicultural shows that there has been an understanding about the diversity in the school and the community where they live.

#### *SMP 5 Yogyakarta*

The thought of the school members that can be found from this school indicate an understanding of the diversity that exists in society. The indicators show that members are able to provide a definition of multicultural education and multicultural. Multiculture is interpreted by school principals, teachers, parents and students as cultural diversity showed by various statements. For

example, the school principal thinks that a multicultural society is composed of several cultural communities (racial, ethnic, religious, socio-economic). While others interpret multicultural as: "Diversity, what diversity... hmm cultural diversity. The elements of cultures are varied, right? Yes sure, it may include art, religion, language...".

Multiculture is also defined in more detail. It includes physical aspects such as religion, ethnic, racial, and socio-economic status; and psychological. Also, multicultural is associated with a person's perception. Multicultural education is education that delivers diversity. The multicultural education in Indonesian context must be able to touch people's lives in Indonesia. Indonesia is a nation of diverse cultures, ethnicities, races, religions, customs, and also socio-economic conditions.

The thoughts related to multicultural education and multicultural become the foundation of the attitudes and behavior of individual to interact with other individuals. Multicultural education is based on the beliefs about the concept of inherent differences in each person. The thoughts of the school members can be divided into two aspects, namely etymologically and terminologically. The opinion of the school members who have never heard the term "multicultural" and "multicultural education" is based on the words from which the terms derive.

#### **The Conceptualization of Values Related to Multicultural Education**

The diversity in Indonesia can be viewed both horizontally and vertically. Horizontally, the diversity can be seen from the differences in religion, ethnicity, language, region, geography, clothing, customs, food, and culture. Vertically, the diversity can be viewed from the differences on the levels of education, economics, housing, employment, and social levels. In the context of diversity nation, education plays a central role.

Education is a strategic media to build up awareness about multiculturalism because education can act as a 'spearhead' for the creation of the basis of multicultural life.

The basis of the multicultural life derives from the values of every individual belief. The awareness on the differences that exist in the society may lead to the growth of the attitude that needs to be developed based on the characteristics of the multicultural society. The values that arise from the idea of multicultural education and multicultural are found from the statements given by the entire school members. They include:

#### *SMP Maria Immaculata Yogyakarta*

The values that can be obtained from the thoughts related to the diversity of the school members, multiculturalism, social justice, and multicultural education are: (1) not distinguish or discriminate; act fairly; brotherhood and affection; modesty; tolerance; equality; communication; openness; respect and understand the character of others, and socialize. In Immac, the people at school still have a thought which show ethnic stereotypes. Although ethnic stereotypes do not become a basis to behave, it is necessary to be monitored because this attitude may endanger the religious community.

#### *SMP 5 Yogyakarta*

This school has an objective to achieve harmony. In line with this objective, the values needed to be developed in order to create harmony within the culturally diverse society which are successfully formulated by the people of this school consist of: respect; do not discriminate in providing treatment to one another; tolerance and inclusive toward the reality of a diverse community; the multicultural appreciation; ability to understand each other and understand each other; understanding of perception; cautious in speaking, behaving, and acting; empathy to others; solidarity; patient; respect, fair; mutual help and cooperation; communication, and openness.

Some attitudes that should be avoided by all people at school based on the thought of the people at SMP 5 Yogyakarta include: selfish; ego-centrism; closed/does not want to talk or communicate with others, and prejudice. They believe that such attitudes should not be performed by anyone. However, what is happening in this school has similarities to that of happening in Immac, that is, there are some people who are not aware of having ethnic stereotypes that stay in their thinking.

#### **Educational Practices Viewed From Perspective of Multicultural Education**

Educational practices at SMP Maria Immaculata and SMP 5 Yogyakarta viewed from the multicultural perspective is as follows:

##### *Teachers*

The research has found the thoughts of the teachers at Maria Immaculata Yogyakarta about multicultural education, multicultural, and how to practice it in school life. The teachers at this school have awareness on the diversity of the school members. Teacher innate ideas that support the growth of multicultural values show that teachers are committed to implement education that provides equality and justice for anyone and not to see the physical characteristics and culturally embedded in one's self. Also, teachers are aware of the diversity of learners' ability in mastering leaning materials. Teachers also use many different teaching techniques as a way to facilitate the learners who are not familiar with the specific teaching techniques. This study found that teachers encourage communication and cooperation among students with different cultural backgrounds. These efforts are: the teacher asks the students who quickly master the subject matter to help their friends who are a bit slow to understand the lesson; and the teachers make groups such as discussions group, study groups, and

etc in the classroom by accommodating the diversity. In this case, the students are not grouped based on the homogeneous characteristics. In other words, students are free to determine the group.

On the other hand, the teachers' view about ethnic stereotypes was found. However, this view does not become the basis to behave and communicate among the school members. The teachers at this school have a positive attitude and a very familiar with all students. Communication between teachers and students show a very high care. High care is intended for all students and other school members. Care is shown by the willingness of the teachers to greet, congratulate the birthday, and help those who get accidents (like: sick). The teachers' understanding on the diversity supports them to build up relationships to the students with the hope that it can support and encourage the students to gain maximum learning achievement. The teachers make themselves available for sharing and always provide motivation for students to make good changes. The relationship and communication with the students are not only performed in the classroom through a variety of learning techniques but also in outside of the classroom. The deep impression of the students about a good relationship between teachers and students is indicated by the SMS (Short Message Service) which is saved for many years. The SMS provides motivation for the students. Instead of giving attention through SMS or other means, the teachers at Immac are also willing to take the time to support the extra-curricular activities and always attend events held by students. What is understood by the teachers about the diversity which becomes the basis for interaction in the school will have an impact on the quality of interaction and communication within and outside of the classroom.

The teachers who teach at SMP 5 Yogyakarta have an understanding about the diversity of the school members. This conclusion is drawn from the ability of

teachers to identify the diversity which exists in that school. Teachers use a variety of teaching techniques in teaching and learning process. Teachers also use a particular technique to accommodate students' weakness in understanding the subject matter. Teachers at SMP 5 Yogyakarta also assign the students who have skills above the average to help other students who do not understand the subject matter.

The teachers at SMP 5 Yogyakarta, on the other hand, still have a stereotype thought. This can be seen from the following expressions "... indeed Chinese students are clever ", and "... in fact there are Chinese students who are Javanese-like". Those expressions seem that the teachers still show discrimination in communicate. Another example is shown in the announcement read by the teachers "... for KMS students, please ...". The teachers at SMP 5 Yogyakarta are aware of the diversity of the students' backgrounds. The support and motivation are given to the students such as to be diligent, respectful, hard work inside and outside of the classroom. Attention, support and motivation are given by the teacher through sending personal messages, such as via SMS or provide time for sharing.

Moreover, there is a room at SMP 5 Yogyakarta named RSBI room where many students or alumni come to see the teachers to chat or share with the teachers. Attention is not only given by the teacher to the students who have problems or certain students but also for anyone who feels that they need someone to share with. In this case, it is necessary for the teachers to be willing to listen, respect, share, patient, and communicative. Also, motivation and attention are given by supporting the extra-curricular activities and school events attendance.

The relationships and good communication will affect the comfort of the school members. The quality of the relationship between teachers and students will contribute the school atmosphere that is conducive for

learning. If the relationship and communication between teachers and students is covered by pressure or fear, the school life will not run harmoniously. Such a situation would greatly inhibit the growth of multicultural values.

### *Students*

The students at SMP Maria Immaculata Yogyakarta have had awareness that they live in a diverse society. The information gathered by the researcher show that the students' awareness on the diversity is developed from the families. Most students have been living in a diverse environment as well. Tolerance and mutual understanding has been instilled from their family. Students at Immac have had an understanding about how to respect other people (such as people should not mock each other. The students often call their friends with improper call. This is considered as joking. In this case, they are also not mutually offended because they understand the aim of that improper call), mutual respect (such as how to be a good Catholic who are not fasting and live around Muslim who are fasting. Also, respect when friends of different religious beliefs celebrate the holy day), help each other (what if their friends do not understand the lessons), and does not perform discrimination (do not discriminate friends or insult the difference).

The facts above affect the occurrence of a mixed society. The student's social interaction with one another runs smoothly although they have many different characteristics. Therefore, there is no dominant group on the basis of certain characteristics in Immac. Moreover, the students already perform gender bias. Boys do not always perform as a leader. It is found that the current and previous leader of student organization (OSIS) are girls. They argue that the leader of OSIS can be female or male. The most important thing is that they could lead.

In SMP 5 Yogyakarta, students seem to have awareness on diversity. They think that diversity can actually open their mind and knowledge of other cultures and customs. Students at the school are aware not to discriminate. In reference to the students' thinking, mutual respect and tolerance are important for everyone. Some other students in SMP 5 Yogyakarta have an understanding that a minority (such as non-Islamic religious students) had to yield to the majority. They express this attitude by the following sentence: "... how can we..., we are a minority group... right." This phrase was expressed when the researchers ask why religious studies conducted every morning use speakers only when reading the Koran. Similar data shows that non-Muslim students practice saying Islamic greeting (Assalamu'alaikum) in forums such as OSIS meetings or on certain activities. According to students' opinion, they do it because the majority of members follow Islamic religion. This leads to the understanding that the minority must blend into the majority culture.

### *Curriculum/Content*

The research findings show that SMP Maria Immaculata Yogyakarta and SMP 5 Yogyakarta do not have a curriculum on multicultural education. Although both schools do not have a curriculum on multicultural education, the school environment, teaching and learning activities, communication between the school members, and some school programs implement multicultural values such as justice, equality, tolerance, mutual respect, mutual understanding, non-discriminatory, and so on. In other words, the values have existed in the thought and practice performed by the school principals, teachers, and students. Multicultural values that have existed and performed by the school members is driven by the principles and objectives developed by the school. SMP Maria Immaculata in Yogya

karta has multicultural values since Immac give teachings which are very important in multicultural education, like Kemarsudirinian and religiosity in Education. Although multicultural education is not taught monolithically and integrated in the subjects, these values already exist in the curriculum of Kemarsudirinian.

SMP 5 Yogyakarta does not have curriculum on multicultural education and the school does not declare to implement multicultural education. The thought about values and attitudes like what should be owned by school members is basically the experiences and ideas that they receive from the family or the previous school. SMP 5 Yogyakarta does not have curriculum of Kemarsudirinian like SMP Maria Immaculata. The practices in school life reflect how schools atmosphere are built based on diversity and is driven by the ideals of the school to create harmony. Harmony means the harmony between the local culture and global culture and harmony among the diverse school members who have different cultural characteristics. This condition affects SMP 5 Yogyakarta. Although there is no multicultural education curriculum, the understanding of the differences and the practice of multicultural life has existed.

#### *Pedagogy*

Educational practices in SMP Maria Immaculata Yogyakarta show that there is no curriculum on multicultural education. The implementation of multicultural education does not exist. With regard to the teachers, the teachers can be neutral, not biased culture, ethnicity, or associated with socio-economic status. From the aspect of the school, the school consists of diverse cultural, religious, ethnic, and social conditions that have been able to establish a good relationship with the community and other school members without discrimination. In relation to the aspects of the students, they are given wide space to actualize the

potential, talents, and interests. Extra-curricular activities are given to students in order to freely express their views and opinions without fear. In Immac, religious education also exists. Through religious education, the students are invited to recognize and develop the diversity of cultures and religions.

In SMP 5 Yogyakarta, the multicultural education curriculum does not exist as well. From the aspect of teachers, the majority of the teacher seems not to be neutral still ethnic stereotypes oriented and perform cultural bias. From the aspect of the school, the schools have tried to build a good relationship and communication with students without discrimination. School has also provided facilities to all the students to express their potential, talents, and interests. From the aspect of students, cultural bias and ethnic stereotypes still exist in the thinking of some students.

#### **4. Conclusion**

The thoughts about cultural diversity or multicultural values which cover religion, ethnicity, race, socio-economic, language, and so on already exist and are understood by the school principals, teachers, students, and parents. All school members had no difficulty to recognize, accept, respect different opinions, views, and plurality that exists in the public schools with a variety of cultural uniqueness. However, in micro scale, there are differences in understanding of discriminative attitudes. In reference to the explanation above, some conclusions can be drawn: 1) Knowledge and understanding of the differences in each person begins with the awareness which derives from their family life. Multicultural education goals will be achieved if children's awareness on the difference is developed since childhood; 2) The important values related to the multicultural education will be instilled in each person, if the individual has experience

of life in a heterogeneous society; 3) The objectives of multicultural education will be achieved when there is a common perception among school principals, teachers, students, and parents about the multicultural values, such as how to provide equality, justice, and foster a spirit of tolerance for everyone. The differences in perception of those values will hamper the realization of equality, justice, and tolerance.

The Practice of multicultural education in SMP Maria Immaculata Yogyakarta shows that multicultural values are Included in Kemarsudirinian. Kemarsudirinian is a curriculum which is developed for self-development and consist of multicultural values, such as: love, tolerance, mutual respect, a spirit of brotherhood, the spirit of kinship, empathy, equality, simplicity, patience, peace-loving, non-discriminatory and based on the spirituality of Father Francis and Mrs. Magdalene Daemen.

In reference to the analysis, it is found that SMP 5 Yogyakarta does not have a curriculum related to multicultural values and do not have Kemarsudirinian like Immac. Multicultural values can be seen from the school objectives to create harmony between the global and the local as well as harmony among differences. However, the practice of multicultural values is found in the learning process. The teachers always convey those values when they teach, such as tolerance, not discriminate, unity in diversity, and justice. Recognition of diversity is seen in the school motto provided in the school environment. At both schools, the school principals, teachers, students, and parents provide instruments and experience to understand, recognize the personal cultural backgrounds, religion, race, ethnicity, socio-economic conditions, their language respectively, so that the students can apply it in the community where they live. In order to facilitate the diversity of the individual

backgrounds, schools should realize it since the beginning of the process of new students' enrollment. The process of new students' enrollment should not be discriminated. The intra- and extra-curricular activities should be organized fairly. The learning process does not discriminate against any student for the reasons of gender, language, race, ethnicity, religion, and socio-economic conditions. They have equal opportunity to obtain the same thing in the learning process. On the other hand, the school members must understand the concept of justice. The policy for the students from poor families is different from that of wealthy families. This step is important to achieve the goal for providing equal opportunities to all students, especially from poor families in order to be able to get an education.

In relation to the implementation of multicultural education, schools and classes are designed as an arena which provides real-life simulation within pluralistic society. School life is built to support the diversity, such as: creating a strong relationship between the school members, establishing communications among the school members both verbal and non-verbal, school culture, intra- and extra-curricular activities, attitudes toward others of different race, ethnicity, religion, culture, the level of mastery of the material/learning resources, and socio-economic conditions. Attitude towards those who are minorities has become very important in the context of a multicultural society. They should not melt, but the existence of a minority culture is recognized, accepted, and appreciated to remain served by the school.

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