

**THE ROLE OF ISLAMIC EDUCATION TEACHER IN THE  
IMPLEMENTATION OF MULTICULTURAL EDUCATION  
AT SELAMAT PAGI INDONESIA SENIOR HIGH SCHOOL  
OF BATU**

**THESIS**

**BY**  
**HARI BUDI SETIAWAN**  
**10110019**



**ISLAMIC EDUCATION PROGRAM**

**FACULTY OF TARBIYAH AND TEACHING SCIENCE**

**THE STATE ISLAMIC UNIVERSITY MAULANA MALIK  
IBRAHIM**

**OF MALANG**

**2014**

**THE ROLE OF ISLAMIC EDUCATION TEACHER IN THE  
IMPLEMENTATION OF MULTICULTURAL EDUCATION  
AT SELAMAT PAGI INDONESIA SENIOR HIGH SCHOOL  
OF BATU**

*Presented to Faculty of Tarbiyah of State Islamic University Maulana Malik  
Ibrahim Malang in partial fulfillment of the requirement for the degree of Sarjana  
Pendidikan Islam (S.Pd.I)*

**THESIS**

**BY**

**HARI BUDI SETIAWAN**

**10110019**



**ISLAMIC EDUCATION PROGRAM  
FACULTY OF TARBIYAH AND TEACHING SCIENCE  
THE STATE ISLAMIC UNIVERSITY MAULANA MALIK  
IBRAHIM  
OF MALANG**

**2014**

APPROVAL SHEET

THE ROLE OF ISLAMIC EDUCATION TEACHER IN MULTICULTURAL  
EDUCATION DEVELOPMENT AT SELAMAT PAGI INDONESIA SENIOR  
HIGH SCHOOL OF BATU

THESIS

BY

**HARI BUDI SETIAWAN**  
**10110019**

Approved by,

Advisor:

**Imron Rossidy, M.Th., M. Ed.**  
**NIP. 196511122000031001**

Acknowledged by,

The Head of Islamic Education Program

**Dr. Marno, M. Ag**  
**NIP. 19720822202121001**

LEGITIMATION SHEET

APPROVAL SHEET

THE ROLE OF ISLAMIC EDUCATION TEACHER IN MULTICULTURAL  
EDUCATION DEVELOPMENT AT SELAMAT PAGI INDONESIA SENIOR  
HIGH SCHOOL OF BATU

THESIS

Prepared and compiled by

Hari Budi Setiawan ( 10110019)

Has been defended in front of the board of examiners on June 10 2014 And has  
been approved by the board of examiners as the requirement for the degree of  
Sarjana Pendidikan Islam ( S.P.d.I) on Mei, 2014

<b>The Board of Examiner</b>		<b>Signature</b>
Chairman of the board examiners Triyo Suprayitno, M. Ag NIP. 197004272000031001	:	_____
Secretary of the board examiners H. Imron Rossidy, M.Th., M. Ed NIP. 196511122000031001	:	_____
Advisor H. Imron Rossidy, M.Th., M. Ed NIP. 196511122000031001	:	_____
Main Examiner Dr. H. Nur Ali, M. Pd NIP. 196504031998031002	:	_____

Approved by

The Dean of Faculty of Tarbiyah and Teaching Sciences State Islamic University  
Maulana Malik Ibrahim of Malang

Dr. H. Nur Ali, M.Pd  
NIP : 196504031998031002

Imron Rossidy, M.Th., M.Ed

The lecture of Tarbiyah and Teaching Sciences Faculty

The State Islamic University of Maulana Malik Ibrahim Malang

---

ADVISOR OFFICIAL NOTE

Matter : Thesis of Hari Budi Setiawan

May 1<sup>st</sup>, 2014

Appendixes : 4 (four) Exemplar

Dear.

Dean of Tarbiyah and Teaching Sciences Faculty The State Islamic University of Maulana Malik Ibrahim Malang

At

Malang

Assalamualkum Wr. Wb.

After carrying out at several times for guidance, both in term of content, language, and writing techniques and after reading the following thesis:

Name : Hari Budi Setiawan

NIM : 10110019

Program : Islamic Education

Title of thesis : The Role of Islamic Education Teacher in The Implementation of Multicultural education at Selamat Pagi Indonesia Senior High School.

As the advisor, we argue that this thesis has been proposed and tested decent.

So, please tolerate presence.

Wassalamualaikum Wr. Wb

Advisor,

Imron Rossidy, M.Th., M. Ed  
NIP 196511122000031001

## CERTIFICATE OF SKRIPSI AUTHORSHIP

I certify that the thesis I wrote to fulfill the requirement for Sarjana Pendidikan Islam (S.Pd.I) entitled *The Role of Islamic Education Teacher in The Implementation of Multicultural Education at Selamat Pagi Indonesia of Batu* is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to fact, I am the only person who responsible for the thesis if there is any objection or claim from others.

Malang, May 17, 2014

Hari Budi Setiawan

## Acknowledgement

*Alhamdulillah*, all thanks and praises upon Allah SWT, the almighty who has been giving me mercies and blessing so that I can accomplish this final project, thesis, entitled “ The Roles of Islamic Education Teacher in Implementing multicultural education at Selamat Pagi Indonesia Senior High School of Batu” as a graduation requirement for my undergraduate degree, Islamic education program in State Islamic University Maulana Malik Ibrahim Islamic university of Malang.

May *Sholawat* and *Salam* be upon the great prophet Muhammad SAW who has guided us from the darkness to the brightness in the world as well as in the next world, and also upon his family, comrades, and all the adherents that is consistent until the doomsday.

I realize that I cannot really accomplish this thesis without any endorsement and help either motivation or service from some people. Hence, I would like to thank to:

1. Bapak and Ibu ( Suwardin dan Tri Rahayu) always give support and pray in order the author can finished the thesis maximality.
2. Prof. Dr. Mudjia Rahardja, M. Si as Rector of State Islamic University Maulana Malik Ibrahim Malang.
3. Dr. H. Nur Ali, M. Pd, as Dean of Faculty of Tarbiyah and Teaching Science in State Islamic University Maulana Malik Ibrahim of Malang.
4. Dr. Marno, M. Ag as Head of Islamic Education Program.
5. H. Imron Rossidy, M. Th., M. Ed as beloved advisor that always guide and give meaningful suggestion to author in accomplishing this thesis carefully and placidly.
6. All of friend in Islamic Education program exactly Internatiol Class Program 2010 that give motivation to author.

7. Dr. Agung Pramono, S.Pd, M.Pd as Headmaster of Selamat Pagi Indonesia Senior High School that give opportunity to author for doing reseach in this school.
8. Moch. Royyanidin, S.Pd as Vice Headmaster of Selamat Pagi Indonesia Senior High School that shares information about this school.
9. Qorina Indriyati, S.Pd.I as Islamic Education Teacher in Selamat Pagi Indonesia Senior High School that give the best for author so this thesis can finished on time.
10. Dr.KH. Isroqunnajah, M. Ag as Director of Mahad Sunan Ampel al – Aly that always give motivation and pray.
11. Drs. KH. Chamzawi, always support me to finish this thesis.
12. KH. Marzuqi Mustamar that give me support and pray for examination.
13. My Sister ( Ika Wahyu Wardani ), although you are far away from me but you always give motivation for me.
14. Someone special that always give me support and motivation, so you make my life more colorful.
15. My belove Ibn Sina friends especially Gus Riyadh, Habib Umar, Bang Ali, and Fiqhi in 25 room, also musyrif that always come to my room Didin, Febri, Zainal, Makhrus, Cak Mustofa, Robert, Rozak, Cak Fatih, Amin, Sayiku, Cipta, Badrus, Bilad, Rendi, Khafid, that always make me smile in room when I was doing my thesis.
16. My Murrobi in Ibn Sina Dormitory, Ustadz Lutfi and Ustadz Bisri.
17. Special three idiot friends, Mas Yudi and Fuad that always make my life more craudit.
18. All of part that cannot be mentioned that help the author for finisfhing this thesis.



The author know that this thesis still many mistakes and far from perfection, so the author hope some critics and suggetions for revising in the future.

Finally, author hope that this thesis can be received by Allah SWT. Also it can be useful for all of people as developing and consideration material in developing education .

Author,  
Malang, May 17 2014

Hari budi Setiawan

## TABLE OF CONTENTS

<b>PAGE COVER</b> .....	<b>i</b>
<b>APPROVAL SHEET</b> .....	<b>ii</b>
<b>LEGITIMATION SHEET</b> .....	<b>iii</b>
<b>MOTTO</b> .....	<b>iv</b>
<b>ADVISOR OFFICIAL NOTE</b> .....	<b>v</b>
<b>DECLARATION SHEET</b> .....	<b>vi</b>
<b>ACKNOWLEDGEMENTS</b> .....	<b>vii</b>
<b>APPENDIX LIST</b> .....	<b>viii</b>
<b>TABLE OF CONTENTS</b> .....	<b>ix</b>
<b>ABSTRACT</b> .....	<b>x</b>

### **CHAPTER I: INTRODUCTION**

A. Background of Study .....	1
B. Research Focus .....	11
C. The Purpose of Research .....	11
D. Benefit of Research .....	12
E. Scope of Research .....	12
F. Operational Definitions.....	13
G. Previous Research .....	14
H. Organization of The Research .....	16

### **CHAPTER II: LITERATURE REVIEW** .....

A. Teacher .....	17
B. Teachers Role .....	18
C. Teacher Competence in Islam Perspective .....	22
D. Competence of Islamic Education Teacher.....	23
E. Foundations of Multicultural Education .....	26
1. Diversity in the Classroom .....	26
2. Culture .....	27

3. Manifestation of Culture .....	28
4. Multicultural Education .....	31
<b>CHAPTER III: RESEARCH MOTHODOLOGY .....</b>	<b>33</b>
A. Presence of Researcher .....	35
B. Research Location .....	35
C. Data Source .....	36
D. Research Instrument .....	38
E. Method of Collecting Qualitative Data .....	38
F. Analyzing Qualitative Data .....	40
G. Validity of Data .....	45
H. Research Steps .....	47
<b>CHAPTER IV: EXPOSURE DATA .....</b>	<b>49</b>
A. Object of Research .....	49
1. Profile of School .....	49
2. Vision and Mission .....	51
3. Location of School .....	52
4. Student of School .....	53
5. Extracurricular.....	53
6. List of Teacher .....	54
7. Organization Structural .....	54
8. Achievement .....	54
9. Facilities .....	54
B. Description of Research Results .....	55
1. The Implementation of Multicultural Education at Selamat Pagi Indonesia Senior High School .....	55
2. The Role of Islamic Education Teacher in The Implementation of Multicultural Education at Selamat Pagi Indonesia Senior high school .....	64

**CHAPTER V: DISCUSSION ..... 73**

A. The Implementation of Multicultural Education at Selamat Pagi Indonesia Senior High School ..... 73

B. The Role of Islamic Education Teacher in The Implementation of Multicultural Education at Selamat Pagi Indonesia Senior high school ..... 86

**CHAPTER VI: CLOSING ..... 97**

A. Conclusion ..... 97

B. Suggestion ..... 98

**REFERENCES ..... 99**

**APPENDIX FILES**

## الملخص

هاري بودي ستياوان، 2014. دور مدرسي الدروس الإسلامية في تطبيق التربية المتعددو الثقافات في مدرسة سلامت باكي إندونيسيا الثانوية باتو إندونيسيا. البحث الجامعي. قسم التربية الإسلامية كلية التربية والتعليم جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالاتق.

المشرف: عمران راشدي، الماجستير.

### الكلمات الرئيسية: دور المدرس، التربية المتعددة الثقافات

إن التربية المتعددة الثقافات من احدى الاستراتيجيات في التربية لترقية الثقافات والمساواة والعدالة اجتماعية والاحترام والسماحة بين الاختلافات والمعاشية المنسجمة. ظهرت القضايا في المجتمع لتمييز لأنهم يعتمدون بأن آرائهم ومذاهبهم هي الأصح. وقد تم تطبيق التربية المتعددة الثقافات في مدرسة سلامت باكي إندونيسيا الثانوية باتو. يدرس فيها الطلبة من مختلف الثقافات والأديان ولكنهم يعيشون ويعاملون في حياة منسجمة، مهما كان تطبيق ذلك لا يعتبر أمرا سهلا لأنه يحتاج إلى انسجام عناصر التربية المهمة منها المدرسون ودورهم.

انطلاقا مما سبق، يهدف هذا البحث إلى معرفة مدى تطبيق التربية المتعددة الثقافات في مدرسة سلامت باكي إندونيسيا الثانوية باتو، ومع ذلك يريد الباحث معرفة دور مدرسي الدروس الإسلامية في تطبيق التربية المتعددة الثقافات في مدرسة سلامت باكي إندونيسيا الثانوية باتو.

ويتم هذا البحث بمنهج البحث الوصفي الكيفي، وكان جمع البيانات يتم بالملاحظة والمقابلة ودراسة الوثائق. ويتم تحليل البيانات عن طريقة وصفية.

ودلت نتيجة هذا البحث أن مدرسة سلامت باكي إندونيسيا باتو طبقت التربية المتعددة الثقافات تطبيقا تاما من خلال الأنشطة المدرسية والأنشطة الأضافية وسكن الطلبة. ودلت أيضا على أن المدرسين الدروس الإسلامية لهم دور هام في نجاح تطبيق التربية المتعددة الثقافات في المدرسة، وهم في ذلك على مقام الوسيلة والتنفيذ والتربية والإشراف.

## ABSTRACT

Setiawan, Hari Budi, 2014. *The Roles of Islamic Education Teacher in Implementing Multicultural Education at Selamat Pagi Indonesia Senior High School*. Thesis, Islamic Education Program, Faculty of Tarbiyah and Teaching Science, The State Islamic University Maulana Malik Ibrahim of Malang, Imron Rossidy, M.Th., M.Ed.

---

Keyword : *Multicultural Education, The role of teacher, Islamic education teacher*

Multicultural education is educational strategy to promote cultural diversity, equality, social justice, respects, tolerance to each other and to life together in harmony. Nowadays, there are many discrimination case appear in society, it is because they claim that their paradigm is the correct one. In Selamat Pagi Indonesia Senior High School, multicultural education has implemented. In this school the student has different background of culture and religion but they can life together in harmony. However, in implementing multicultural education is not easy task because it involves many elements of education including the role of teacher.

Based on explanation above the purposes of this research attempt to study the implementation of multicultural education in Selamat Pagi Indonesia Senior High School. This study also attempts to investigate the roles of Islamic education teacher in implementing multicultural education at Selamat Pagi Indonesia Senior High School.

The methodology used in this research process is qualitative descriptive method. The main methods of collecting data are observation, interview, and documentation. Qualitative descriptive method uses to analyze data.

This research found that Selamat Pagi Indonesia Senior High School has implemented multicultural educations through school activity, extracurricular activity, and dormitory activity. This research further revealed that the Islamic education teacher plays pivotal roles in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School, those are facilitator, accommodator, educator, and guidance.

## ABSTRAK

Setiawan, Hari Budi, 2014. Peran Guru Pendidikan Agama Islam dalam Mengimplementasikan Pendidikan Multikultural di SMA Selamat Pagi Indonesia Batu. Skripsi, Jurusan PAI, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Imron Rossidy, M.Th., M. Ed

---

Kata Kunci :Pendidikan Multikultural, Peran Guru, Guru PAI

Pendidikan multikultural merupakan strategy dalam pendidikan untuk meningkatkan keberagaman budaya, kesetaraan, keadilan sosial, saling menghargai, toleransi kepada sesama dan dapat hidup bersama secara rukun. Dewasa ini, banyak kasus diskriminasi yang muncul di masyarakat, ini dikarenakan mereka mengklaim bahwa pendapatnya yang paling benar. Di SMA Selamat Pagi Indonesia Batu, Pendidikan multikultural sudah di implementasikan. Di sekolah ini memiliki siswa yang berlatar belakang budaya dan agama yang berbeda tetapi mereka dapat hidup bersama secara rukun. Bagaimanapun, dalam mengimplementasikan pendidikan multikultural ini tidaklah mudah karena di dalamnya juga terdapat banyak elemen - elemen pendidikan, salah satunya peran guru.

Berdasarkan penjelasan di atas, tujuan penelitian ini adalah untuk mengetahui pengimplementasian pendidikan multikultural di SMA Selamat Pagi Indonesia Batu. Selain itu, berusaha untuk meneliti Peran Guru Pendidikan Agama Islam dalam mengimplementasikan pendidikan multikultural di SMA Selamat Pagi Indonesia Batu.

Metodologi yang digunakan dalam penelitian ini adalah metode kualitatif deskriptif. Metode utama dalam pengumpulan data adalah observasi, wawancara, dan dokumentasi. Metode kualitatif deskriptif digunakan untuk menganalisis data.

Penelitian ini menyimpulkan bahwa Sekolah Selamat Pagi Indonesia telah menerapkan pendidikan multikultural melalui kegiatan sekolah, ekstrakurikuler, dan asrama. Selanjutnya penelitian ini juga menyatakan bahwa Guru Pendidikan Agama Islam memiliki peran yang penting dalam mengimplementasikan pendidikan multikultural di SMA selamat Pagi Indonesia Batu, yaitu sebagai fasilitator, akomodator, edukator, dan pembimbing.

## CHAPTER I

### INTRODUCTION

#### A. Background of Study

Education is the important for human in their life. Without education the human can not develop their life because education process to make person develop to be good man. Also, education process to make person develop knowledge, skill, mind and character. Above explanation in line with definition of education base on dictionary "Education has been defined as the process of training and developing the knowledge, skill, mind, character and other especially by formal schooling; teaching; training".<sup>1</sup> Its mean human is not enough became smart but also has good man.

The concept of education can divide into two kinds. Those are source of knowledge and substance. The source is often called the teacher in formal education setting. The substance is often called information, ideas or instructional content and the receptor is the learner.<sup>2</sup> Nowadays, source of knowledge is not only the teacher but also anything that can give contribution to support education process.

Teacher has important role in educational process. Although teacher is not the only one that determine successful of education process, so many things that influence it, such as school system, facilities and other. According to Shirley F.

---

<sup>1</sup> *Webster's New Twentieth Century Dictionary of English Language*, 1968, p. 576.

<sup>2</sup> Chinaka Samuel, *an Introduction Multicultural Education from Theory to Practice*, 2010, p. 164.



Heck and C. Ray Williams teacher has complex role in education process.<sup>3</sup> “The complex roles of the teacher are integrated throughout the total teaching-learning phenomenon. The degree to which a specific role is emphasized differs in accordance with each unique situation”.<sup>4</sup>

Education is not far from role of teacher, because teacher is one important thing in learning process. There are some important things that must have an educational institution in learning process those are teacher, student, media, and system.

The teachers are not the one that determine successfully of educational output, but they has an important role. Thus, a teacher has enough ability or competence in order the student as output of learning process will be success.

The teacher must be standing at the point where he or she wants to bring the students before attempting to get them to come on to that level of enlightenment. According to B. F. Skinner, the teacher instructs, informs, forms, and shapes the student.<sup>5</sup> This is similar with Michael opinion:

A good teacher has to be a model; it is only by being a model that one can have the courage and trust and openness to let students experiment with being. The only way to teach "actualization" is to be a person who is courageous enough and trusting enough to be vigorously and openly involved in the world and to carry that involvement into the teaching environment.<sup>6</sup>

---

<sup>3</sup> They explore role of teacher base on intensive case studies of first-year teacher. In these studies, the nature of the teaching-learning phenomenon was examined as it is influenced by the numerous contexts of which each teacher and each learner is a part.

<sup>4</sup> Shirley F. Heck and C. Ray Williams, *The Complex Roles of the Teacher an Ecological Perspective*, 1984, p. 190.

<sup>5</sup> B.F.Skinner, *The Technology of Teaching*. ( New York: Meredith Corporation, 1968 ), p. 3.

<sup>6</sup> Shirley F. Heck and C. Ray Williams, *Op. Cit*, p. 5.

The important role of teacher is not only as teacher it self, but also as learning guidance, learning director, and learning facilitator. According to Biddle “teachers thus assumed a pivotal role and become the focus or tools of effectiveness”.<sup>7</sup> So, as learning guidance the teacher has position to give their ability in discussing certain material to develop critical thinking, personal and social skill, also the nature and felling of student became good person in the society.

As learning director, in beginning teachers determine all of thing that want to get by certain ways and method which suitable with student ability. According to Muhammad Abdul Malik and Ali Murtaza ”the role of teacher is assessed in terms of his/her attendance in the class, completion of the course and interpersonal relation in the school”.<sup>8</sup> In other words, generally for this thing is to develop student behavior became adult.

As facilitator, teacher has role in making class condition or system of studying environment by use some facilities that has. These facilities can be hardware, software, and also brain ware. Moreover Rogers said,” the facilitator is a real person being what he or she is and entering into a relationship with the learner without presenting a facade he or she is much more likely to be effective”.<sup>9</sup>

---

<sup>7</sup> Biddle and Brophy, *Teachers Make a Difference*. New York, Holt Rhinehart and Winston. 1975, p. 23.

<sup>8</sup> Muhammad Abdul Malik and Ali Murtaza, *Role of in Managing Teaching Learning Situation*, Interdisciplinary Journal of Contemporary research in Business, 2011, p. 785.

<sup>9</sup> *Ibid.*, p. 6.

The role above should be owned and implemented by them including the teacher of Islamic education (PAI). Generally, religious teacher only has one method to explain and explore about the material, that is speech. So, the student feel bored with the method.

Islamic education teacher has many jobs to the student. The job is not only makes the student know about the material but also teacher has to make good behavior in the environment exactly in school. According to Muhammad Hafiz Khamis al-Hafiz and Mohamad Johdi Salleh “ as a teacher or educator, we should bear in mind and heart not only to be a ‘Mudarris’<sup>10</sup> but try to achieve a higher level of educating a person which is ‘Mujtahid’<sup>11</sup> or ‘Mujaddid’<sup>12</sup>. We have to follow our role-model, the best teacher in Islam, Prophet Muhammad SAW”<sup>13</sup>. So, in other words, focus of teacher of Islamic education are academic and behavior. They has responsibility to guide, control, and manage student exactly can make harmony environment for all of student.

Before the teacher of Islamic education teaches some material to the student, the teachers should have a planning what they will do in class. Planning is extremely important if teacher are to make the best out of the few short hours they have to spend with students each day.<sup>14</sup> Moreover Hoover and Hollingsworth describe planning as a “personal invention”. But the important thing is teacher has

---

<sup>10</sup> *Mudarris* is teacher in Arabic language.

<sup>11</sup> *Mujtahid* is an Islamic scholar who is competent in interpreting Islamic law.

<sup>12</sup> *Mujaddid* is Islamic scholar who is competent in improving science.

<sup>13</sup> Muhammad Hafiz Khamis and Mohamad Johdi Salleh, *The Philosophy and Objectives of Education in Islam*, International Islamic University Malaysia, p. 3.

<sup>14</sup> All teachers need to plan, the nature and degree of planning depend on individual need. For some teachers, a simplified outline of goals and procedures suffices; for others, detailed plans, including a list of actual questions to be asked, may be necessary.

master about the material and also has applied it in daily life. Base on experience teacher can explore more about the material and in order the student can understand well about the material also.

The problem that is faced by teacher of Islamic education about method to teach student. Most of them mind about method and strategy because they thing method is not important one, the important one is about material it self. "Teachers have the responsibility and must have the freedom to develop instructional activities that will help students achieve them".<sup>15</sup> More over if teacher can develop their strategy and method to explain the material it can be better for student and also for the teacher it self.

Generally, teacher has four competencies to be professional teacher. These are pedagogic, social, individual, and professional. All of competency has applied by teacher of Islamic education also because the competency can measure teacher ability in teaching.

Teacher of Islam religious education must has cover all of roles that has explained above, in order the learning of Islam religious education more communicative between teacher-student-student and happy, also up date about current issues that happen nowadays include multicultural issues.

Multicultural is something that can not ignore by all of person life in this world because the core of created human being by some unique it's self. All of

---

<sup>15</sup> *Ibid.*, p. 119.

that is The Greatest of Allah because with differences someone can know, understand, and cooperate with the other people.<sup>16</sup>

Educators today are faced with an overwhelming challenge to prepare students from diverse populations and backgrounds to live in a rapidly changing society and a world in which some groups receive greater societal benefits than others because of race, ethnicity, gender, class, language, religion, ability, geography, or age. Schools of the future will become increasingly diverse.<sup>17</sup>

Understanding the cultural setting in which the school is located will be very helpful in developing effective instructional strategies that draw on the cultural background and experiences of students and the community. Teacher should help students affirm their own cultures while learning that people across cultures have many similarities. In addition, students should become aware of cultural differences and inequalities in the nation and in the world.<sup>18</sup>

Teachers will find that students have individual differences, even though they may appear to be from the same cultural group. These differences extend far beyond intellectual and physical abilities. Students bring to class different historical backgrounds, religious beliefs, and day-to-day experiences that guide the way they behave in school. The cultures of some students will be mirrored in the school culture. For others, the differences between home and school cultures will cause dissonance unless the teacher can integrate the cultures of the students

---

<sup>16</sup> This explanation include in Q.S Al Hjurot verse 13.

<sup>17</sup> Donna M. Gollnick and Philip C. Chinn , *Multicultural Education in a Pluralistic Society* 6<sup>th</sup> ed, 2002, p. 3.

<sup>18</sup> *Ibid.*, p. 4.

into the curriculum and develop a supportive environment for learning. If the teacher fails to understand the cultural factors in addition to the intellectual and physical factors that affect student learning and behavior, it will be difficult to help students learn.<sup>19</sup>

Multicultural education is an educational strategy in which students' cultures are used to develop effective classroom instruction and school environments. It supports and extends the concepts of culture, diversity, equality, social justice, and democracy into the school setting. An examination of these concepts and their practical applications in schools will lead to an understanding of the development and practice of multicultural education.<sup>20</sup>

It is the important thing that has to teach to the student in the school because the current issues that establish in the society often said the problem caused the different ethnic, custom, and also religion. Whereas this issues is not happen in Indonesia that has motto "Bhineka Tunggal Ika" diversity in unity.

It should not just civics teacher who teaches about "Bhineka Tunggal Ika", tolerance, and equality. But all the teachers should also be taught about diversity or multicultural included with the teacher of Islamic education.

In Islamic perspective, multicultural education has some separation. Islam tough that each person has to know, understands, and helps each other. In other words, good communication and relation to other person is suggested by Islam.

---

<sup>19</sup> *Ibid.*, p. 5.

<sup>20</sup> *Ibid.*, p. 6.

But Islam can not be tolerance if Muslim mix-faith about God. Horizontal relationship with God can be separation among Muslim to other person.<sup>21</sup>

Implementing multicultural education is not an easy thing because it takes such a long process and involves many things ranging from the school itself even to the government's policy also Indonesia. Indonesia claimed that has many culture, religion, and race. In other words, Indonesia can say as multicultural nation because Indonesia can accommodate each person to get same right to life in Indonesia including getting education.

Malang is one big cities in east java, over there many universities and schools, so some people said that Malang is city of education. Malang has multicultural society because many people come to Malang to study or work.<sup>22</sup> It so easy to make issues and problem in Malang because Malang society has different culture. So, to make good relationship and communication between new comers and original society, necessary an understanding about multicultural value in order the society can respect, help, and understand each other.

School is mini scale of society, one of educational form on society is formal education (school). It can be media of understanding about multicultural value, because of that the educational process in school has to build multicultural value to the student.

---

<sup>21</sup> In Q.S. Al – Kafirun has explained that Muslim can not worship as other religion worship because there is clear separation among Islam and other religion. The clear separation is faith (*tauhid*) or the way believes in God.

<sup>22</sup> Researcher observes society around Maulana Malik Ibrahim State Islamic University of Malang.

In Malang, exactly in Batu there is a school that has heterogenic student. The school is Selamat Pagi Indonesia Senior High School of Batu,<sup>23</sup> based on website explain this school said that Selamat Pagi Indonesia Senior High School of Batu has some ethnic, race, culture, and religion. So, the student has different background from each place of Indonesia.

Different culture and religion it can make some interaction and communication conflict in school but all of that will be establish if the school community reject the differences of religious or culture. In Selamat Pagi Indonesia Senior High School of Batu, although the student from different place in Indonesia automatically has different culture and religion, they can keep good communication and interaction between student and other student.<sup>24</sup> This is because role of teachers can apply their job to create multicultural atmosphere. Especially for Islamic education teacher because Islam became majority religion in this school.

Religion teacher job is not only transfer knowledge or deliver material of religion subject, but also they have responsibility for guidance and control the student to give peace and love for all of school community. So, Islamic education teacher has to be sensitive in some condition and development that has done in the school.

---

<sup>23</sup> <http://www.selamatpagiindonesia.org>.

<sup>24</sup> This condition has observed by researcher in Selamat Pagi Indonesia senior high school of Batu on 17<sup>th</sup> November 2013.



Selamat Pagi Indonesia Senior High School of Batu is one of the schools that had implemented multicultural education.<sup>25</sup> They have vision and mission, their vision is creating Indonesia people has Pancasila soul, great, independent, custom, environment love, and can competing in global era. The point that has relation to multicultural education is Pancasila soul. Pancasila is principle of Indonesia that has purpose to make Indonesia can life together with love and harmony although Indonesia people has different culture and religion.

Also, there are two points in mission of Selamat Pagi Indonesia Senior High School of Batu can develop multicultural education in school. Those are organizing faith learning by habituated worship together according to schedule. It means each person (student) has opportunity to worship in school.<sup>26</sup>

Second point of mission Selamat Pagi Indonesia Senior High School is develop humanity, brotherhood, democracy, social justice value by follow all activity that organized in dormitory. It has point student more understand about brotherhood meaning and humanity. If all of value can apply by student, in the future the student has good character to make Indonesia better because they have character that need by Indonesia.

It is very exciting to be researched about the role of Islamic education teachers in the implementation of multicultural education. So researcher is interested to conduct this research by title “The Role of Islamic Education

---

<sup>25</sup> This is base on interview with headmaster of Selamat Pagi Indonesia Senior High School of Batu on 29<sup>th</sup> November 2013.

<sup>26</sup> Each religion has holy place in dormitory, so each student has same opportunity to worship in school environment but in the morning all of student praying together in field before go to school.

Teacher in the implementation of Multicultural Education at Selamat Pagi Indonesia Senior High School of Batu”.

## **B. Research Focuses**

Base on background of study above, so focus on research are:

1. How is the implementation of multicultural education at Selamat Pagi Indonesia Senior High School of Batu?
2. How is the role of Islamic education teacher in implementing multicultural education at Selamat Pagi Indonesia Senior High School of Batu?

## **C. The Purpose of Research**

Base on focus research, the purpose of the present research are as follows:

1. To know the implementation of multicultural education at Selamat Pagi Indonesia Senior High School of Batu.
2. To know the role of Islamic education teachers in implementing multicultural education at Selamat Pagi Indonesia Senior High School of Batu.

#### **D. Benefit of Research**

1. Theoretical benefits; this research can give benefit to :
  - a. Development of theory and give information about role of Islamic education teacher in multicultural education development.
  - b. Researcher it self, the improvement of knowledge in multicultural education.
  
2. Practically, this research can give benefit to :
  - a. Selamat Pagi Indonesia Senior High School of Batu, develop the role of Islam religious education teacher in multicultural education development.
  - b. Collage student, as motivation to have multicultural spirit and value in order to create harmony society.

#### **E. Scope of Research**

Scope of this research used to avoid misperception about the problem that will explain and explore by researcher. In this research the researcher focus on focus on implementation of multicultural education at Selamat Pagi Indonesia Senior High School of Batu and the role of Islamic education teacher in implementing multicultural education in that school.

## F. Operational Definitions

Operational definitions enable researcher to convey the meaning of terms with sufficient precision that other can understand and to avoid misunderstanding operational definitions of terms are as bellow:

### 1. Role

Role is a prescribed or expected behavior associated with a particular position or status in a group or organization.<sup>27</sup>

Role is a set of connected behaviors, rights, obligations, beliefs, and norms as conceptualized by people in a social situation.<sup>28</sup>

### 2. Islamic education teacher's

Islamic education teacher's is professional teacher has main duty to educate, teach, guide, control, train, give good model, assess and evaluate student in learning of Islamic education.<sup>29</sup>

### 3. Multicultural Education

Multicultural education is the policies, programs, and practices employed in schools to celebrate cultural diversity. It builds on the assumption that teaching and learning are invariably cultural processes. Since schools are composed of students and teachers from a wide variety of cultural backgrounds, the best way for the educational

---

<sup>27</sup> <http://www.businessdictionary.com/definition/role.html>.

<sup>28</sup> <http://en.wikipedia.org/wiki/Role>.

<sup>29</sup> Regulation of Ministry of Religion Republic of Indonesia number 16, 2010 about managing learning of religion in school.

process to be most effective for the greater number of students is for it to be multicultural.<sup>30</sup>

### G. Previous Research

In previous research that has done in past, researcher found some research that has related the role of teacher and multicultural education, those are:

1. *The Role of Islam Religious Education Teachers in Student Personality Building at Ngunut Junior High School of Tulungagung. (Peran Guru Pendidikan Agama Islam dalam membentuk Kepribadian Siswa di SMP Negeri Ngunut Tulungagung.)*<sup>31</sup> In this research explain about the role of Islam religious education teachers in student personality building. Researcher focus on two efforts that has done by teacher of Islamic education to create student personality, also there are some factor that influence student characters it self. While, the differences this research is not study the role of Islamic education teacher in the context of multicultural education. The object of research in Junior High School. The location of research is in Tulungagung.
2. *Islam Religious Education Learning in Multicultural Perspective at Batu 2 Senior High School. (Pembelajaran Pendidikan Agama Islam Berwawasan Multikultural di SMA Negeri 2 Batu).*<sup>32</sup> This research explore about Islam religious education (PAI) learning that multicultural insightful. This observation focus on lesson plan and learning evaluation of PAI. So, the teacher must have good

---

<sup>30</sup> Gay, *Implications of selected models of ethnic identity development for educators.* *Journal of Negro Education.* 1985, p.3.

<sup>31</sup> Siti Nur Hidayah, “*Role of Islam Religious Education Teachers in Student Personality Building at Ngunut Junior High School of Tulungagung (Peran Guru Pendidikan Agama Islam Dalam Membentuk Kepribadian Siswa Di SMP Negeri I Ngunut Tulungagung)*”, research project, UIN Malang 2010.

<sup>32</sup> Miftah Cholin, ” *Islam Religious Education Learning in Multicultural Perspective at Batu 2 Senior High School (Pembelajaran Pendidikan Agama Islam Berwawasan Multikultural di SMA Negeri 2 Batu)*”, research project UIN 2010.

competence to make lesson plan that suitable and multicultural insightful. While, the differences this research is not study about the role of Islamic education teacher. The location of research is in Senior High School 2 of Batu.

3. *Religious Learning in Multicultural Perspective for Guiding Student Tolerance at Selamat Pagi Indonesia Senior High School of Batu. (Pembelajaran Agama Berwawasan Multikultural dalam membina toleransi beragama siswa di SMA “ Selamat Pagi Indonesia” Batu).*<sup>33</sup> This research explore about religious learning that multicultural insightful. The result of research is religious learning that has implement able to invite student to do tolerance to the other student. It shows by the different student still keep relation to other student to help anything. While, the differences this research is not study implementation of multicultural education and the role of Islamic education teacher in the implementation of multicultural education .

According to some previous research, research that will discuss has different focus with other previous research. The focus is the role of Islamic education teacher in the implementation of multicultural education development. This research will observe about how is the implementation of multicultural education at Selamat Pagi Indonesia Senior High School of Batu and how are the roles of Islamic education teacher in multicultural education development.

---

<sup>33</sup> Siti Khurotin, *Religious Learning in Multicultural Perspective to Build Student Pluralistic at Selamat Pagi Indonesia Senior High School of Batu (Pembelajaran Agama berwawasan multicultural dalam membina toleransi beragama siswa di SMA “ Selamat Pagi Indonesia” Batu)*, research project 2010 UIN Malang.

## H. Organization of The Research

**CHAPTER I** : The introduction are: Background of study, research focus, the purpose of research, benefit of research, scope of research, operational definitions, previous research, and organization of research.

**CHAPTER II** : Literature reviews are as follows: A. Teacher, B. Teachers Role, C. Teacher, D. Competence in Islamic Perspective, E. Foundations of Multicultural Education, F. Multicultural Education.

**CHAPTER III**: Research Methodology are as follows: A. Presence of Researcher, B. Researcher Location, C. Data Sources, D. Research Instrument, E. Method of Collecting Qualitative Data, F. Analyzing Qualitative Data, G. Validity of Data, H. Research Steps.

**CHAPTER IV** : The result of field research is Selamat Pagi Indonesia Senior High School and exposure data about the roles of Islamic education in implementing multicultural education in that school.

**CHAPTER V** : Discussion. In this chapter explain about the role of Islamic education teacher in implementing multicultural education at Selamat Pagi Indonesia Senior High School.

**CHAPTER VI**: the final chapter contains a summary of the overall discussion of this thesis and suggestion as consideration.

## CHAPTER II

### LITERATURE REVIEW

#### A. Teacher

In education, the ultimate purpose of teacher is to help student to learn, often in a school. The aim is a course of study, planning of lesson, including learning and thinking skills. All these skills referred to pedagogical skills of a teacher. The teaching profession demands full devotion towards continues learning.<sup>34</sup>

Teacher's importance in modern era has acquired new dimension. They not only have to impart subject matter to the pupil but also help him in use of knowledge for developing the abilities and talents with which he is born. If we wish to bring a productive change, to raise the standard of education, it is imperative to recruit teachers who not only have proficiency in their subject, but also have required a positive attitude towards education and children.<sup>35</sup>

Human being has all experienced several teachers who had a special influence on their life. A comparison of these "special" teacher probably reveals minimal similarity in terms of instructional techniques used, expectation placed on the students, or mode of instruction. Rather, the common characteristic is more

---

<sup>34</sup> Tahir Kaleem Siddiqui, *a Study of Teacher Competencies and Teaching Practices for School Effectiveness in Workers Welfare Model Schools*, Foundation University College of Liberal Arts and Sciences, 2010, p. 18.

<sup>35</sup> *Ibid*, p. 19.



attributable to who they were as person, that is their human qualities of trusting, caring, and sharing of theme selves.<sup>36</sup>

Learning to deal with one's authentic feelings is a profoundly personal process. Teachers must be willing to be vulnerable, for that is the only way that students can gain enough trust to show their own vulnerability. Teachers need to realize that it is permissible to allow students to see their humanity. They can show their own weaknesses, concerns, beliefs, and humor to students; it is possible to allow students to see the essence of one's personality and still be a stable person. Such revelations of character require courage, but they also result in much fuller relationships between students and teachers.<sup>37</sup>

## **B. Teachers Role**

In studying the role of the teacher as a person, we must consider the notion of life-span human development, that is, the continuous process of growth from conception to death. According to Deen “in an educational system, teacher is the basic factor for its success. A teacher is more than what is commonly talked about. His duties of profession have many other dimensions”.<sup>38</sup> Becoming a teacher involves many developmental changes. An individual does not suddenly become a teacher; rather, becoming a teacher is a process that continues throughout one's professional career. Teachers need to understand themselves and the numerous factors that influence their own growth and development if they are to

---

<sup>36</sup> Shirley F Heck and C. Ray Williams, *Op. Cit*, p. 6.

<sup>37</sup> *Ibid*, p. 7.

<sup>38</sup> Scheerens, *Improving School Effectiveness*, Published in the series. Fundamentals of Educational Planning. 2000, p. 18.

assume the complex roles involved in teaching. Fuller and Bown and Ryan repeatedly refer to the notion that becoming a teacher is not a matter of learning how to teach but of personal discovery of learning how to use one's self well.<sup>39</sup>

Teachers as assimilators some teachers see themselves as agents of assimilation. They uphold the melting-pot ideology, in which the student is expected to get rid of everything ethnic and become “American,” as the claim goes. Students whose beliefs and behaviors do not match those of successful mainstream students are seen as lacking in “ability, prior knowledge, motivation, or communication skills.” This mind-set often leads to attitudes of disrespect toward these students, which consequently leads these students to develop feelings of rejection, low self-esteem, and poor academic achievement.<sup>40</sup>

Teachers as accommodators, when teachers see themselves as accommodators, they tend to make accommodations in their teaching to facilitate learning for the nonmainstream students. They tend to exhibit respect toward these students, and this translates to the students seeing themselves as capable, only needing to catch up with the way things are said and done in this new culture. This is a classroom that has the interest and development of the child as its primary commitment, not the perpetuation of a dominant culture, which is seen as in competition with other microcultures. The teacher’s role is not that of the

---

<sup>39</sup> *Ibid*, p. 2.

<sup>40</sup> Chinaka Samuel, *Op. Cit*, p. 167.

culture police, but that of an educator, a friend, and an ally to the learner, who is on a journey toward self-development and self-realization.<sup>41</sup>

To effectively educate students from diverse backgrounds, the teacher must first of all come to terms with his or her humanity and cultural identity, and then go the next step of affirming the humanity of the students in his or her classrooms, as well as affirming their individual cultural identities. In order to attain this goal, one of the exercises I take my teacher candidates through is a cultural autobiography project titled, “Who Am I in My Culture?” In this project, students take time to research their own cultural heritage as well as other cultural influences that have made them who they are. They write their autobiography and come to class with it, along with important artifacts that represent their cultures. These are shared with the whole class, and this end up being one of the most intriguing parts of our diversity class. In the section below I want to share a few samples of what these teacher candidates have written and we will also discuss themes.<sup>42</sup>

Teachers as colleagues, the principal of the school is in a critical position for establishing and encouraging a climate that promotes a professional partnership. When principals and teachers support each other in a spirit of collegiality, a positive emotional climate is created that pervades the atmosphere of the entire school. This climate facilitates both the personal and professional development needed to carry out effectively the complex roles of the teacher. For

---

<sup>41</sup> *Ibid*, p. 167.

<sup>42</sup> *Ibid*, p. 169.

example, if teachers are to assume the roles of researchers and program developers, they need an understanding, caring principal who supports them in their endeavors to experiment and bring about program changes that they feel are in the best interests of students.<sup>43</sup>

Support from the principal helps to build the confidence and courage that teachers need if they are to experiment with new ideas. According to Abdul Malik and Ali Murtaza “teacher becomes a good teacher when he is sincere to his profession and fulfills his duties with great enthusiasm and shoulders all his duties and responsibilities with full commitment.”<sup>44</sup> Without this support from principals, teachers are often reluctant to forge ahead with innovative programs. Teachers need to be assured that their efforts that may result in success or, once in a while, failure will be rewarded and supported by the principal.

In an article entitled "Working Together: The Peer Group Strategy," Culver and Lieberman point out that the principal's traditional role is that of decision maker for the school;

In a true collegial relationship, teachers share responsibility with the principal in establishing and maintaining a climate that promotes a professional partnership. Communication serves as a key to creating such a climate. Teachers should keep the principal informed about what is happening in their classrooms.<sup>45</sup>

---

<sup>43</sup> *Ibid*, p. 170.

<sup>44</sup> Muhammad Abdul Malik and Ali Murtaza. *Op. Cit*, p. 787.

<sup>45</sup> Culver and Lieberman. *Working Together: The Peer Group Strategy*. 1998, p. 5.

### C. Teacher Competence in Islam Perspective

Teacher according to Iqbal, “ a teacher is the ideal and model to be followed by students. He is the key to the whole education process. He should grasp the meaning of education and it’s relation to society”.<sup>46</sup>

In fact, teaching was considered to be an act of worship performed to please Allah. Thus, Qureshi said that even during the period of Muslim decadence, men of wealth and position considered it a duty to spare some their time for teaching a few students. Ghazali lists the following characteristics of a teacher.<sup>47</sup>

1. The teacher should follow the example of the prophet and seek no remuneration for teaching the students. The only reward he should hope for is the pleasure of Allah.
2. He should be perfectly honest with the students and should not give them the *ijazah* (license for teaching before they are worthy of them).
3. A teacher should never abuse a fellow teacher before a student. On the contrary, he should teach his subject in a way that it creates love for other subjects also.
4. The teacher must consider the students intellectual level before presenting a subject to them. The teacher must guard against the teaching of a matter, which is beyond his comprehension.
5. The teacher should practice what he preaches, lest his deeds should contradict his words. People are influenced only when a man presents

---

<sup>46</sup> <http://www.isfnet.org.uk/index.php/the-muslim-teacher.html>.

<sup>47</sup> Qureshi. *Education in Pakistan an Introduction into Objectives and Achievement*, Maaref Limited Hyderabad, Karachi. 1975, p. 239.

himself as a model of his preaching. Words devoid of action fall flat and bring ridicule to the teacher.<sup>48</sup>

A teacher is the ideal and model to be followed by students. He is the focus of entire teaching process. A teacher must earn respect of his students by the qualities that he possesses. He should grasp the meaning of education and its relation to society.

#### **D. Competence of Islamic Education Teacher**

There are many subjects that teach to student in school especially in senior high school. In base level of education in Indonesia, the student has taught about Islamic education. Islamic education is the important subject in each level because the material is not only can remind in student mind but also can apply in daily life.

In Indonesia Islamic education has managed by Ministry of Religion. Every material that will teach in class has already made by Ministry of Religion. Ministry of Religion also manage Islamic education teacher, because the competence of Islamic education teacher is different with other teacher.

Base on regulation of ministry of religion number 16 in 2010 about managing religious education in school that religious teacher is professional educator with main job to teach, educate, guidance, control, train, be good model, and give score for student.<sup>49</sup>

---

<sup>48</sup> Khan, *Ghazali's Philosophy of Education*. Markez-I- Shaoor-O-Adab, Hyderabad, Karachi. 1976, p. 7.

<sup>49</sup> Peraturan Menteri Agama Republik Indonesia nomor 16 Tahun 2010, tentang Pengelolaan Pendidikan Agama Pada Sekolah, BAB I, Pasal 1 ayat 7.

In the next article exactly in article 16 explain that religious teacher must have pedagogic, personality, social, professional, and leadership competence. Each competence has some indicator to know the quality of religious teacher also Islamic education teacher.<sup>50</sup> So the job of Islamic education teacher is not only teaches but also develop their competence to be good Islamic education teacher.

Pedagogic competence as well as said in article 16 has 10 indicators. 10 indicators has explain in next verse. They are:

1. Understanding student characteristic in physic, moral, social , cultural, emotional, and intellectual aspect;
2. Mastering theory and principle of religious education learning;
3. Curriculum development of religious education;
4. Implementation of development religious education activity;
5. Utilizing technology of information and communication for implementation and development of religious education;
6. Development of student potential for actualization some potential in religious education term;
7. Communicate effectively, emphatic, polite to the student;
8. Implementation of scoring and evaluating process and result of religious education;
9. Utilizing the result and evaluation for learning of religious education;
10. Reflective action for quality development of religious education.<sup>51</sup>

---

<sup>50</sup> *Ibid*, p. 9.

<sup>51</sup> *Ibid*, p. 10.

Next competence of religious education teacher is personality. Personality also important thing that must has by religious teacher also Islamic education teacher. In Regulation of Ministry of Religion has 5 indicators for personality competence of religious teacher. All of indicators has related to how the teacher action in school or out of school.

Social competence is inclusive action, objective, no discrimination, adaptive action with the environment especially in school. If the teacher has good social competence, they can life wherever they are because they have good communication to other person and also can make good relation to other people.

Professional competence is not far from pedagogic competence because professional competence is development of teacher competence in strategy of teaching. Strategy of teaching is one of indicator pedagogic competence, so the professional religious teacher also develop their competence in learning strategy such as learning material development creatively.<sup>52</sup>

The last competence is leadership. This is also important for Islamic education teacher because if the teacher don't have leadership competence it will makes difficult to control the student in class. One indicator of leadership is ability of becoming innovator, motivator, facilitator, guidance, and counselor in religious implementation in school community.<sup>53</sup>

---

<sup>52</sup> *Ibid*, p. 10.

<sup>53</sup> *Ibid*, p. 11.



## E. Foundations of Multicultural Education

### 1. Diversity in the Classroom

Educators today are faced with an overwhelming challenge to prepare students from diverse cultural backgrounds to live in rapidly changing society and world in which some groups have greater societal benefits than others because of race, ethnicity, gender, class, language, religion, ability, or age.<sup>54</sup> School of the future will become increasingly culturally diverse.

Teacher will find that student have individual differences, even though they may appear to be from the same cultural group. These differences extend far beyond intellectual and physical abilities. Student brings to class different historical backgrounds, religious beliefs, and day to day living patterns.<sup>55</sup>

If teachers are to truly serve as under standers of students' behavior, they need to comprehend, accept, value, and affirm respect for all people regardless of sexual, racial, cultural, ethnic, religious, and physical differences.<sup>56</sup>

Respect belief in the equality of people is vitally necessary because of its importance to total social and academic development of all students. Teachers need to view each student as a unique individual who possesses a rich cultural heritage.<sup>57</sup>

This view of teaching is not however, what Persell found as she reviewed hundreds of studies regarding multiculturalism. Her findings indicate

---

<sup>54</sup> Donna M.Gollnick and Philip C.Chin. *Op. Cit*, p. 4.

<sup>55</sup> *Ibid*, p. 5.

<sup>56</sup> Shirley.F.Heck and C. Ray Williams, *Op. Cit*, p. 53.

<sup>57</sup> *Ibid*, p. 54.

that race and social class influence teacher expectations. Policies were often made on false assumptions about low-income and minority children. The view that these students do not achieve in school and in life because of the deficiencies in their home environments and that individual inequalities in educational achievement are genetic in origin dominate teachers perspective. What a teacher perceives as a deficiency may be value that is part of traditional culture of the student value that needs to be recognized and legitimized in its own right.<sup>58</sup>

These experiences guide the way student behave in school. The cultural background of some students will be mirrored in the school culture. According to Sollomon, "There are no universal solutions or specific rules for responding to ethnic, gender, and cultural diversity in the classroom, and research on best practices is limited".<sup>59</sup> For others, the differences between the home and school cultures will cause dissonance unless the teacher can integrate the culture of student into the curriculum and develop a supportive environment for learning.

## 2. Culture

Everyone has culture, anthropologist define culture as a way of perceiving, believing, evaluating, and behaving. It provides the blueprint that determine the way we think, feel and behave in society. Culturally determined norms provide of appropriate behavior within our culture. Although we are comfortable with others who share our culture because we know the meanings

---

<sup>58</sup> *Ibid*, p. 54.

<sup>59</sup> Solomon, *Impediments to Teaching a Culturally Diverse Undergraduate Population*. Dubuque, Iowa: Kendall Hunt Publishing, 1991, p. 65.

of their words and actions, we often misunderstand the cultural cues of people from different cultures. Culture is so much a part of us that we fail to realize that not everyone shares our way of thinking and behaving.<sup>60</sup>

This may be, in part, because we have never been in cultural settings different from our own. This lack of knowledge often leads to our responding to differences as personal affronts rather than simply cultural differences. These misunderstandings may appear insignificant to an observer, but they can be important to participants. According to Barbra “Each of us has some characteristics in common with others of our gender, race, place of origin, and sociocultural group, but these are outweighed by the many differences among members of any group”.<sup>61</sup> Examples include how loud is too loud, how late one may arrive at an event, and how close one can stand to another without being rude or disrespectful. Teachers may misinterpret the actions and voices of their students if they do not share the same culture.<sup>62</sup>

### 3. Manifestation of Culture

The cultural patterns of a group are determined by how the people organize and view the various components of culture. Culture is manifested in an infinite number of ways through social institutions, lived experiences, and our fulfillment of psychological and basic needs. To understand how

---

<sup>60</sup> Donna M. Gollnick and Philip C. Chin. *Op. Cit*, p. 4.

<sup>61</sup> Barbara Gross Davis, *Diversity and Complexity in the Classroom Considerations of Race, Ethnicity, and Gender*. University of California, Berkeley. 1999, p. 2.

<sup>62</sup> *Ibid*, p. 3.

extensively our lives are affected by culture, let's examine a few of these manifestations.<sup>63</sup>

Our values are initially determined by our culture. They influence the importance of prestige, status, pride, family loyalty, love of country, religious belief, and honor. Status symbols differ across cultures. For many families in the United States, accumulation of material possessions is a respected status symbol. For others, the welfare of the extended family is of utmost importance. These factors, as well as the meaning of morality and immorality, the use of punishment and reward, and the need for higher education are determined by the value system of our culture.<sup>64</sup>

Culture also manifests itself in nonverbal communication patterns. The meaning of an act or an expression must be viewed in its cultural context. The appropriateness of shaking hands, bowing, or kissing people on greeting them varies across cultures. Culture also determines the manner of walking, sitting, standing, reclining, gesturing, and dancing. We must remind ourselves not to interpret acts and expressions of people from a different cultural group as wrong or inappropriate just because they are not the same as our own. These behaviors are culturally determined.<sup>65</sup>

Language itself is a reflection of culture and provides a special way of looking at the world and organizing experiences that is often lost in translating words from one language to another. Many different sounds and combinations

---

<sup>63</sup> Donna M. Gollnick and Philip C. Chin, *Op. Cit*, p. 5.

<sup>64</sup> *Ibid*, p. 6.

<sup>65</sup> *Ibid*, p.7.

of sounds are used in the languages of different cultures. Those of us who have tried to learn a second language may have experienced difficulty in verbalizing sounds that were not part of our first language. According to Tahir Kaleem Siddiqui:

The class room teaching is affected to a great extent by a number of factors which include the communication style (whether the student understand it), the general atmosphere in the class (tense or relaxed), the rules regulations (strict or relaxed), but in addition to these factors, the teacher plays a role by influencing the students' view of himself. The teacher has to efficiently manage the class which requires achieving the set objectives /plans for the class with minimum deviations.<sup>66</sup>

Also, diverse language patterns found within the same language group can lead to misunderstandings. For example, one person's "joking" is heard by others as serious criticism or abuse of power; this is a particular problem when the speaker is a member of the dominant group and the listener is a member of an oppressed group or vice versa.<sup>67</sup>

Although we have discussed only a few daily patterns determined by culture, they are limitless. Among them are relationships of men and women, parenting, choosing a spouse, sexual relations, and division of labor in the home and society. These patterns are shared by members of the culture and often seem strange and improper to nonmembers.<sup>68</sup>

---

<sup>66</sup> Tahir Kaleem Siddiqui. *Op. Cit.*, p. 29

<sup>67</sup> Donna M.Gollnick and Philip C.Chin, *Loc. Cit.*

<sup>68</sup> Barbara Gross Davis, *Op. Cit.*, p. 7.

#### 4. Multicultural Education

Not all students can be taught in the same way because they are not the same. Their cultures and experiences influence the way they learn and interact with their teachers and peers. They have different needs, skills, and experiences that must be recognized in developing educational programs. Each student is different because of physical and mental abilities, gender, ethnicity, race, socioeconomic status, language, religion, class, sexual orientation, geography, and age. Students behave differently in school and toward authority because of cultural factors and their relationship to the dominant society. As educators, we behave in certain ways toward students because of our own cultural experiences within the power structure of the country.<sup>69</sup>

Multicultural education is a concept that acknowledges the important role of diversity in the lives of many students and their families and builds on it to promote equality and social justice in education. Equality ensures that students are provided the same access to educational benefits regardless of their group memberships. Social justice allows teachers to provide more assistance to those students with the greatest need. When educators are given the responsibilities for managing a classroom to help students learn, they need to have developed the knowledge and skills for working effectively with students from diverse groups. The following beliefs are fundamental to multicultural education:<sup>70</sup>

- a. The Cultural differences have strength and value.

---

<sup>69</sup> Donna M. Gollnick and Philip C. Chin, *Op. Cit*, p. 27.

<sup>70</sup> *Ibid*, p. 28.

- b. Schools should be models for the expression of human rights and respect for cultural and group differences.
- c. Social justice and equality for all people should be of paramount importance in the design and delivery of curricula.
- d. Attitudes and values necessary for participation in a democratic society should be promoted in schools.
- e. Teachers are the key to students' learning the knowledge, skills, and dispositions (values, attitudes, and commitments) they need to be productive citizens.
- f. Educators working with families and communities can create an environment that is supportive of multiculturalism, equality, and social justice.<sup>71</sup>

Many concepts support multicultural education. The relationships and interactions among individuals and groups are essential to understanding and working effectively with students from groups different from those of the teachers. Educators should understand racism, sexism, prejudice, discrimination, oppression, powerlessness, power, inequality, equality, and stereotyping. Multicultural education includes various components that often appear in courses, units of courses, and degree programs. They include ethnic studies, global studies, bilingual education, women's studies, human relations, special education, and urban education..<sup>72</sup>

---

<sup>71</sup> *Ibid*, p. 28.

<sup>72</sup> *Ibid*, p. 29.

## CHAPTER III

### RESEARCH METHODOLOGY

#### A. Research Approach

This research can be classified as qualitative descriptive method, because researcher will report data about the roles of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School of Batu. Researcher has to survey, collecting data, information or explanation about anything that relate to the role of Islamic education teacher in multicultural education development deeply. Then data will describe and combine to theoretical concept.

Qualitative research is concerned with developing explanations of social phenomena. That is to say, it aims to help us to understand the world in which we live and why things are the way they are.<sup>73</sup>

Kirk and Miller were define that qualitative research is certain custom in social science fundamentally relate to human observe as well as location or definition. Qualitative research is research that intends to understand the phenomenon of what is experienced by the subject for example behaviors, perceptions, motivations, actions, and more holistically, and by means of the description in the form of words and language, a special natural context and by utilizing various methods of natural.<sup>74</sup>

---

<sup>73</sup> Beverley Hancock, *An Introduction to Qualitative Research*. Trent Focus Group (updated 2002), p. 2.

<sup>74</sup> *Ibid*, p.3.



If little is known about an issue, a qualitative approach might be more useful. Whereas a typical quantitative research project identifies and investigates the impact of only a few variables but qualitative research attempts to explore a host of factors that may be influencing a situation.<sup>75</sup>

There many kinds of qualitative research, one of them is phenomenology. Phenomenology literally means the study of phenomena. It is a way of describing something that exists as part of the world in which we live. Phenomena may be events, situations, experiences or concepts. We are surrounded by many phenomena, which we are aware of but not fully understand. Our lack of understanding of these phenomena may exist because the phenomenon has not been overtly described and explained or our understanding of the impact it makes may be unclear.<sup>76</sup>

Phenomenological research begins with the acknowledgement that there is a gap in our understanding and that clarification or illumination will be of benefit. Phenomenological research will not necessarily provide definitive explanations but it does raise awareness and increases insight. So, it can be define as field research that will used by researcher in this research.<sup>77</sup>

Researcher use field research because research about the role of Islam education teacher in implementing multicultural education needs directly observe in research location, as can called by observation and used systematically

---

<sup>75</sup> Dawson R. Hancock and Bob Algozzine, *Doing Case Study Research a Practical Guide for Beginning Researchers*. Teacher College Press. Columbia University. 2006, p. 7.

<sup>76</sup> Beverly Hancock, *Op. Cit*, p. 4

<sup>77</sup> *Ibid*, p. 5.

approach that said qualitative. Thus the concrete data of the primary and secondary data obtained really is accountable as the final conclusions of the study results.

## **B. Presence of Researcher**

In this study, researcher or with the help of others is the main data collecting instrument. It was done because, if utilizing a tool that is not human and prepare him beforehand, as customarily used in classical studies, then it is highly unlikely hold adjustments to reality that exists in the field. Besides just humans as means alone can relate to the respondent or other objects, and only able to understand is people who regard the facts on the ground. Therefore, at the time of collecting data in the field, researchers doing research on the site and follow actively the activities in the field.<sup>78</sup>

The position of researcher in the qualitative research is quite complicated. Researchers are planners, implementers of data collection, analysis, data interpreter and researcher as rapporteur ultimately result.

## **C. Research Location**

Research location is place that used by researcher to do observation to get some data that researcher need. This location of Selamat Pagi Indonesia Senior High School of Batu is on Jalan Pandanrejo no 1 Bumiaji, Batu, East Java. Researcher chooses this place because the student in this school has five religions

---

<sup>78</sup> *Ibid*, p.6.

and different background of culture and ethnicity. It is suitable with focus of research because they implement multicultural education in order they can live together in school.

#### **D. Data Sources**

Data sources in this research is subject where get of data. Primary data is collected directly from the affected population by the assessment team through field work. Primary data is most often collected through face to face interviews or discussions with members of the affected community, but can also be gathered through phone interviews, radio communication, email exchange, and direct observation.<sup>79</sup> Thus some data sources that utilize in this research are:

1. Primer data source is data source that take from interview and observation.

This data include:

- a. Headmaster of Selamat Pagi Indonesia Senior High School of Batu, because Headmaster is person that influence in development learning in Selamat Pagi Indonesia Senior High School of Batu.
- b. Vice Headmaster of Selamat Pagi Indonesia Senior High School because with interview the researcher can know about student activity in school.

---

<sup>79</sup> Acaps. *Qualitative and Quantitative Research Techniques for Humanitarian Needs Assessment*. 2012, p. 3.

- c. Islamic education teacher at Selamat Pagi Indonesia Senior High School of Batu because by interview the researcher can know about role and effort of Islamic education teacher in multicultural education development at Selamat Pagi Indonesia Senior High School of Batu.
  - d. Student (By Observation and interview), by observation and interview to student will know as long as role of Islamic education teacher in the implementation multicultural education at Selamat Pagi Indonesia Senior High School of Batu.
2. Secondary data source is information which has typically been collected by researchers not involved in the current assessment and has undergone at least one layer of analysis prior to inclusion in the needs assessment.<sup>80</sup> So, it will be;
- a. Profile of Selamat Pagi Indonesia Senior High School of Batu.
  - b. Organization structural of Selamat Pagi Indonesia Senior High School of Batu.
  - c. List of Islamic education teacher at Selamat Pagi Indonesia Senior High school of Batu.
  - d. Literature, theory or concept that relate to Role of teacher and multicultural education as well as book, journal, article, opinion, magazine, website and other work.

So, in short can conclude that main data source that became information source in this research is Headmaster, Islamic education teacher, and student of

---

<sup>80</sup> *Ibid*, p.4.

Selamat Pagi Indonesia Senior High School that will give instruction to researcher for taking data source and giving information. Also the secondary data is everything relates to focus of research.

### **E. Research Instrument**

One of the stages in the process of research is determining and compiling measuring instrument research. In this study the researchers is the instrument itself. In this study researchers became the main instrument that performs observations. Moreover the researcher use questionnaire as additional instrument for collecting data. It uses to make sure the data that will be collected by researcher. As well as being an instrument in this research tool for documentation of cameras record book interview.<sup>81</sup>

### **F. Methods of Collecting Qualitative Data**

Qualitative approaches to data collection usually involve direct interaction with individuals on a one to one basis or in a group setting. Data collection methods are time consuming and consequently data is collected from smaller numbers of people than would usually be the case in quantitative approaches such as the questionnaire survey. The benefits of using these approaches include richness of data and deeper insight into the phenomena under study.<sup>82</sup>

---

<sup>81</sup> Beverly Hancock, *Op. Ci.*, p. 7.

<sup>82</sup> *Ibid*, p. 9.

Unlike quantitative data, raw qualitative data cannot be analyzed statistically. The data from qualitative studies often derives from face-to-face interviews, focus groups or observation and so tends to be time consuming to collect. Samples are usually smaller than with quantitative studies and are often locally based. Data analysis is also time consuming and consequently expensive. The main methods of collecting qualitative data are:<sup>83</sup>

#### 1. Observation

Not all qualitative data collection approaches require direct interaction with people. It is a technique that can be used when data collected through other means can be of limited value or is difficult to validate. For example, in interviews participants may be asked about how they behave in certain situations but there is no guarantee that they actually do what they say they do. Observing them in those situations is more reliable: it is possible to see how they actually behave. Observation can also serve as a technique for verifying or nullifying information provided in face to face encounters.<sup>84</sup> In this research the researcher uses observation technique for observing the implementation of multicultural education in Selamat Pagi Indonesia Senior High School. The researcher will observe the learning activity in classroom, extracurricular, and student activity in dormitory because all of them are variable of implementation of multicultural education.

---

<sup>83</sup> *Ibid*, p. 10

<sup>84</sup> *Ibid*, p. 12.

## 2. Interview

Interviews can be highly structured, semi structured or unstructured. *Structured interviews* consist of the interviewer asking each respondent the same questions in the same way. A tightly structured schedule of questions is used, very much like a questionnaire. The questions may even be phrased in such a way that a limited range of responses can be elicited. Bearing in mind the cost of conducting a series of one to one interviews, the researcher planning to use structured interviews should carefully consider the information could be more efficiently collected using questionnaires.<sup>85</sup>

*Semi structured interviews* (sometimes referred to as focused interviews) involve a series of open ended questions based on the topic areas the researcher wants to cover. The open ended nature of the question defines the topic under investigation but provides opportunities for both interviewer and interviewee to discuss some topics in more detail. If the interviewee has difficulty answering a question or provides only a brief response, the interviewer can use cues or prompts to encourage the interviewee to consider the question further. In a semi structured interview the interviewer also has the freedom to probe the interviewee to elaborate on the original response or to follow a line of inquiry introduced by the interviewee.<sup>86</sup>

Unstructured interviews (sometimes referred to as "depth" or "in depth" interviews) have very little structure at all. The interviewer goes into the interview with the aim of discussing a limited number of topics,

---

<sup>85</sup> *Ibid*, p. 9.

<sup>86</sup> Beverly Hancock, *Loc. Cit.*

sometimes as few as one or two, and frames the questions on the basis of the interviewee's previous response. Although only one or two topics are discussed they are covered in great detail.<sup>87</sup>

In this context of presence research the researcher utilizes interview technique to know about the role of Islamic education teacher in implementing multicultural education in Selamat Pagi Indonesia Senior High School. The researcher will interview Headmaster, Vice Headmaster, and Islamic education teacher of Selamat Pagi Indonesia Senior High School.

### 3. Documentation

A wide range of written materials can produce qualitative information. They can be particularly useful in trying to understand the philosophy of an organization as may be required in action research and case studies. They can include policy documents, mission statements, annual reports, minutes or meetings, codes of conduct, etc. Notice boards can be a valuable source of data.<sup>88</sup>

As for the archives that were investigated in this study is the archives stored in Selamat Pagi Indonesia Senior High School of Batu, essential activities documents, recording disembodied images and recordings are heard, as well as the results of research studies, and other important records. Document obtained then selected according to the focus of the research.

---

<sup>87</sup> *Ibid*, p. 10.

<sup>88</sup> *Ibid*, p. 13.



The three data collection methods above are used simultaneously, in the sense used to complement the data between one another and to obtain the best possible data validity.

Among the three techniques or methods of data collection, the method interactive through the interview techniques are the most appropriate techniques in data collection on this research, namely with interviews and dialogue with informants and subjects of research.

### **G. Analyzing Qualitative Data**

Processing and analysis of data in research qualitative is a process which is done during and after the plunge in the field. Data processing starts with which particular data, by way of composing themes with the intent to make research results easily understood description. When the writer is not only looking for real data and collecting data, but directly do the clarification of data, draft reports.<sup>89</sup>

After various data collected, then to analyze it used techniques analysis descriptive, meaning researchers analyze and describe the data collected regarding the role of Islamic education teacher in multicultural education development.

Analysis of data in a research project involves summarizing the mass of data collected and presenting the results in a way that communicates the most important features in qualitative research we are also interested in discovering the big picture but use different techniques to find it. As in quantitative research, there may be some data which are measurable but for the most part we are

---

<sup>89</sup> Miles and Michael. *Qualitative Data Analysis: an Expanded Sourcebook*. Second Edition. Thousand Oaks, Calif: Sage Publication. 1994, p. 23.

interesting in using the data to describe a phenomenon, to articulate what it means and to understand it.<sup>90</sup>

The qualitative researcher has no system for pre - coding so needs a method of identifying and labeling (coding) items of data which appear in the text of a transcript so that all the items of data in one interview can be compared with data collected from other interviewees. This requires a process called content analysis and the basic procedure. The procedure is the same whether the qualitative data has been collected through interviews, focus groups, observation or documentary analysis since it is concerned with analyzing text.<sup>91</sup>

The process of data analysis performed by stage researchers are as follows:

1. Get to know the data. Good analysis depends on understanding the data.

For qualitative analysis, this means you read and re-read the text. If you have tape recordings, you listen to them several times. Write down any impressions you have as you go through the data. These impressions may be useful later. Also, just because you have data does not mean those are quality data. Sometimes, information provided does not add meaning or value. Or it may have been collected in a biased way. Before beginning any analysis, consider the quality of the data and proceed accordingly.<sup>92</sup> So in this context, the researcher will listen interview record of Headmaster, Vice Headmaster, and Islamic Education teacher and make some notes to get the clear data about the

---

<sup>90</sup> *Ibid*, p. 16.

<sup>91</sup> Beverly Hancock. *Op. Cit*, p. 18.

<sup>92</sup> *Ibid*, p. 2.

roles of Islamic education in implementing multicultural education in Selamat Pagi Indoensia.

2. Focus the analysis. Review the purpose of the evaluation and what you want to find out. Identify a few key questions that you want your analysis to answer. Write these down. These will help you decide how to begin. These questions may change as you work with the data, but will help you get started. How you focus your analysis depends on the purpose of the evaluation and how you will use the results. Here are two common approaches. Focus on question or topic, time period or event. In this approach, you focus the analysis to look at how all individuals or groups responded to each question or topic, or for a given time period or event.<sup>93</sup> In this research researcher will focus on the implementation of multicultural education and the roles of Islamic education in implementing multicultural education in Selamat Pagi Indonesia Senior High School.
3. The last is categorizing information. Some people refer to categorizing information as coding the data or indexing the data. However, categorizing does not involve assigning numerical codes as you do in quantitative analysis where you label exclusive variables with preset codes or values. To bring meaning to the words before you: Identify themes or patterns - ideas, concepts, behaviors, interactions, incidents, terminology or phrases used. Organize them into coherent categories

---

<sup>93</sup> Michael Q. Patton. *Qualitative Evaluation and Research Methods*. 2<sup>nd</sup> Edition. Newbury Park, Calif: Sage Publication. 1990, p. 30.

that summarize and bring meaning to the text. This can be fairly labor-intensive depending on the amount of data you have. But this is the crux of qualitative analysis. It involves reading and re-reading the text and identifying coherent categories. You may want to assign abbreviated codes of a few letters, words or symbols and place them next to the themes and ideas you find. This will help organize the data into categories. Provide a descriptive label (name) for each category you create. Be clear about what you include in the category and what you exclude. As you categorize the data, you might identify other themes that serve as subcategories. Continue to categorize until you have identified and labeled all relevant themes.<sup>94</sup> Researcher utilizes this step in order make easier to write the result of research because the data that get by researcher is still random.

## **H. Validity of Data**

The concept of validity is described by a wide range of terms in qualitative studies. This concept is not a single, fixed or universal concept, but “rather a contingent construct, inescapably grounded in the processes and intentions of particular research methodologies and projects”. Although some qualitative researchers have argued that the term validity is not applicable to qualitative research, but at the same time, they have realized the need for some kind of qualifying check or measure for their research. For example, Creswell & Miller

---

<sup>94</sup> Ellen Taylor-Powell and Marcus, *Analyzing Qualitative Data*, University of Wisconsin – Extension Cooperative Extension Madison, Wisconsin, 2003, p. 2.

(2000) suggest that the validity is affected by the researcher's perception of validity in the study and his/her choice of paradigm assumption.<sup>95</sup>

Persistent observation which held a continuous observation of the object of research in order to understand the deeper symptoms against a wide range of activities that provides ongoing research. In this case relates to the roles of Islamic education teacher in multicultural education development at Selamat Pagi Indonesia Senior High School of Batu.

In this sense the validity in quantitative research is very specific to the test to which it is applied – where triangulation methods are used in qualitative research. Triangulation is typically a strategy (test) for improving the validity and reliability of research or evaluation of findings. Also according Mathison, triangulation has raised an important methodological issue in naturalistic and qualitative approaches to evaluation in order to control bias and establishing valid propositions because traditional scientific techniques are incompatible with this alternate epistemology.<sup>96</sup>

Triangulation may include multiple of data collection method and data analysis, but does not suggest a fix method for all the researches. The methods chosen in triangulation to test the validity and reliability of a study depend on the criterion of the research. This research uses triangulation observation and interview method. So, the researcher will compare interview data with observation to get clear data about the roles of Islamic education teacher in implementing multicultural education in Selamat Pagi Indonesia Senior High School.

---

<sup>95</sup> Nahid Golafshani, *Understanding Reliability and Validity in Qualitative Research*, University of Toronto, Canada, 2003, p. 6.

<sup>96</sup> *Ibid*, p. 7.

## I. Research Steps

### 1. Pre-Field step

There are six steps that must followed by researcher in this step can add by one component that has known. It is attitude of field research. Six steps are arrange planning research, chose research field, permit, observe and asses the field, choose and utilize informant, and prepare research tool.<sup>97</sup>

### 2. Field Work Step

Field work step is divide into three parts, those are :

- a. Know the research background and self prepare.
- b. Enter field.
- c. Also collecting data.

In this step the researches when collecting data are:

- a. Interview with headmaster of Selamat Pagi Indonesia Senior High School of Batu.
- b. Interview with Islamic education teacher at Selamat Pagi Indonesia Senior High School of Batu.
- c. Directly observation from field.
- d. Analyze the theory that relevant and collecting data from Selamat Pagi Indonesia Senior High School of Batu.

---

<sup>97</sup> Neuman. *Social Research Method-Qualitative and Quantitative Approaches*, Allyn and Bacon Publication. 2000, p. 35.

### 3. Step of Data analyze

Content analysis is a procedure for the categorization of verbal or behavioral data, for purposes of classification, summarization and tabulation. The content can be analyzed on two levels. The basic level of analysis is a descriptive account of the data: this is what was actually said with nothing read into it and nothing assumed about it. Some texts refer to this as the manifest level or type of analysis. The higher level of analysis is interpretative: it is concerned with what was meant by the response, what was inferred or implied. It is sometimes called the latent level of analysis.<sup>98</sup>

Content analysis involves coding and classifying data. Some authors refer to this as categorizing or indexing. The basic idea is to identify from the transcripts the extracts of data that are informative in some way and to sort out the important messages hidden in the mass of each interview.<sup>99</sup>

---

<sup>98</sup> Michael Quinn and Michael Cochran. *a Guide to Using Qualitative Research Methodology*. London. Sage Publication. 2002, p. 17.

<sup>99</sup> Beverly Hancock, *Op. Cit*, p. 17.

## CHAPTER IV

### EXPOSURE DATA

#### A. Object of Research

##### 1. Profile of Selamat Pagi Indonesia Senior High School

In a Road to Success Conference for High Desert Distributor Julianto Eka Putra has idea to build free school, he said it by vision 2010. There are two targets of vision 2010, first is building free hospital and second is free school for poor people. But they give priority to build free school.<sup>100</sup>

This school was founded on 1<sup>st</sup> June 2007 in Batu by Julianto Eka Putra. He is a young entrepreneur from Surabaya and he wants to build a school which free of educational cost and also the student has different culture and religion. In other words, he wants to make miniature of Indonesia in this school.<sup>101</sup>

Selamat Pagi Indonesia (SPI) Senior High School is one of school that has differences with other school because it has specific identities. The identities of Selamat Pagi Indonesia Senior High School are multicultural school and entrepreneur school. But the unique one of the schools is the student come from Sabang until Merauke. So, each part of Indonesia can be found in this school.<sup>102</sup>

---

<sup>100</sup> Profile book of Selamat Pagi Indonesia Senior High School.

<sup>101</sup> *Ibid*, p. 4.

<sup>102</sup> Base on observation in Selamat Pagi Indonesia Senior High School on 29<sup>th</sup> November 2013.



SPI Senior High School is located in Jalan Pandanrejo No. 1 Bumiaji, Batu, and East Java. The students are from all part of Indonesia that has multireligion and ethnicity, it makes the school to be unique and complex. Selamat Pagi Indonesia Senior High School is a free senior high school where the entire cost of living and education are borne entirely by the foundation. Selamat Pagi Indonesia senior high school did not receive and ask the students or parents to pay anything because the students join in this school is an orphaned family or not able to continue their study at the high school level.<sup>103</sup>

The education concept of Selamat Pagi Indonesia Senior High School is different with other school. Multicultural concept implement in this school for all of student. That has explained by master of curriculum of education Prof. Dr. I Nyoman Sudana Degeng, M. Pd. He is consultant of education in Selamat Pagi Indonesia senior high school.<sup>104</sup>

This school is founded to help children that have not enough budget to study without looking at their communities, cultures, and backgrounds. Student is hoped by school to be able respect to each other. From the beginning, student has oriented by variety aspect, positive, and creative thinking. By this concept student can develop their creativity, so they have good skill and character.<sup>105</sup>

---

<sup>103</sup> <http://selamatpagiindonesia.org/?module=about&ID=1>.

<sup>104</sup> Profile book of Selamat Pagi Indonesia Senior High School, *Op. Cit*, p. 3.

<sup>105</sup> Interview with Headmaster of Selamat Pagi Indonesia Senior High School.

According to Julianto Eka Putra, “although 90 students came from all of part Indonesia and has multireligion and culture, they must apply good moral value and tolerance to all of people”.<sup>106</sup> In other words, he wants to make harmony multicultural school.

When he was founded Selamat Pagi Indonesia Senior High School so many obstacles faced by him. The obstacle is Education Department does not give permit for this school, finally the certificate of permit can be given to school after the founding father explain clearly about purpose of school.<sup>107</sup>

He asks to some figure of religion to come to his school to know more about the school. Then, the society trust that Selamat Pagi Indonesia Senior High School is school that has good purpose to help poor student in order to continue their study in this school.<sup>108</sup>

## 2. Vision and Mission

- a. Vision of School : creating Indonesian people that have the soul of Pancasila, superiority, independence, culture, love to the environment, and can compete in the era globalization.<sup>109</sup>
- b. Missions of School :
  - 1) Implementing faith and Taqwa learning by getting used to pray together base on the schedule.

---

<sup>106</sup> Profile book of Selamat Pagi Indonesia Senior High School, *Op. Cit*, p. 3.

<sup>107</sup> Interview about profile of school with The Headmaster of Selamat Pagi Indonesia senior high school. 21 of April 2014. At 08.20.

<sup>108</sup> Interview about profile of school with The Headmaster of Selamat Pagi Indonesia senior high school. 21 of April 2014. At 08.20.

<sup>109</sup> Profile book of Selamat Pagi Indonesia Senior High School.

- 2) Enhancing value of humanity, brotherhood, democracy, and social justice by active to follow daily activity in dormitory.
- 3) Enhancing academic superiority by optimizing learning process in class or out of class.
- 4) Enhancing non-academic superiority by extracurricular activity.
- 5) Developing science and technology by learning process base on technology with use computer, and internet.
- 6) Implementing the soul of entrepreneurship by extracurricular activity.
- 7) Getting used to keep clean and love to the environment.
- 8) Implementing life skill education to be independent generation by PAKSA (Pray, Attitude, Knowledge, Skill, and Action) method.
- 9) Learning implementation that can compete in global era, by use IT (Informatics and Technology) and foreign language learning (Mandarin and English).<sup>110</sup>

### **3. Location of School**

Village : Bumiaji  
Address : Pandanrejo 1  
Sub-District : Batu  
District : Malang  
Province : East Java

---

<sup>110</sup> <http://selamatpagiindonesia.org/?module=about&ID=1>.

#### 4. Student of Selamat Pagi Indonesia Senior High School ( Appendix 1)

#### 5. Extracurricular

In Selamat Pagi Indonesia Senior High School the students' activities are divided into three kinds of activity. *The first*, activity is that the students follow the learning process at school. *The second*, activity is following dormitory activity, it focuses on worshipping activity. And *the last* activity is extracurricular. So the school gives students opportunity to choose extracurricular in this school based on their skill and talent. <sup>111</sup>

Many kinds of extracurricular for student, such as art, farming, production, and ranch. The student can spend the time to develop their skill in extracurricular activity. This is only for first and second grade because the third grade focuses on national examination. <sup>112</sup>

Art activity is divided into three kinds, those are drama, music and dance. The student can develop their skill of music, drama, and dance in this activity. The advantages this activity is the student can show their talent in open stage when there are some guest visit this school. Moreover the dance of Pesona Sang Garuda has presented in Jakarta and Vice of Presiden Indonesia look at the show.

In Selamat Pagi Indonesia Senior High School has large field to farm. Farming is one of extracurricular that held in this school. The students

---

<sup>111</sup> Royyanuddin (Vice Headmaster of Selamat Pagi Indonesia Senior High School), *interview about the student activity in Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 07.30.

<sup>112</sup> Royyanuddin (Vice Headmaster of Selamat Pagi Indonesia Senior High School), *interview about extracurricular in Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 07.30.

try to plant and look after the flower and some fruits in garden. So, they can get knowledge about farming in this activity.

*Kampoeng Kids* is entrepreneur project of Selamat Pagi Indonesia Senior High School. *Kampoeng Kids* is open at Saturday and Sunday, the students are official and manage it every weekend. The student also produces some merchandise, all of that is hand made by student. So, the creativity of student is needed in this activity.<sup>113</sup>

The last extracurricular is ranch. Student also can study how to take care animals such as fish, rabbit, and bird. It will be difficult if the student do not have skill for it. Due to that the teacher guides their activity for keeping and dealing with the animals.

## **6. List of Teacher Selamat Pagi Indonesia Senior High School**

(Appendix 2)

## **7. Organization structural**

(Appendix 3)

## **8. Achievement**

(Appendix 4)

## **9. Facilities**

(Appendix 5)

---

<sup>113</sup> Royyanuddin (Vice Headmaster of Selamat Pagi Indonesia Senior High School), *interview about extracurricular in Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 07.30.

## **B. Description of Research Results**

### **1. Implementation of Multicultural Education at Selamat Pagi Indonesia Senior High School**

Based on observation, interview and documentation in Selamat Pagi Indonesia Senior High School, this school is a special school that has student from Sabang until Merauke. All of student has different background of ethnic, culture and religion but they can life together in school and dormitory in harmony.

*Selamat Pagi* is general greeting for all of human, culture and religion. This greeting not only for Moslem but also other religion can use this greeting. So, they implement it in daily activity and this is one of view multicultural education in this school.

In this school has implemented multicultural value because the students come from Sabang until Merauke and have different religion. According to Mr. Agung as Headmaster of Selamat Pagi Indonesia Senior High School said that:

As we know in 1998 there is big tragedy that makes our life uncertainty and we are apprehensive about this condition. The trigger that makes the people have uncomfortable feeling is that a different ethnic can be clashed. Moreover one religion with other religion also can be clashed such as accident in Poso, Ambon, and did you know in Kalimantan, that is Sampit. All of accident has climaxed in 1998 and became reformation for this country and also became obstacle.

So, from this background, we have an idea to build school that has many culture and religion or we want to make multicultural school in Indonesia. And I think, this is the only one school that has implemented multicultural value because we have many students come from Sabang until Merauke and also they have different religion but they can life together in this school. (*Seperti yang kita*

*tahu bahwa tahun 1998 itu ada tragedi besar yang membuat hidup kita tidak karuan dan kita prihatin terhadap masalah itu. Satu pemicu yang membuat orang merasa rugi misalnya suku bangsa yang berbeda sudah menjadi benturan. Agama satu dengan agama yang lainnya juga bisa menjadi benturan. Seperti anda ketahui kasus Poso, Ambon, dan yang anda ketahui di Kalimantan itu Sampit. Maka puncaknya yaitu tahun 1998 yang akhirnya menjadi reformasi dan beban untuk bangsa ini. Maka dari itu semua kita mempunyai gagasan dan pemikiran untuk mendirikan sekolah yang menampung semua budaya dan agama atau kita membuat sekolah multikultural di Indonesia. Saya pikir ini masih satu - satunya sekolah yang sudah menerapkan nilai - nilai multikultural karena kita mempunyai siswa dari Sabang sampai Merauke dan juga mempunyai agama yang berbeda tapi mereka bisa hidup bersama di sekolah).*<sup>114</sup>

Based on student data of Selamat Pagi Indonesia Senior High School, a religion is still dominating in classroom. In other words, comparative of student composition in each level still dominated by Islam. As Vice Headmaster Mr. Royyanudin views:

In this school has five religions, they are Islam, Christian, Catholic, Hinduism, and Buddhist but the composition of student in each level still dominated by Muslim student because to find Buddhist and Hinduism student is difficult, so we cooperate with some Buddhist school in Malang to send their student to our school. So the percentage of Muslim student 25 %, Christian student 25 %, Catholic student 25%, 12.5% for Hinduism and Buddhist. So, we still difficult to make composition of student balance base on religion in class. *(Di sekolah ini memang sudah lengkap lima agama, yaitu Islam, Kristen, Katolik, Hindu dan Budha. Tapi jumlah komposisi pada setiap angkatan masih didominasi oleh Muslim karena mencari siswa yang Budha dan Hindu itu agak susah sehingga kami mengadakan kerja sama dengan beberapa sekolah Hindu yang ada di Malang untuk mengirimkan siswanya ke sekolah kami. Jadi jika diprosentase jumlah siswa Muslim 25 %,*

---

<sup>114</sup> Agung Paramono (The Headmaster of Selamat Pagi Indonesia Senior High School), *interview about the history of Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 08.20.

*Kristen 25 %, 25 % Katolik, 12.5% Hindu dan sisanya Budha. Jadi kita agak kesusahan jika harus dipukul rata satu kelas).*<sup>115</sup>

As Headmaster of Selamat Pagi Indonesia Senior High School explain that to search student with different religion and culture is difficult:

Every year we open recruitment two until three times for new student of Selamat Pagi Indonesia senior high school. Usually we spread brochure when HD multilevel marketing has event such as meeting for all of member in Indonesia. This event is held in this school but if the participant over loaded it can move in Surabaya exactly in Pasar Atum Center. So, after we give brochure to all of member we explain about requirement of student in Selamat Pagi Indonesia Senior High School. *(Setiap tahunnya kami ini membuka pendaftaran dua - tiga kali untuk menerima siswa baru. Biasanya kami menyebarkan brosur ketika HD multilevel marketing mengadakan acara pertemuan seluruh anggota yang ada di Indonesia dan bertempat di sekolah ini tapi jika banyak pesertanya maka dipindah ke Surabaya di daerah Pasar Atum Senter. Ketika acara tersebut maka kami juga membagikan brosur serta menjelaskan tentang kriteria - kriteria yang harus dipenuhi sebagai murid di Sekolah Selamat Pagi Indonesia ini).*<sup>116</sup>

Dormitory is the second house for student. They have to stay in dormitory, and perform many activities including worship. Selamat Pagi Indonesia Senior High School has twelve ha, so the student can choose place by them self for studying and playing. In dormitory, background of student stays together with student diverse. In one room, there are four until six students that have different culture and religion. Mrs. Qorina as Islamic education teacher said:

---

<sup>115</sup> Royyanuddin (The Vice Headmaster of Selamat Pagi Indonesia Senior High School), *interview about the student condition in Selamat Pagi Indonesia Senior High School*, 21<sup>st</sup> of April 2014. At 07.30.

<sup>116</sup> Agung Paramono (The Headmaster of Selamat Pagi Indonesia Senior High School), *interview about the student condition at Selamat Pagi Indonesia Senior High School*, 21<sup>st</sup> of April 2014. At 08.20.



In dormitory, they have implemented multicultural values, for example in one room consist of Christian students, Muslim, Catholic and also Buddhist student. They try to understand about each habit and try to appreciate the others. Besides that this dormitory supervise by supervisors, there are supervisor for men and women. They take care and stay with them and set their agenda in dormitory. *(Di asrama mereka juga sudah menerapkan nilai - nilai multikultural. Misalnya satu kamar itu terdiri dari anak Kristen, Islam, Katolik, dan juga Budha. Jadi mereka satu kamar mencoba untuk saling memahami bagaimana kebiasaan masing – masing dan berusaha untuk saling menghargai. Selain itu sebagai pengawas, ada bapak dan ibu asrama yang menjaga mereka dan tinggal bersama mereka di asrama untuk memandu kegiatan mereka selama di asrama).*<sup>117</sup>

In dormitory, there is special room for praying or they called by holy place. The student can pray in that place because each religion has one room for praying. As Mr. Royyan said:

In this dormitory has five rooms that can be used by student for praying. In Islam we can said the place as *Mushola*, Church for Christianity, and it same with other religion. So they can get their right for praying according their religion. In this side, it can establish tolerance value among student. *(Memang di asrama disediakan lima kamar yang itu bisa digunakan untuk mereka beribadah. Ya mungkin kalau di Islam tempat itu bisa berfungsi sebagai Mushola dan untuk yang Kristen itu bisa sebagai Gereja. Itu sama halnya juga dengan agama - agama yang lain. Jadi mereka mendapatkan hak mereka untuk beribadah sesuai dengan keyakinannya masing-masing. Di sinilah juga bisa muncul nilai - nilai toleransi diantara mereka semua).*<sup>118</sup>

In other hand, praying is also the duty of student. Each religion has its own manner for praying, but all of student must get up early morning and

---

<sup>117</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

<sup>118</sup> Royyanuddin ( The Vice Headmaster of Selamat Pagi Indonesia Senior High School), *interview about the implementation of multicultural education in Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 07.30.

praying together before going to school. As Vice of Headmaster Selamat Pagi Indonesia Senior High School states:

Absolutely their schedule of praying is different, in Islam has five times in one day and for Christianity they pray on Sunday and other religion as their schedule. When they know about the schedule of praying, they also remind each other for praying. The advantage in this school is the student must get up early morning for praying together in field before going to school. But the manner of praying is base on their own religion. *(Jadwal beribadah mereka pastinya berbeda mas, jadi kalau Islam ya tetap lima waktu, terus kalau Kristen ya di Hari Minggu, dan agama - agama lain menyesuaikan waktu beribadahnya. Jadi ketika mereka sudah paham jadwal ibadah setiap agama, mereka juga akan saling mengingatkan. Tapi yang menjadi kelebihan di sini adalah mereka harus tetap bangun pagi untuk berdoa bersama di tengah lapangan sebelum mereka berangkat ke sekolah. Tapi ya tetap cara berdoanya masing - masing tapi dalam waktu yang sama).*<sup>119</sup>

Islamic education teacher in Selamat Pagi Indonesia Senior High School also explain the same idea, Muslim student can remind their friend for praying in order all of student became good person in this world:

The culture of tolerance in Selamat Pagi Indonesia senior high school is high enough. Such as, on Friday, if Muslim student did not go to Mosque for praying Jum'at, so other student reminds him. Do not you go to mosque for praying? It is time for you to pray Jum'at. Let's go to the Mosque. In other case, on Sunday, the students are busy to manage extracurricular activity but Muslim student also remind Christian student to pray and replace their position when they are praying because they have to go to Church. *(Jadi memang budaya saling bertoleransi di sini cukup tinggi mas, sebagai contoh saja Hari Jumat, seandainya ada siswa Muslim ketika Jumat tidak berangkat Sholat Jumat maka siswa yang lain mengingatkan. Kamu gak Jumatan ta? Ini kan waktunya kamu beribadah. Ayo cepat pergi ke Masjid sana low. Selain itu juga, ketika Hari Minggu kan mereka sibuk dengan agenda kegiatan ekstra tetapi dengan senang hati yang Muslim menggantikan*

---

<sup>119</sup> Royyanuddin ( The Vice Headmaster of Selamat Pagi Indonesia Senior High School), *interview about the implementation of multicultural education in Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 07.30.

*sementara pekerjaan siswa yang Kristen karena mereka harus berangkat ke Gereja untuk beribadah).*<sup>120</sup>

Moreover if there is celebration of holiday for Islam or other religion. They celebrate the event, all of student cooperate to prepare a little party after ceremonial celebrate. The Headmaster of Selamat Pagi Indonesia senior high school gives explanation:

On celebration of holiday, the students are busy to prepare a little party in order they can feel happiness in celebration. Such as Nyepi, when Nyepi Hindu student go to Balaikambang beach in South of Malang for praying and other student also go to beach together in order to know about Nyepi Celebration by Hindu Student. After the student pray in beach, they go back to school to party and show drama. Every student has different skill because Muslim student more know about design, so they help to design stage for drama. They know what they should do and always help each others. *(Jadi kalo ada perayaan hari besar agama ya mereka semua sibuk untuk mempersiapkan pesta agar semua merasakan kebahagiaan waktu perayaan hari besar. Seperti acara Nyepi kemarin. Ketika Nyepi mereka kami antarkan ke Pantai Balaikambang yang ada di Malang selatan untuk melaksanakan ritual. Siswa yang non Hindu pun juga ikut mengantarkan agar menjadikan pengetahuan bagi mereka bagaimana tentang perayaan Nyepi. Setelah mereka melakukan ritual ibadah mereka kembali ke sekolah untuk menyiapkan pesta dan drama karena yang pintar mendesain panggung dari orang Muslim maka mereka saling membantu untuk menyiapkan acara tersebut tanpa harus disuruh lagi. Jadi mereka sudah paham dengan tugas masing masing).*<sup>121</sup>

Mrs. Qorina as Islamic education teacher also tells about *Idul Adha* celebration in Selamat Pagi Indonesia Senior High School:

---

<sup>120</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

<sup>121</sup> Agung Paramono ( The Headmaster of Selamat Pagi Indonesia Senior High School), *interview about the student condition at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 08.20.

When Idul Adha, all of student bring knife and ask to me, what can I do for you Mam? I was shocked because they are look like of demonstrator. Then, I give them instruction to help after slaughtering was done. They are very happy to do it because after this they will eat together. So, although they have different religion they can feel happy also. (*Kemarin waktu perayaan Idul Adha itu mereka semua membawa pisau terus bertanya mana yang bisa saya bantu buk. Saya pun kaget mereka kayak anak demo. mereka saya arahkan untuk membantu setelah penyembelihan usai. Semua bergembira untuk memotong daging karena setelah itu akan makan bersama. Sehingga semua teman yang berbeda agama bisa merasakan kegembiraan ini.*).<sup>122</sup>

Sometime the implementation of multicultural education in Selamat Pagi Indonesia Senior High School has some obstacles because misunderstanding, such as the Headmaster of Selamat Pagi Indonesia Senior High School explains:

It is not easy to implement multicultural value in this school. Moreover they are still teen age, it means young, they are not enough adult. They still need guiding in their daily activity including their interactions and communication with their friends. For example sometime they say something which makes their friend angry because they don't know about their habit. But the obstacle above can be solved by the role of teacher. (*Memang tidak mudah untuk menerapkan nilai - nilai multikultural ini terlebih mereka ini kan masih remaja, remaja ini masih belum cukup dewasa. Mereka masih membutuhkan bimbingan dalam interaksi dan komunikasi sehari - harinya dengan temannya. Sebagai contoh kecil terkadang mereka dengan temannya sendiri salah ucap karena mungkin tidak tahu kebiasaan temannya sehingga itu bisa menimbulkan perselisihan antara siswa. Tapi semua itu bisa kami atasi melalui bantuan guru.*).<sup>123</sup>

---

<sup>122</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

<sup>123</sup> Agung Paramono ( The Headmaster of Selamat Pagi Indonesia Senior High School), *interview about the student condition at Selamat Pagi Indonesia Senior High School*, 21<sup>st</sup> of April 2014. At 08.20.

In other case is faith (*Aqidah*), every religion has different faith, so mixing of faith it can be problem in implementing multicultural value at Selamat Pagi Indonesia Senior High School. Mrs. Qorina also explains about it:

In this school, many students that influenced by Islamic education because sometime they also follow my class. Long time ago, there is a Hindu student can *Adzan*, moreover some non Muslim students can memorize *al-Fatihah*. To me, it can be obstacle because students are not understood enough about tolerance. The rule of tolerance that has to know by student, sometime we must hold our faith but some time we can be flexible for certain thing. Our religion has clear rule in tolerance that is *Lakum dinukum wa liaydiniy*. (*Di sekolah ini banyak sekali mas yang terkena efek Pendidikan Agama Islam, karena terkadang mereka juga mengikuti pelajaran saya ketika berada di kelas. Dulu ada satu anak Hindu yang bisa mengumandangkan adzan, bahkan ada beberapa siswa non Muslim yang juga bisa menghafalkan surat al Fatihah. Ini bagi saya merupakan tantangan karena anak - anak masih belum paham betul dimana mereka harus saling bertoleransi atau kapan harusnya kita tetap berpegang teguh pada agama kita. Agama kita ini kan punya batasan yang jelas dalam bertoleransi yaitu lakum dinukum wa liyadin*).<sup>124</sup>

In Islam has clear rule about something allowed (halal) and forbidden (haram). In other words, Islamic education has limitation in certain thing including food. This is explanation of Mrs.Qorina about food that forbidden and allowed:

Talk about this case, may be they can follow rule of Islam, it want to be okay, but when we follow them it can be dangerous because we have clear rule about forbidden and allowed food. On Paskah or Christmas celebration, they serve us with special food, those are pork and dog. So, we must be careful about this case. (*Kalau masalah yang ini mungkin mereka semua ikut dengan aturan Islam*

---

<sup>124</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

*semuanya udah beres mas, akan tetapi ketika kita yang ikut mereka itu yang berbahaya karena kan kita punya aturan bahwa ada yang boleh dimakan dan ada yang tidak. Ketika perayaan Paskah ataupun Natal, dalam jamuan makannya mereka masak hidangan spesial berupa anjing dan babi. Jadi kita harus berhati hati dalam masalah ini).*<sup>125</sup>

The first concept of multicultural education that implemented in Selamat Pagi Indonesia Senior High School is the way of student that has different background of culture and religion can life together without discrimination. When researcher observes in class, before the student come into class all of student prepare their self from their uniform and shoes. The extraordinary moment happened when a Muslim student try to help Cristian student from Papua to use tie. Multicultural value has applied in their heart so they never show differences among them.

Out of school activity, students also has extracurricular such as drama, music, and dance. They have agenda to show their skill if there are some guest come to Selamat Pagi Indonesia Senior High School. One of them is Pesona Sang Garuda dance. Mr Agung explains about this extracurricular:

If there are some guest visit to Selamat Pagi Indonesia Senior High School, usually we give them a dancing show. The best one is Pesona Sang Garuda dance. This dance explains about all of condition in Indonesia. That is, they are different but they can life together in harmony. So, if I see this dance suddenly I feel frightened because there are many multicultural value presented. *(Kalau ada tamu dari luar yang berkunjung ke sekolah kami biasanya kami sambut dengan pementasan tari. Tari yang menjadi andalan adalah Pesona Sang Garuda. Jadi tarian ini mengisahkan seluruh kondisi yang ada di Indonesia yang berbeda - beda tapi*

---

<sup>125</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21<sup>st</sup> of April 2014. At 13.20.

*mereka bisa hidup bersama tanpa adanya perselisihan. Jadi kalo saya nonton tarian itu saya merinding sendiri mas. Karena di situ banyak sekali nilai - nilai multikultural yang disampaikan).*<sup>126</sup>

## **2. The Role of Islamic Education Teacher in Implementation of Multicultural Education at Selamat Pagi Indonesia Senior High School**

In Selamat Pagi Indonesia Senior High School, researcher is not only observes about implementation of multicultural education in this school but also researcher focus on other factor that support multicultural education. So many support factors in Selamat Pagi Indonesia Senior High School one of them is the role of teacher.

Researcher focuses on the role of teacher in Selamat Pagi Indonesia Senior High School. Especially the role of Islamic education teacher in the implementation of multicultural education at school. In Selamat Pagi Indonesia Senior High School has five religious teachers, it means each religion has one teacher, usually learning of religion was held after lunch. When learning of religion they come into their own class base on their religion.

Learning of religion is important for student because it is not only theory or dogma but also practice it in daily activity, as Islamic education teacher in Selamat Pagi Indonesia Senior High School says:

Learning of religion in this school is flexible, it means I teach it base on curriculum and I also give additional material but the material is not out of curriculum. Then, learning of religion in

---

<sup>126</sup> Agung Paramono ( The Headmaster of Selamat Pagi Indonesia Senior High School), *interview about the student condition at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 08.20.

Selamat Pagi Indonesia Senior High School more focus on religious character base on four religions that has received in this school. Those are Islam, Christian/Catholic, Hinduism, and Buddhism, such as manner of tolerance among religion. Learning Islamic education is not just in school but also in dormitory. Learning in school such as learning activities in class or out of class and dormitory activity such as pray five times, reciting and writing Quran, and Diba'. (*Pembelajaran agama di sekolah ini bersifat fleksibel, maksudnya fleksibel disini adalah saya mengajarkan agama itu sesuai dengan kurikulum yang sudah ada tapi sedikit ada tambahan dari saya tapi tidak keluar dari batasan kurikulum yang sudah ada. Selain itu pembelajaran agama di SPI lebih mengedepankan karakter keagamaannya masing - masing sesuai dengan empat agama yang terdapat di SPI yakni Islam, Kristen/Katholik, Hindu dan Budha seperti cara bertoleransi antara agama satu dengan agama yang lainnya. Untuk pembelajaran Agama Islam selain pembelajaran di sekolah ada juga pembelajaran di asrama. Pembelajarannya di sekolah meliputi di kelas dan luar kelas dan kegiatan di asrama meliputi sholat lima waktu, baca tulis al Quran, bedah Quran dan Diba'*).<sup>127</sup>

Learning of religion in Selamat Pagi Indonesia Senior High School is guided by each religious teacher. Religious teacher in Selamat Pagi Indonesia Senior High School has method to make student focus on learning process. Especially Islamic education learning because good teacher must has good method in learning process in order the student can achieve the goal of education. Mrs Qorina elucidates:

Absolutely, active learning method that I was implemented in this school, the student more active then me because the problem overhere is hard and difficult. So many difficult problems such as greeting, for example in other religion greeting are *nemeste*, *homsuati astu*, and other. Can I say it Mrs? So, I explain to them, if you only answer it does not matter, but if you follow them it can not. In this school there is not textual method because in here use contextual learning and teaching method. The student can study from nature directly. Moreover the students often go to field and

---

<sup>127</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.



center of town (Alun - alun) to open their mind and they get new thing. The method can develop according to the characteristic of each material. *(Jelas aktif learning metode yang saya terapkan, yaitu siswa di sini lebih aktif daripada saya karena permasalahan di sini cukup rumit ya mas. Banyak permasalahan yang pelik di sini seperti mengucapkan salam. Di agama lain ada yang nameste, ada juga yang homsuasti astu, atau yang lainnya. Apakah saya boleh salam seperti itu Bu Qor? Maka saya menjelaskan, kalau hanya menjawab saja tidak masalah tapi kalau kalian yang bersalam seperti mereka please itu tidak boleh. Selain itu di sini tidak ada tekstual karena kontekstual teaching and learning anak - anak bisa langsung belajar dari alam. Bahkan anak - anak sering sekali saya ajak untuk mengitari sawah atau ke alun - alun untuk membuka pemahaman mereka agar tidak terkotak - kotak. Metode itupun bisa berkembang sesuai dengan karakter pembelajarannya masing - masing).*<sup>128</sup>

The role of teacher is not only teaches material as explained in curriculum but also mold student character base on multicultural value. Mrs.

Qorina points out:

We are Islamic education teacher has to inculcate multicultural value by personal approach such as activity learning in classroom, dormitory guiding, share some problems and give problem solving. All of that is not enough, they need habituating and forcing because if there is habituating without forcing it is impossible. For example don't forget to pray Dhuha and don't forget to pray five times in one day. Only five times a day and then tomorrow the attendant list submit to me please, so that is forcing. The value can grow because the student motivation it self and also the teacher force student in order they can understand more about multicultural value. For example about dress, I give them opportunity and freedom to wear everything that they want but I force the student when they join in my class. So I ask to student to wear veil and long skirt. After my class they will be free. *(Kita sebagai guru PAI juga harus menanamkan nilai - nilai multikultural dengan cara pendekatan personal melalui kegiatan yang ada seperti pembelajaran di kelas,*

---

<sup>128</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

*bimbingan asrama, sharing jika ada masalah dan problem solving. Tapi dengan itu saja tidak cukup jadi mereka juga harus ada pembiasaan dan paksaan. Kalau ada pembiasaan tapi tidak dipaksa itu tidak bisa. Contoh saja jangan lupa sholat Dhuha ya terus jangan lupa sholat lima waktu ya untuk lima waktu saja tidak usah ditambah yang aksesoris, itu saja. Nanti besok absennya kumpulkan ke saya, itukan paksa. Jadi nilai - nilai ini tumbuh karena motivasi dari diri siswa itu sendiri karena sudah terbiasa dan juga dibantu oleh guru guru yang memaksa agar siswa lebih mendalami lagi tentang nilai multikultural. Seperti contoh lain yaitu cara berpakaian, saya memberikan kebebasan kepada pada semua siswa untuk berpakaian, tapi paksaan itu saya berikan ketika ada pelajaran saya, jadi saya wajibkan mereka untuk memakai kerudung dan juga memakai rok panjang, tapi setelah pelajaran saya selesai maka itu terserah mereka).*<sup>129</sup>

The character of student became special attention of teacher but also teachers have to create creative and conducive situation in school especially in classroom. So, the teacher also must be creative people such as Mrs. Qorina mentions that:

*Conducive and creative situation is needed for student in order to follow learning process in school with high spirit and motivation. It is possible if the teacher give opportunity to the student to follow or join in each event that held in Selamat Pagi Indonesia Senior High School. After that, molding their self confident and then make some programs with clear schedule. Teacher must give them simulation in order to know general view about the event. After the event has done so the teachers give reward to creative student. (Suasana kondusif dan kreatif itu sangat diperlukan oleh para siswa agar mereka juga tetap semangat mengikuti semua kegiatan yang ada di sekolah. Yaitu dengan cara memberikan kesempatan kepada siswa untuk berpartisipasi dalam setiap even yang ada di SPI. Setelah itu adalah menanamkan rasa percaya diri pada diri mereka. Selanjutnya adalah membuat program dengan jadwal yang jelas untuk setiap kegiatan. Tidak hanya jadwal kegiatan*

---

<sup>129</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

*yang jelas, tapi mereka juga harus diberikan stimulasi khusus agar mereka ada gambaran tentang acara tersebut. Setelah kegiatan itu berjalan dengan baik maka guru juga memberikan reward untuk setiap siswa yang kreatif).*<sup>130</sup>

Islamic education teacher further has good learning method in order student will active in learning. Mrs. Qorina said:

By choosing good learning method, the student will active in each learning. The religion subject is not only about theoretical but also how to apply in their daily activity. Moreover it will give effect after the student graduated from this school. For example one of interest method is Wisroh (Wisata Rohani), so all of student visit to center of town (alun-alun) to observe interaction of people and view of nature that has created by Allah SWT. Some time, it is not only for Muslim student but also other religion student follow this program. *(Dengan memilih metode pembelajaran yang baik, maka siswa akan ikut aktif dalam setiap pembelajaran. Pembelajaran agama kan tidak hanya masalah teori saja tapi juga bagaimana mempraktekkan pada kehidupan sehari - hari mereka. Lebih jauh lagi, itu juga akan memberikan dampak ketika setelah lulus dari sekolah ini. Contohnya metode yang menarik adalah Wisroh. Wisroh adalah wisata rohani, jadi semua siswa diajak untuk berjalan menuju ke alun - alun Batu untuk melihat orang berinteraksi dan juga melihat keindahan alam yang sudah diciptakan oleh Allah. Terkadang ini tidak hanya siswa yang Muslim saja, dari siswa agama lain juga terkadang mereka mengikuti kegiatan ini).*<sup>131</sup>

Guiding student in each activity is responsibility of teacher. Islamic education teacher further has to accompany and guide the student in class and dormitory. In dormitory, they are guided by leader of dormitory, so the

---

<sup>130</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

<sup>131</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

Islamic education teacher cooperates with the leader of dormitory to guide the student. Mrs. Qorina asserts that:

Honestly, I can not guide them fully 24 hours, but I try to accompany them as much as possible, because they have guided by leader of dormitory that we can called them (*Bapak and Ibu Asrama*) that life together with the student 24 hours in dormitory. In worship aspect I always remind the student, long time ago there was schedule to pray Tahajud, so I often stay with them in dormitory in order the student feel accompanied by teacher when they do worship. (*Jujur, kalau 24 jam saya tidak bisa mendampingi mereka secara penuh, akan tetapi saya tetap berusaha mendampingi mereka semaksimal mungkin karena mereka juga sudah didamping oleh bapak dan ibu asrama yang tinggal 24 jam di sini. Dalam hal beribadah sekalipun, anak - anak juga sering saya ingatkan, dulu bahkan masih ada piket untuk mengajak siswa sholat malam jadi saya pun harus menginap bersama mereka agar mereka pun merasa didampingi ketika beribadah*).<sup>132</sup>

Religious teacher in Selamat Pagi Indonesia Senior High School must understand the concept of multicultural education that implemented in this school. Including Islamic education teacher because Islam has rule that can not ignored by the student. Mrs Qorina states about the concept:

The concept of multicultural education in Selamat Pagi Indonesia Senior High School is the way student can life together without fight or conflict. All of student has to tolerant to other different religion. But I also give them rule and restriction that Islam has clear rule so there are some rule must follow it. In Holy Quran has explained and the verses is clear *Lakum Dinukum Waliyadin* it means you shall have your religion and I shall have my religion. If they follow us such as they said *Astagfirullah, InsyaAllah*, I think, it does not matter, but if you follow them in worship activity, it forbidden. (*Konsep pendidikan multikultural yang ada di SPI ini adalah bagaimana semua siswa itu bisa hidup bersama tanpa harus ada saling eker ekeran. Semua siswa harus bisa bertoleransi terhadap agama yang berbeda. Akan tetapi anak - anak juga saya*

---

<sup>132</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia senior high school), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

*kasih batasan bahwa Islam adalah agama yang memiliki aturan yang jelas jadi ada batasan yang tidak boleh dilanggar. Ayatnya sudah jelas mas lakum dinukum waliyadin. Agamamu agamamu agamaku agamaku. Jadi kalo mereka mengikuti kita seperti berbicara Astagfirullah, Insya Allah, itu gak masalah, tapi kalau kalian yang kalian ikut cara ibadah mereka itu yang tidak boleh).*<sup>133</sup>

Generally, the duty of teacher is teaching but in other hand, teacher has important role in student development. In Selamat Pagi Indonesia Senior High School Islamic education teacher also has role as facilitator, educator, and guidance. As Mrs. Qorina asserts:

Actually the role of teacher is so many things overhere, but generally there are three. First role is facilitator, for example some days ago I invite student to Wisroh as one of method in learning process out of class. Moreover as facilitator I try to help them if there is problem in communication to other student that has different religion. The second role is educator, teacher give point of view and positive learning about tolerance in mini society at Selamat Pagi Indonesia senior high school. Then, teacher give understanding about togetherness is beautiful although we have different culture and also I give them about unity in diversity. The third role is guidance, teacher has to guide student to understand well syariat Islam because there are some rules that must follow. Then, the teacher also guide them when celebration of holyday in Islam or other religion in order to the student can make tolerance situation. *(Sebetulnya peran guru di sini banyak mas, tapi pada umumnya ya ada tiga. Yang pertama yaitu fasilitator. Fasilitator di sini seorang guru ini memfasilitasi kebutuhan siswa. Seperti kemarin itu saya mengantarkan siswa untuk Wisroh sebagai salah satu metode dalam pembelajaran di luar kelas. Selain itu sebagai fasilitator saya juga mencoba membantu mereka dalam masalah hubungan siswa muslim dengan siswa yang non muslim. Yang kedua adalah sebagai educator. Educator di sini guru memberikan pandangan dan pendidikan positif tentang toleransi kepada masyarakat kecil yang ada di SPI. Selain itu guru juga memberikan pemahaman tentang indahnya kebersamaan antar umat beragama. Lebih dari itu saya juga memberikan wawasan tentang persatuan*

---

<sup>133</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

*dan perbedaan keyakinan yang benar. Yang ketiga adalah sebagai guidance. Sebagai guidance ini guru harus benar - benar membimbing siswa untuk paham betul dalam masalah syariat Islam karena ada beberapa hal yang harus diikuti. Selain itu guru juga harus mendampingi ketika ada acara - acara keagamaan seperti peringatan hari besar Islam maupun agama lain agar tercipta suasana kekompakan dan toleransi antar agama).*<sup>134</sup>

One of the roles of teacher is guidance, in Selamat Pagi Indonesia Senior High School because the student has different background of culture so tolerance needed by student and must implemented. In this case, the role of Islamic education teacher to guides in the implementation of multicultural education, including tolerance to other student. As Mrs. Qorina tells about it:

*The way to guide student to be tolerance is instill them value of togetherness by *tasamuh* material in Islamic education and also give them knowledge about tolerance cross-culture and religion because differences is *rahmat*. The student also must active in holy day activity for all of religion, so they can apply tolerance truly in this school. (Cara membimbing siswa untuk berperilaku toleransi adalah menyisipkan nilai - nilai kebersamaan melalui materi *tasamuh* dalam pelajaran PAI dan juga senantiasa memberikan wawasan tentang toleransi antar agama kepada siswa karena perbedaan adalah *rahmat*. Siswa juga harus diajak ikut berperan aktif dalam kegiatan hari besar agama lain sehingga sikap bertoleransi itu bisa benar benar mereka terapkan di lingkungan sekolah ini).*<sup>135</sup>

In other hand, Islamic education teacher has responsible to keep harmony and unity in Selamat Pagi Indonesia Senior High School.

---

<sup>134</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

<sup>135</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

Sometimes misunderstanding among students happen in school. As Mrs. Qorina elaborates:

If there is misunderstanding between students, the teacher must give problem solving to them in order the condition in school still harmony. Controlling their interaction is the duty of teacher. Little by little the teacher corrected the student view about good friendship and the important thing is positive thinking to minimalize misunderstanding. *(Jika anak - anak ini ada misunderstanding maka saya sebagai guru harus memberikan problem solving kepada mereka agar tetap terjaga kerukunan diantara mereka. Pengawasan terhadap pergaulan anak - anak juga menjadi perhatian khusus dari guru dan juga sedikit demi sedikit meluruskan pandangan tentang berkawan yang baik, juga yang terpenting adalah harus selalu berpositif thinking untuk meminimalisir kesalahan pahaman).*<sup>136</sup>

It is difficult to keep harmony among students. Moreover the student has different background of culture and religion. So, tolerance is needed by student to eliminate discrimination in school, as Mrs. Qorina elaborates :

No discrimination among student in Selamat Pagi Indonesia Senior High School. All of student follow the rule that made by school, so they can life together and respect each other student. If there are some students difficult to do tolerance, teacher give two solutions, those are counseling and guidance. By counseling and guidance the student can open their mind to be tolerance. *(Tidak ada diskriminasi antara satu agama satu dengan agama yang lainnya. Semuanya berjalan sebagaimana mestinya sesuai dengan aturan yang berlaku sehingga mereka bisa hidup damai dan rukun. Jika terdapat anak yang susah bertoleransi maka ada dua solusi yaitu diadakan bimbingan dan tindakan konseling. Dengan tindakan konseling dan bimbingan yang intens ini diharapkan siswa tersebut bisa lebih terbuka pikirannya untuk bertoleransi).*<sup>137</sup>

---

<sup>136</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20.

<sup>137</sup> Qorina Indriyati ( Islamic education teacher of Selamat Pagi Indonesia Senior High School), *interview about the role of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School*, 21 of April 2014. At 13.20

## CHAPTER V

### DISCUSSION

#### **A. Implementation of Multicultural Education at Selamat Pagi Indonesia Senior High School**

Indonesia is the nation that has multireligion, multilanguage, and also multicultural. Each religion, culture, and language has characteristic as identity of someone. Absolutely, one person is different with other person, but the important one is the way to make all of person become unity and harmony.

Indonesia has motto “Bhineka Tunggal Ika”, it means diversity in unity. Although Indonesian people have different culture, religion, and language but all of them can be one. So, Indonesia is the big country that has unique because multicultural.

Selamat Pagi Indonesia Senior High School can called miniature of Indonesia because the students are from each part of Indonesia, such as Aceh, Kalimantan, Ambon, until Papua. Moreover, the student also has different religion and culture but they can life together in school.<sup>130</sup>

Founding father of Selamat Pagi Indonesia Senior High School wants to build school that implemented multicultural value. As Mr Agung says that:

We have an idea to build school that has many culture and religion or we want to make multicultural school in Indonesia. And I think this is the only one school that has implemented multicultural value because

---

<sup>130</sup> Based on observation in Selamat Pagi Indonesia Senior High School on 21<sup>st</sup> of April 2014.



we have many students from Sabang until Merauke and also they have different religion but they can life together in this school.<sup>131</sup>

According to Indonesia constitution, there are six religions that recognize in Indonesia, those are Islam, Christianity, Catholic, Hinduism, Buddhist, and Confucian.<sup>132</sup> Confucian is religion that recognized given the same right for praying by Indonesian government during The Fourth President of Indonesia KH. Abdurahman Wahid era.

Nowadays, many people share and discuss multicultural education because this country has experienced morality decrease. Student conflict has happened in some school and also discrimination among student. That is because students don't understand enough about multicultural education.

As Banks indicates, ideally, multiculturalism is based on equality, and harmonious tolerance of diverse languages, religions, and cultural and ethnic groups in a pluralistic society. All of people can freely explore their self with cultural identities.<sup>133</sup>

According to Nye indicates, the term multicultural describes the social characteristic and problems of governance posed by any society in which different cultural communities live together and attempt to build a common life while retaining some of their original identity.<sup>134</sup>

---

<sup>131</sup> Interview with Mr Agung Pramono as The Headmaster of Selamat Pagi Indonesia Senior High School, 21<sup>st</sup> of April 2014.

<sup>132</sup> On President Abdurahman Wahid era, with President Decisions number 6, 2000. That Confucian received as formal religion in Indonesia.

<sup>133</sup> James Bank, *Multicultural Education: Characteristic and goal*. 4<sup>th</sup> Edition John Wiley and Sons, New York, p. 30.

<sup>134</sup> M. Nye, *The Challenge of Multiculturalism. Culture and Religion*, Volume 8, Number 2, 2007, p. 109.

Multicultural education is defined by many scholars. According to Mills, multicultural education means a:

...philosophy and a process by which schools and other institutions/workplaces demonstrate - in staffing patterns, curricula, instructional practices and school - community relations acceptance and respect for human diversity as a means of providing all children an equitable quality education in preparation for living in a culturally pluralistic society. Education systems must be cognizant of more than the skin colors, backgrounds and religious beliefs of people. Rather, they must educate to eliminate classism, racism, sexism, ageism, handicappism—and the more recently recognized ill, uglyism.<sup>135</sup>

Bennett defines multicultural education as an approach to teaching and learning that is based on the democratic values and beliefs and that multicultural education seeks to foster cultural pluralism within culturally diverse societies at national and international levels.<sup>136</sup>

Selamat Pagi Indonesia Senior High School wants to apply and manifest multicultural value in this school. One of indicator to apply multicultural in this school is divide student balance in classroom base on their religion but it still dominating by Muslim student because the school difficult to look for students from Hinduism and Buddhist.

As Mr Royyanuddin views about comparative of student composition in classroom that:

In this school has five religions, they are Islam, Christian, Catholic, Hinduism, and Buddhist but the composition of student in each level still dominated by Muslim student because to find Buddhist and

---

<sup>135</sup> Mills, *Multicultural education: Where do we go from here?* *Journal of Social and Behavior Science*, 1983, p. 44.

<sup>136</sup> Bennett, *Comprehensive Multicultural Education: Theory and Practice*. (5<sup>th</sup> ed). Boston, 2003, p. 56.

Hinduism student is difficult, so we cooperate with some Buddhist school in Malang to send their student to our school.<sup>137</sup>

Multicultural education further aims to eliminate cultural stereotypes and reduce the discrimination that some minority groups face in schools and in the wider society.<sup>138</sup> Most importantly multicultural education must be perceived as relevant for all students not simply those of color or from minority ethnic backgrounds.<sup>139</sup>

Muslim students are still dominating in Selamat Pagi Indonesia Senior High School and a half of teachers further in this school are Muslim. As Vice of Headmaster Selamat Pagi Indonesia Senior High School explanation that percentage of the student is 25% for Islam, 25 % Christian, 25 % Catholic, and 12.5% for Buddhist and 12.5% Hinduism but they can implement multicultural education. It means there is not minority and majority group in Selamat Pagi Indonesia Senior High School. All of student can life together and try to manifest the goal of multicultural education.<sup>140</sup>

According to Bennett, multicultural education has four dimensions.

They are:

- a) Movement which means to achieve equality and equity.

---

<sup>137</sup> Interview with Mr Royyanudin as Vice Headmater of Selamat Pagi Indonesia Senior High School, 21<sup>st</sup> of April 2014 at 07.35.

<sup>138</sup> James Banks, *Cultural Diversity and Education: Education, Curriculum and Teaching*. Boston, 1994, p. 39.

<sup>139</sup> *Ibid.*, p. 40.

<sup>140</sup> Interview result with Mr. Royyanuddin as Vice Headmaster of Selamat Pagi Indonesia Senior High School about Composition of Student in Selamat Pagi Indonesia Senior High School.

- b) Curriculum- knowledge that helps to develop one history, knowledge and understanding of others.
- c) Process that includes the way a person becomes multicultural.
- d) Commitment an obligation to combat discrimination with the development of appropriate skills and attitudes.<sup>141</sup>

In other hands, Banks developed five dimensions of multicultural education to describe how programs or schools can implement components of multicultural education. Banks five dimensions are content integration, knowledge construction, equity pedagogy, prejudice reduction, and empowering school culture and social structure.<sup>142</sup>

Content integration focuses on how the teacher uses examples, data, and information from diverse cultures to support key concepts, principles, generalization, and theories. It occurs when the curriculum has material from diverse groups. The goal of this dimension is to create an awareness of different cultures.<sup>143</sup>

Selamat Pagi Indonesia Senior High School wants to create an awareness of different culture with some activities. One of them is student activity in dormitory. All of them stay together with other student in one room. They have different culture and religion. So they can respect each other for everything includes worship activities. As Mrs. Qorina said that, "In dormitory, they have implemented multicultural values, for example in one room consist of Christian

---

<sup>141</sup> Bennett, *Op. Cit.*, p. 58.

<sup>142</sup> James Banks, *Multicultural Education: Historical Development, Dimensions, and Practice*, New York: Macmillan Publishing Company, 2004, p. 39.

<sup>143</sup> *Ibid.*, p. 40.

students, Muslim, Catholic and also Buddhist student. They try to understand about each habit and try to appreciate the others.”<sup>144</sup>

School also gives facilities to pray in dormitory. All of religion has place of worship, so they can get their right for praying as schedule as they have, Mr Royyan said that,” In this dormitory has five rooms that can be used by student for praying. In Islam we can said the place as *Mushola*, Church for Christianity, and it same with other religion. So they can get their right for praying according to their religion”.<sup>145</sup>

Other activity which is done by student is praying together before they go to school. All of student must get up early morning because they have some job as their schedule and pray together in field. As Vice of Headmaster states,” the student must get up early morning for praying together in field before going to school. But the manner of praying is base on their own religion”.<sup>146</sup>

Moreover Selamat Pagi Indonesia Senior High School has extracurricular activity that can divide into some divisions, those are art, production, and ranch. Art division is drama, music, and dance skill, so student that has skill in art they can join with this division. The special of art division is Pesona Sang Garuda dance, because it shows the real condition of Indonesia that has different culture and religion but they can unite in Republic of Indonesia. In this activity also implements multicultural education and they can not far from

---

<sup>144</sup> Interview result with Mrs. Qorina as Islamic Education Teacher of Selamat Pagi Indonesia about student in Selamat Pagi Indonesia Senior High School.

<sup>145</sup> Interview result with Mr. Royyan as Vice Headmaster of Selamat Pagi Indonesia Senior High School about facilities holy place in dormitory in order the student can pray safely.

<sup>146</sup> Interview result with Mr Royyan as Vice Headnater of Selamat Pagi Indonesia Senior High School about student activity in the morning.

multicultural value. They don't only dance but also they give some moral value for audience. Moreover this dance has performed in Jakarta and Vice President of Indonesia look at the performance.<sup>147</sup>

So, in dormitory and extracurricular activity student has implemented multicultural education because student has awareness and understanding well about each characteristic of culture and religion. Student further can respect each other in order they can life together in harmony. It corresponded with Constitution of Indonesia 1945 has explained clearly that "the nation gives opportunity for every person to join in each religion and can pray base on their each religion and faith".

The second dimension of multicultural education that explained by Banks is knowledge construction. The teacher assists the student in comprehending how knowledge is produced and influenced by the racial, ethnic, and social culture. The student is encouraged to understand how knowledge construction can be biased by implicit cultural assumptions, frames of reference, and perspectives.<sup>148</sup>

In other words, in implementing multicultural education teachers help student to understand, investigate, and determine the implicit cultural assumptions and frames of reference and perspectives of the discipline they are teaching.

This dimension focuses on learning activity in school because teacher can help the student when they meet in classroom or out of classroom. So, in other

---

<sup>147</sup> Interview result with Headmaster of Selamat Pagi Indonesia Senior High School about Pesona Sang Garuda dance has performed in Jakarta. This dance is the best one dance in this school.

<sup>148</sup> James Banks, *Op. Cit.*, p. 40.

words, the relationship between student and teacher influence the success of learning activity.

The teachers of Selamat Pagi Indonesia Senior High School are extraordinary people because they have a difficult job. Before the teacher delivers material to the student, the teacher focuses on the character of the student. In other words, the teacher must understand well about every characteristic of the student because it will be the key for the next.

As an interview with the Headmaster of Selamat Pagi Indonesia Senior High School that "Before the teachers teach material, they must understand well the student character that has a different culture because every student has a different quality of thinking".<sup>149</sup>

In short, before making the student understand about material and multicultural value, the teachers have to know first about the student character in order for the learning process of multicultural value to be implemented by the student well.

In the learning process, the teacher has a good strategy because it can influence the condition in the classroom. The teachers are not only delivering material of the subject but also infuse multicultural value. All of the teacher is responsible to create a good attitude in the student further multicultural character. So they can respect each other and be tolerant.

Beyond recognizing cultural differences, tolerance is accepting religious or social practices, ideas, values and practices that may not be agreeable

---

<sup>149</sup> Interview result with Headmaster of Selamat Pagi Indonesia Senior High School about teacher competence in understanding student in classroom.

to the majority culture presents some challenges.<sup>150</sup> However, tolerance has its limitations and is not the end product of cultural engagement. But who decides such limitations? That is the challenge for multiculturalism. Mutual respect among cultures must include tolerance for diversity, and agreeing to a mutual goal that unites the different groups within any multicultural setting.<sup>151</sup>

With tolerance all of people can create good brotherhood; KH Ahmad Siddiq explains that there are three kinds of brotherhood. Those are Brotherhood of Islam “*Ukhuwah Islamiyah*” (persaudaraan umat muslim), Brotherhood of Nation “*Ukhuwah Wathaniyah*” (persaudaraan bangsa), and brotherhood of Humanity “*Ukhuwah Insaniyah*” (persaudaraan kemanusiaan). So, everyone can not be stiff and only give attention for their own community because all of people are brother.<sup>152</sup>

As Mrs Qorina explains about tolerance has implemented in Selamat Pagi Indonesia Senior High School that,” the culture of tolerance in Selamat Pagi Indonesia Senior High School is high enough. Such as, on Friday, if Muslim student did not go to Mosque for praying Jum’at, so other student reminds him”.<sup>153</sup>

Moreover, when holiday all of student make a little party in order all of student can celebrate the holiday and tolerant with other student that has different

---

<sup>150</sup> M. Ney, *Op. Cit.*, p. 110.

<sup>151</sup> *Ibid*, p. 111.

<sup>152</sup> Husein Muhammad, *Pluralism in Indonesia Context* on Prolog of Argumentation of Religion Pluralism, p. 3.

<sup>153</sup> Interview result with Mrs. Qorina as Islamic education teacher in Selamat Pagi Indonesia Senior High School about tolerance in this school.



religion. As Headmaster of Selamat Pagi Indonesia Senior High School explanation:

On celebration of holiday, the students are busy to prepare a little party in order they can feel happiness in celebration. Such as Nyepi, when Nyepi Hindu student go to Balaikambang beach in South of Malang for praying and other student also go to beach together in order to know about Nyepi Celebration by Hindu Student. After the student pray in beach, they go back to school to party and show drama.<sup>154</sup>

Mrs. Qorina also gives story about *Idul Adha* celebration in Selamat Pagi Indonesia Senior High School that,” They are very happy to do it because after this they will eat together. So, although they have different religion they can feel happy like their friend”.<sup>155</sup>

So, in holiday celebration can make student tolerant with other student and three kinds of *ukhuwwah* can be implemented surely in Selamat Pagi Indonesia Senior High School. In other words, multicultural value and tolerance has implemented by student because they can respect each other in order they can life together in harmony. Moreover, this school can be pilot project of multicultural school and motivate other school to keep brotherhood among student.

According to Banks, limitations in tolerance will be challenge for multiculturalism. In other words, in implementing multicultural has some obstacle because each culture has different rule. So, a successful multicultural society will

---

<sup>154</sup> Interview result with Headmaster of Selamat Pagi Indonesia Senior High School about Holiday celebration can make student tolerant to other religion.

<sup>155</sup> Interview result with Mrs Qorina as Islamic education teacher in Selamat Pagi Indonesia Senior High School about *Idul Adha* celebration in school.

integrate all these concepts and ensure that the process is consistently maintained.<sup>156</sup>

In implementing multicultural education at Selamat Pagi Indonesia Senior High School is not easy and there are some obstacles faced by school. One of obstacles is society around the school disagree with this school because they scare became Christian missionaries place or the base camp of Islamic liberalism. Moreover, agreement latter from Education Department has not accepted by school because some reasons.<sup>157</sup>

Internal obstacle faced by student is misunderstanding among them. As Headmaster of Selamat Pagi Indonesia Senior High School explains that, “It is not easy to implement multicultural value in this school. Moreover they are still teens, it means they are not enough adult. They need guiding in their daily activity include their interactions and communication with their friends”.<sup>158</sup>

Mrs Qorina further explains that mixing of faith it can be problem in tolerance:

In this school, many students that influenced by Islamic education because sometime they also follow my class. Long time ago, there is a Hinduism student can *Adzan*, moreover some non Muslim students can memorize *al-Fatihah*. To me, it can be obstacle because students are not understood enough about tolerance. The rule of tolerance has to know by student, sometime we must hold our faith but some time we can be flexible for certain thing. Our religion has clear rule in tolerance that is *Lakum dinukum wa liaydiniy*.<sup>159</sup>

---

<sup>156</sup> James Banks, *Op. Cit*, p. 40.

<sup>157</sup> Interview result with Headmaster of Selamat Pagi Indonesia Senior High School about Obstacle in building this school.

<sup>158</sup> Interview result with Headmaster of Selamat Pagi Indonesia Senior High School about the implementation of multicultural education in this school.

<sup>159</sup> Interview result with Mrs. Qorina as Islamic education teacher in Selamat Pagi Indonesia about limitation of tolerance among student that has different religion and culture.

Banks also give opinion to solve the obstacle that the administration and teacher work together to decrease racial stereotypes and prejudices in the school and increase democratic attitudes, values, and behavior. The staff work together to understand students' racial attitudes and how their racial attitudes can be altered.<sup>160</sup> In other words, teacher and staff, and also student has to work together to implement multicultural value in school in order the obstacle can be removed.

God wish that human being has created with their differences. It will be logic and wise that God also will protect to all of human being that has different background of religion and culture. Islam also has explained that Allah forbid the Muslim hate other religion that has different God.<sup>161</sup>

Rasulullah Muhammad PBUH has given us good example about ethic of respect and tolerance, either in practical side and conceptual. The Prophet did not impose person to accept Islam. The point is that Prophet acknowledges the existence of other religion that develop and spread in Jazirah Arab and respect to human right.<sup>162</sup>

Furthermore Caliph Umar ibn Khattab creates Aelia charter that guarantee of security for society. Respect to Holy place and give freedom to pray for Christian. Some years latter, that will inspire Spain that under controlled by

---

<sup>160</sup> Qunita Ogletree and Patricia J. Larke, *Implementing Multicultural Practice in Early Childhood Education*, National Forum of Multicultural Issues Journal Volume 7, Number 1, 2010, p. 5.

<sup>161</sup> Q.S al Baqarah(2): verses 148.

<sup>162</sup> Ibn Ishaq, *al-Sirat al Nabawiyyat*, Kairo: Dar al-Hadits, 2004, p. 319.

Caliph Umawi. Spain apply multicultural value base on religion text consistently and they respect to existence of culture out of Islam.<sup>163</sup>

The concept of multicultural education that implemented in Selamat Pagi Indonesia Senior High School is the way of different background of culture and religion student can life together without discrimination and respects each other.

When researcher observes in class, before the student come into classroom all of student prepare their self from their uniform and shoes. The extraordinary moment happened when a student try to help other student to use tie. Multicultural value has applied in their heart so they never show differences among them.<sup>164</sup>

Finally, it can be concluded the concept of multicultural education has implemented in Selamat Pagi Indonesia Senior High School. Implementing of multicultural value can look at variety of student composition in classroom and dormitory also when student join in extracurricular activity. Moreover in holiday celebration, all of student celebrate it in order they tolerant and understand about habit of holiday celebration other religion. Although when in implementing multicultural education still exists some problems but it can be solved by school.

---

<sup>163</sup> Abdul al-Hamid, *al-Mu'in al-Mubin*, Bukittinggi: Nusantara, 1955, Volume 4, p. 48.

<sup>164</sup> Base on observation in classroom Selamat Pagi Indonesia Senior High School. Researcher observes all of activity that happened and student communication in classroom before the program begin.

## **B. The Role of Islamic Education Teacher in implementation of multicultural education at Selamat Pagi Indonesia Senior High School**

Teacher is important component in learning process. The role of teacher is needed by school. The teachers are not only responsible to make student clever in thinking (cognitive aspect) but also responsible to student attitude or student character in daily activity. Teacher focus on two items, those are create student smart in thinking and also good in attitude.

Nowadays the existence of teachers still have important role that can not change by machine, radio, and laptop because all of that can not change humanity aspect that has only for human being. In other words, the tools can not feel situation that happened in school.

Teachers perform different roles when making decisions about the planning and teaching of lessons. It is often helpful to use metaphors to describe what teachers do. For example, some teachers say that they are like actors because they feel they are always on stage. Others see themselves as orchestral conductors because they direct conversations and set the tone and pace of the class.<sup>165</sup>

According to Banks the fourth dimension of multicultural education is equity pedagogy. These are teaching techniques and strategies that designed to improve the academic achievement of diverse students. This is often done by understanding learning styles, teaching styles, and language. One of the major ideas on learning styles is field dependent and field sensitive. One issue with

---

<sup>165</sup> Ingrid Viera, *Role of Teachers in the 21<sup>st</sup> Century*, p. 1.

using these are that they are fluid and not static and children can show a few characteristics of each.<sup>166</sup>

So, in implementing multicultural education need the role of teacher because teacher has influence of multicultural education successful in school. Moreover the role of Islamic education teacher because Islam has concept of multicultural, thus the teacher must have good strategy of learning to deliver material to student.

In Selamat Pagi Indonesia Senior High School has five religious teachers. One of them is Islamic education teacher. She explains that learning of religion is not only theoretical but also practices in daily activity. So the method of learning Islamic education has to suitable in school condition. She further says that:

Learning of religion in this school is flexible, it means I teach it base on curriculum and I also give additional material but the material is not out of curriculum. Then, learning of religion in Selamat Pagi Indonesia senior high school more focus on religious character base on four religions that has received in this school. Those are Islam, Christian/Catholic, Hinduism, and Buddhism, such as manner of tolerance among religion.<sup>167</sup>

Islamic education teacher as developer and responsible for Islamic education subject has job to teach Islamic education, inculcate faith and believe in student personality, educating them to implement religion in daily life in order they have good attitude.

As Dörnyei and Murphey explained, the success of classroom learning is very much dependent on how students relate to each other, what the classroom

---

<sup>166</sup> Qunita Ogletree and Patricia J. Larke, *Op. Cit.*, p. 6.

<sup>167</sup> Interview result with Islamic education teacher of Selamat Pagi Indonesia Senior High School about Learning religion in this school.

environment is, how effectively students cooperate and communicate with each other, and what roles the teacher and learners play.<sup>168</sup>

Islamic education teacher also must create student active in classroom in order student has high spirit to join the class. As Mrs. Qorina as Islamic education teacher explains that, “Absolutely, active learning method that I was implemented in this school, the student more active then me because the problem over here is hard and difficult”<sup>169</sup>

Mrs Qorina further use other method in order the student is not bored in classroom,” In this school there is not textual method because in here use contextual learning and teaching method. The student can study from nature directly”.<sup>170</sup>

Absolutely student has different character, it make Islamic education teacher of Selamat Pagi Indonesia Senior High School implement contextual teaching and learning method in order student more open minded. It is because directly student can observe real condition in real life especially multicultural education aspect. The effect of this method is directly they can apply it in their life.

The role of Islamic education teacher in Selamat Pagi Indonesia Senior High School as facilitator, she tries to fulfill the student need include good method in learning. As good facilitator, she also facilitates all of aspect that related in implementing multicultural education in this school.

---

<sup>168</sup> Ingrid Veira, *Op. Cit.*, p. 3.

<sup>169</sup> Interview result with Mrs Qorina as Islamic education teacher in Selamat Pagi Indonesia Senior High School about method in learning of religion in this school.

<sup>170</sup> Mrs Qorina explain about learning method that used by her in Islamic education subject in order student can receive the material.

An Islamic education teacher is not only teach about Islamic education in learning process, but also teacher try to do something that can achieve goal of Islamic education. The effort is manifested by role of Islamic education teacher in implementing multicultural education at school. So, the meaning of multicultural education is educating student to life together, tolerance, and respect each other student.

It is important to note that there are many teachings in Islam that promote anti-racism, fairness, justice and respect to all people's dignity irrespective of their diverse backgrounds.<sup>171</sup> In this context, to ensure that difference is treated as acceptable rather than a sign of deficiency, an Islamic education curriculum aims to develop in students' positive attitudes, skills and knowledge to strengthen their Islamic identity and teach them to live with others in peace and harmony.<sup>172</sup>

In Selamat Pagi Indonesia Senior High School, implementation of multicultural education is not only responsible of The Headmaster and civics teacher but also all of teacher in this school has to implement multicultural education in their self and student also.

Islamic education teacher in this school has responsible to inculcate multicultural value to student, as Mrs. Qorina points out that:

We are Islamic education teacher has to inculcate multicultural value by personal approach such as activity learning in classroom, dormitory guiding, share some problems and give problem solving. All of that is not enough, they need habituating and forcing.

---

<sup>171</sup> Faisal Ali and Carl Bagley, *Islamic Education and Multiculturalism: Engaging with the Canadian Experience.*, p. 3.

<sup>172</sup> *Ibid.*, p. 4.



In short, Islamic education teacher in Selamat Pagi Indonesia Senior High School can implement multicultural education for student with personal approach and give them opportunity to explore their self but she still give forcing in order to the student understand well about multicultural education.

Brown, H. Douglas mentions that teachers can play many roles in the course of teaching and this might facilitate the learning. Their ability to carry these out effectively will depend on a large extend on the rapport they establish with their students, and on their own level of knowledge and skills.<sup>173</sup>

Generally the teacher has many roles in learning and teaching process in school. Every scholar has own theory to develop or increase role of teacher in learning and teaching process. The role of teacher is so wide because it can look at some aspects, depend on where the people look at the role of teacher.

Some expert of education from West has researched about the role of teacher that must do by teacher. Some roles are teacher has role as accommodators, facilitator, educator, guidance, motivator, inspiratory, and other role that must apply in their life. So, all of role must implemented by Islamic education teacher especially.<sup>174</sup>

Teachers as accommodators, when teachers see themselves as accommodators, they tend to make accommodations in their teaching to facilitate learning for the non-mainstream students. They tend to exhibit respect toward these students, and this translates to the students seeing themselves as capable,

---

<sup>173</sup> Ingrid Veira, *Op. Cit.*, p. 3.

<sup>174</sup> Shirley F. Heck and C. Ray Williams, *The Complex Roles of The Teacher an Ecological Perspective*, 1984, p. 190.

only needing to catch up with the way things are said and done in this new culture.<sup>175</sup>

In this school, teacher has to be creative to facilitate learning in classroom in order student give full attention if the situation is creative and conducive. As Mrs Qorina mentions that:

Conducive and creative situation is needed for student in order to follow learning process in school with high spirit and motivation. It is possible if the teacher give opportunity to the student to follow or join in each event that held in Selamat Pagi Indonesia Senior High School. After that, molding their self confident and then make some programs with clear schedule. Teacher must give them simulation in order to know general view about the event. After the event has done so the teachers give reward to creative student.<sup>176</sup>

Moreover Islamic education teacher as accommodator, she has to give attention to affective of student in classroom. So, the teacher accommodate the student need include the learning activity out of classroom. As Mrs. Qorina gives explanation that:

By choosing good learning method, the student will active in each learning. The religion subject is not only about theoretical but also how to apply in their daily activity. Moreover it will give effect after the student graduated from this school. For example one of interest method is Wisroh (Wisata Rohani), so all of student visit to center of town (alun-alun) to observe interaction of people and view of nature that has created by Allah SWT. Some time, it is not only for Muslim student but also other religion student follow this program.<sup>177</sup>

Base on explanation above can conclude that the role of Islamic education teacher in Selamat Pagi Indonesia Senior High School as

---

<sup>175</sup> Chinaka Samuel, *an Introduction Multicultural Education from Theory to Practice*, 2010, p. 167.

<sup>176</sup> Interview result with Islamic education teacher in Selamat Pagi Indonesia Senior High School about the role of Islamic education teacher in school.

<sup>177</sup> Interview result with Mrs Qorina about learning method that can develop student spirit in learning of religion in this school.

accommodator tries to implement multicultural education with some method of learning and create some activities that engage all of student in school.

To effectively educate students from diverse backgrounds, the teacher must first of all come to terms with his or her humanity and cultural identity, and then go the next step of affirming the humanity of the students in his or her classrooms, as well as affirming their individual cultural identities.<sup>178</sup>

The next role is educator. The main job of educator is educating student to get something new or new knowledge and it will apply in daily life. In educating student, absolutely teacher has concept that will explain in learning and teaching. Islamic education teacher further must understand the concept of multicultural education.

In Selamat Pagi Indonesia Senior High School has concept of multicultural education that has to be explained by religious teacher further Islamic education teacher. As Mrs Qorina states that:

The concept of multicultural education in Selamat Pagi Indonesia Senior High School is the way student can life together without fight or conflict. All of student has to tolerant to other different religion. But I also give them rule and restriction that Islam has clear rule so there are some rule must follow it. In Holy Quran has explained and the verses is clear *Lakum Dinukum Waliyadin* it means you shall have your religion and I shall have my religion. If they follow us such as they said *Astagfirullah, InsyaAllah*, I think, it does not matter, but if you follow them in worship activity, it forbidden.<sup>179</sup>

So, the role of Islamic education teacher as educator in implementing multicultural education is to educate the student about concept of multicultural and make clear about limitation of tolerance in Islam perspective.

---

<sup>178</sup> Qunita Ogletree and Patricia J. Larke, *Op. Cit.*, p. 6.

<sup>179</sup> Interview result with Islamic education teacher in Selamat Pagi Indonesia Senior High School about multicultural education concept that implemented in this school.

In this multicultural school, all of teacher include Islamic education teacher also has responsible to infuse multicultural value by personal approach with student activity such as learning process in classroom, boarding school, and sharing some problems.

Teachers as guidance, the principal of the school is in a critical position for establishing and encouraging a climate that promotes a professional partnership. When principals and teachers support each other in a spirit of collegiality, a positive emotional climate is created that pervades the atmosphere of the entire school.<sup>180</sup>

In Selamat Pagi Indonesia Senior High School because the student has different background of culture so tolerance needed by student and must be implemented. In this case, the role of Islamic education teacher to guides in the implementation of multicultural education. Mrs Qorina explains that:

The way to guide student to be tolerance is give them value of togetherness by *tasamuh* material in Islamic education and also give them knowledge about tolerance cross-culture and religion because differences is *rahmat*. The student also must active in holiday activity for all of religion, so they can apply tolerance truly in this school.<sup>181</sup>

In guiding student, teacher has responsible to keep condition of school include relationship of student. Islamic education teacher has responsible to keep harmony and unity in school because without guiding from teacher the student can make misunderstanding with other student. As Mrs Qorina elaborates that:

If there is misunderstanding between students, the teacher must give problem solving to them in order the condition in school still harmony. Controlling their interaction is the duty of teacher. little by little the

---

<sup>180</sup> Chinaka Samuel, *Op. Cit*, p. 170.

<sup>181</sup> Interview result with Mrs Qorina about guiding student in tolerance with other student in school.

teacher straight the student view about good friendship and the important thing is positive thinking to minimize misunderstanding.<sup>182</sup>

Also teacher can called as tour guide. Base on their experience and knowledge, they responsible to the journey successfully. The meaning of journey is not only about physic but also mental, emotional, creativity, moral, and spiritual that more deep and complex.

As best guide, teacher has to accompany and guide the student in every activity in school because teacher has responsible in student progress, student activity further in classroom or out of classroom. Islamic education teacher also has responsible to control daily activity including worship. As Mrs Qorina explains that:

I can not guide them fully 24 hours, but I try to accompany them much as possible, because they have guided by leader of dormitory that we can called them (*Bapak and Ibu Asrama*) that life together with the student 24 hours in dormitory. In worship aspect I always remind the student, long time ago there was schedule to pray Tahajud, so I often stay with them in dormitory in order the student feel accompanied by teacher when they do worship.<sup>183</sup>

The students are not only guiding for worship but also in attitude with other student. Islamic education teacher of Selamat Pagi Indonesia Senior High School also guides the student to have good attitude (*akhlaq al karimah*) include tolerance to other student and instil value of togetherness by *Tasamuh* material in Islamic education subject. She give knowledge about differences is *Rahmat*.

For guiding plural student in this school, teacher must have clear concept, including multicultural education concept in order student has clear view

---

<sup>182</sup> Interview result with Islamic education teacher about keeping harmony in school although the student has different religion and culture.

<sup>183</sup> Interview result with Mrs Qorina about guiding student in worship in order student became good student and servant.

about tolerance. It must implement by the student especially for Muslim student because in Islam there is some rule that can not ignore.

So, the role of Islamic education teacher as guidance in implementing multicultural education in Selamat Pagi Indonesia Senior High School is to guide student in order student can life together without conflict and also accompanying student in every activity. In other words, the teacher responsible to guides the student for keeping harmony in school, in order to minimalize misunderstanding among student and discrimination.

In short, the roles of Islamic education teacher as accommodators, facilitator, educator, and guidance in implementing multicultural education have different responsibility because each role has different indicator. As Mrs Qorina explains that:

Actually the role of teacher is so many things overhere, but generally there are four. First role is accommodator, I always accommodate the student need, so before I teach them I ask the student what they want to do because it make learning process more effective. Second role is facilitator, for example some days ago I invite student to Wisroh as one of method in learning process out of class. Moreover as facilitator I try to help them if there is problem in communication to other student that has different religion. The second role is educator, teacher give point of view and positive learning about tolerance in mini society at Selamat Pagi Indonesia Senior High School. Then, teacher gives understanding about togetherness is beautiful although we have different culture and also I give them about unity in diversity. The third role is guidance, teacher has to guide student to understand well *syariah* Islam because there are some rules that must follow. Then, the teacher also guides them when celebration of holyday in Islam or other religion in order to the student can make tolerance situation.<sup>184</sup>

---

<sup>184</sup> Interview result with Islamic education teacher in Selamat Pagi Indonesia Senior High School about the role of Islamic education teacher in implementing multicultural education in this school.

So, it can be concluded that Islamic education teacher has important role in implementing multicultural education in Selamat Pagi Indoneia Senior High School. As accommodator, Islamic education teachers accommodate the student need including the learning activity out of classroom and tries to implement multicultural value with some method of learning. As Facilitator, Islamic education teacher facilitates all of aspect that related in implementing multicultural education in school. As Educator, Islamic education teacher educates student to know about the concept of multicultural education and make clear about limitation of tolerance in Islam perspective. As guidance, Islamic education teacher responsible to guide student in some activity for keeping harmony and unity in school.

## **CHAPTER VI**

### **CLOSING**

#### **A. CONCLUSION**

Based on discussion in chapter five, so it can make conclusions that:

1. The implementation of multicultural education at Selamat Pagi Indonesia Senior High School is very unique. This school has implemented multicultural value that can be seen from the composition of students at school, which consists of five religions and they come from Sabang until Merauke. The school also implemented it through learning activities, which are divided into three kinds, they are school activity, extracurricular activity, and dormitory activity.
2. The Islamic education teacher plays a pivotal role in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School. The teacher's role is not only as a teacher in itself but also as a facilitator, accommodator, educator, and guidance. The Islamic education teacher further plays a significant role as a motivator and problem solver as well as creating a conducive atmosphere and infusing multicultural education in the learning process of religion, such as tolerance, in which students come from diverse cultures, ethnicities, and religions implement multicultural values in their daily lives.



## **B. SUGGESTION**

Base on research about the roles of Islamic education teacher in the implementation of multicultural education at Selamat Pagi Indonesia Senior High School, the researcher gives some suggestions are:

1. For Headmaster, can keep and develop of multicultural education better that has implemented in Selamat Pagi Indoneisia Senior High School in order to become pilot project of multicultural school in Indonesia.
2. For teacher, can keep and develop the implementation of multicultural education by applied all of roles of teacher maximally and also doing improvisation in learning method.
3. For student, can keep and develop multicultural value wherever and whenever they are, because multicultural education will be important thing for student when student has graduated from this school and life together with society that has different culture.
4. For further research, it needs continue research about the implementation of multicultural education by use different variable and method in order to get deep understanding and more valid data.

## REFERENCES

- Banks, James, *Multicultural Education: Characteristic and goal*. 4<sup>th</sup> Edition John Wiley and Sons, New York.
- Banks, James, *Cultural Diversity and Education: Education, Curriculum and Teaching*. Boston, 1994.
- James Banks, *Multicultural Education: Historical Development, Dimensions, and Practice*, New York: Macmillan Publishing Company, 2004.
- Bennett, *Comprehensive Multicultural Education: Theory and Practice*. (5<sup>th</sup> ed). Boston, 2003.
- Biddle, Good and Brophy, *Teachers Make a Difference*. New York, Holt Rhinehart and Winston. 1975.
- Cholin, Miftah, "Islam Religious Education Learning in Multicultural Perspective at Batu 2 Senior High School (Pembelajaran Pendidikan Agama Islam Berwawasan Multikultural di SMA Negeri Batu)", Research Project UIN 2010.
- Culver and Lieberman. *Working Together: The Peer Group Strategy*. 1998.
- Davis, Barbara Gross, *Diversity and Complexity in the Classroom Considerations of Race, Ethnicity, and Gender*. University of California, Berkeley. 1999.
- Faisal, Ali and Carl Bagley, *Islamic Education and Multiculturalism: Engaging with the Canadian Experience*.
- Golafshani, N. Understanding reliability and validity in qualitative research. *The Qualitative Report*; Canada, 2003.
- Gollnick ,Donna M., Chin, Philip C. *Multicultural Education in a pluralistic society* 6<sup>th</sup> ed 2002.
- Hancock, Beverly. *An introduction to Qualitative Research*; University of Nottingham, Trent Focus Group, 1998( update 2002).
- Hancock, Dawson R. and Algozzine, Bob, *Doing Case Study Research a Practical Guide for Beginning Researchers*. Teacher College Press. Columbia University. 2006.
- Heck, Shirley F; Williams, C. Ray, "The complex roles of teacher an Ecological perspective: United States: Teachers College Press, 1984.
- Hidayah, Siti Nur, "Role of Islam Religious Education Teachers in Student Personality Building at Ngunut Junior High School of Tulungagung (Peran Guru Pendidikan Agama Islam Dalam Membentuk Kepribadian Siswa Di SMP Negeri I Ngunut Tulungagung), research project, UIN Malang 2010.
- Ibn Ishaq, *al-Sirat al Nabawiyat*, Kairo: Dar al-Hadits, 2004.
- Khamis, Muhammad Hafiz and Salleh, Mohamad Johdi, *The Philosophy and Objectives of Education in Islam*, International Islamic University Malaysia. 2002.
- Khan, A. S. (1976). *Ghazali's Philosophy of Education*. Markez-I- Shaoor-O-Adab, Hyderabad, Karachi. P.1. Kells, P. (1981, January). Quality practices in in-service education. The Developer. Oxford, OH: National Staff Development Council.

- Khurotin, Siti, *Religious Learning in Multicultural Perspective For Guiding Student Tolerance at Selamat Pagi Indonesia Senior High School of Batu (Pembelajaran Agama berwawasan multicultural dalam membina toleransi beragama siswa di SMA “ Selamat Pagi Indonesia” Batu)*, research project, UIN Malang 2010.
- Malik, Muhammad Abdul and Murtaza, Ali, Role of in Managing Teaching Learning Situation, *Interdisciplinary Journal of Contemporary research in Business*, 2011.
- Miles and Michael. *Qualitative Data Analysis: an Expanded Sourcebook*. Second Edition. Thousand Oaks, Calif: Sage Publication. 1994.
- Mills, *Multicultural education: Where do we go from here? Journal of Social and Behavior Science*, 1983.
- Neuman. *Social Research Method-Qualitative and Quantitative Approaches*, Allyn and Bacon Publication. 2000.
- Nye, M. The Challenge of Multiculturalism. *Culture and Religion*, Volume 8, Number 2, 2007.
- Ogletree, Qunita and Patricia J. Larke, Implementing Multicultural Practice in Early Childhood Education, *National Forum of Multicultural Issues Journal Volume 7*, Number 1, 2010.
- Program, Acaps. *Qualitative and Quantitative Research Techniques for Humanitarian Needs Assessment*. 2012.
- Patton, Michael Q. *Qualitative Evaluation and Research Methods*. 2<sup>nd</sup> Edition. Newbury Park, Calif: Sage Publication. 1990.
- Quinn, Michael and Cochran, Michael. *a Guide to Using Qualitative Research Methodology*. London. Sage Publication. 2002.
- Qurcshi, H. I. (1975). *Education in Pakistan an Introduction into Objectives and Achievements*, Maaref Limited Hyderabad, Karachi. P.239.
- Samuel, Chinaka, *An Introduction to Multicultural Education from Theory to Practice*, 2012.
- Scheerens, *Improving School Effectiveness*, Published in the series. Fundamentals of Educational Planning. 2000.
- Siddiqui, Tahir Kaleem. *a Study of Teacher Competencies and Teaching Practices for School Effectiveness in Workers Welfare Model Schools*, Foundation University College of Liberal Arts and Sciences, 2010.
- Solomon, *Impediments to Teaching a Culturally Diverse Undergraduate Population*. Dubuque, Iowa: Kendall Hunt Publishing, 1991.
- Taylor, Ellen-Powell; Renner, Marcus, *Analyzing Qualitative Data*, University of Winconsin-Ekstension Cooperative Extension: Madison, Wiscosin, 2003.

# **APPENDIX**

## **2**

Jawaban Wawancara dengan Bapak Kepala Sekolah Selamat Pagi Indonesia Batu.

Tanggal wawancara : 21 April 2014

Pukul : 08.20 – 09.00

Tempat : Ruang Tamu Sekolah Selamat Pagi Indonesia Batu

1. Bagaimana awal mula sekolah ini berdiri?

Sejarahnya pertama kali memang didirikan oleh Pak Julianto Eka Putra. Beliau adalah sebagai Direktur HD salah satu multilevel marketing di Indonesia. Kemudian dijadikan visi dari multilevel marketing itu dengan visi 2010. Visi 2010 itu diantaranya ingin mendirikan rumah sakit gratis atau sekolah gratis dan ternyata pilihannya adalah sekolah gratis, maka dari itu didirikanlah sekolah ini, kontributor yang paling banyak adalah Pak Julianto itu sendiri.

Berdirinya itu ya 2004/2005 tapi sekolah ini mulai beroperasi 2007 karena gedung ini belum jadi. Sama seperti gedung yang di belakang yang belum jadi itu mas, selama 2 tahun proses penyelesaiannya. Secara de facto sekolah itu berdiri 2007 dan bisa beroperasi pada tahun itu.

2. Apa tujuan sekolah ini didirikan?

Kita tahu bahwa tahun 1998, ada peristiwa yang membuat kita prihatin dengan keadaan itu semua, satu pemicu yang membuat orang merasa rugi misalnya suku bangsa yang berbeda sudah menjadi benturan. Agama satu dengan agama yang lain bisa menjadi benturan. Seperti anda mengenali kasus Poso, Ambon, dan yang anda ketahui di Kalimantan itu Sampit. Itu kan marak, maka puncaknya tahun 1998 itu menjadi reformasi yang akhirnya menjadi beban bagi bangsa ini.

Memang tidak disuarakan sejak tahun 1945 tapi memang realnya itu yang belum ada. Maka dari itu kita ingin membuat sekolah yang menampung semua agama dan juga budaya dari daerah yang berbeda atau sekolah yang multikultural yang belum ada di Indinoneisa. Bagaimana pun caranya lima agama itu ada menjadi satu dan bisa hidup damai secara berdampingan.

3. Apa kendala yang dihadapi ketika mendirikan sekolah ini?

Kalau kendala yang pertama, memang dari visi kita ini kan memberikan sekolah gratis bagi yang mendaftar di sekolah ini. Sekolah gratis ini memang gratis secara

keseluruhan jadi semua biaya hidup siswa sudah ditanggung oleh yayasan. Maka dari itu ada beberapa donatur tetap yang merupakan member dari HD yang senantiasa membantu dalam finansial sekolah ini.

Kendala yang kedua adalah, tidak diterimanya oleh masyarakat sekolah ini, karena sekolah ini dianggap pesaing oleh beliau yang ada di SMA lain, sehingga kami pun kesulitan untuk mencari siswa. Jadi sekolah kami hanya diberikan jatah 2 orang siswa yang berasal dari Kota Batu ini, anda bisa tanya ke adek adek yang ada di sini, bahkan sangat jarang sekali ditemukan siswa yang datang dari Kabupaten Malang, karena semuanya berasal dari seluruh penjuru Indonesia. Jadi ketika kunjungan anggota DPR ke sekolah kami menyatakan seperti itu, bahwa sekolah kami dilarang mengambil anak anak dari sekitar kawasan Batu, namun setelah berdiskusi karena sekolah ini terletak di batu maka kami diberikan jatah 2 siswa dari yang dari sekitar sini.

Tapi kendala itu tidak hanya sampai disitu, karena mereka rumahnya dekat, maka dia lebih senang tidur di rumahnya daripada tidur di asrama. Maka dari itu dia gak kerasan akhirnya pindah dan pulang. Jadi memang sekolah ini siswanya tidak ada yang dekat rumahnya.

4. Bagaimana perkembangan sekolah ini dari tahun ke tahun?

Kita bisa lihat dari pendaftar siswa baru dari tahun ke tahun, mulai tahun pertama itu terus berkembang, tahun pertama yang mendaftar itu sekitar 120, dan tahun selanjutnya bertambah menjadi 140 tapi yang kami terima hanya 40. Sebelumnya kami hanya menerima 30 anak pada angkatan pertama sampai ketiga akan tetapi untuk angkatan selanjutnya dari yayasan memberikan bantuan dana sehingga dapat menambah jumlah murid mejadi 40. Ini semua karena yang daftar sebagai siswa disini akan digratiskan semua biaya sekolahnya. Jadi kalau kita lihat dari indeks prestasi sekolah, sekolah ini terus meningkat begini mas, karena sekolah ini memiliki keunikan tersendiri. Apalagi semua biaya hidup mereka sudah terjamin di sekolah ini.

5. Bagaimana cara penerimaan siswa baru?

Setiap tahunnya kita membuka pendaftaran siswa baru 2 – 3 kali, jadi untuk pendaftaran ini biasanya kita menunggu event kumpul dari member HD, biasanya acara tersebut juga dilaksanakan di sekolah ini mas, akan tetapi jika anggota yang hadir berjumlah 5000 maka kegiatannya dipindah di Pasar Atum Surabaya. Na, ketika acara tersebut kami semuanya membagikan brosur kepada member member tersebut.

Karena member itu semuanya berasal dari seluruh Indonesia maka sekolah pun terbantu untuk menyebarkan brosur tersebut.

6. Bagaimana kriteria siswa yang diprioritaskan untuk menjadi siswa di SPI?

Untuk siswa yang diutamakan adalah anak yatim piatu, jadi ketika kami membagi brosur kepada member HD tersebut maka yang diutamakan adalah anak-anak yang yatim piatu atau anak yang sudah tidak bisa bersekolah lagi. Ini juga menjadi kendala mas, karena mencari anak yatim piatu sekarang itu juga susah. Kalau gitu biasanya kami mencari anak yatim yang sudah tidak ada orang atau saudara yang membiayainya ataupun piatu yang juga sudah tidak memiliki saudara yang sanggup menyekolahkan.

Selain itu mencari orang yang tidak mampu, tapi ini juga mejadi masalah karena ada anak yang mengatakan tidak mampu tapi dia belanja setiap hari. Apalagi kalau mencari surat keterangan tidak mampu dari kelurahan kan sangat mudah, jadi dari kami juga betul betul diseleksi yang memenuhi kriteria kriteria tersebut.

7. Bagaimana cara merekrut guru guru di SPI ? khususnya Guru PAI ?

Cara merekrut guru di sini ya mungkin sama dengan guru guru di sekolah yang lain tapi di sini ketika guru masuk diberikan pengetahuan tentang latar belakang sekolah ini dan juga mereka harus bisa membimbing siswa siswa yang memiliki pola pikir yang berbeda. Untuk guru PAI kami ambil dari UIN yaitu bu Qorin. Kebetulan bu Qorin mempunyai kemampuan yang luar biasa dan juga memiliki pemahaman multikultural yang tinggi, sehingga semua murid juga bisa dibimbing oleh bu qorin walaupun non muslim.

8. Apakah ada keterkaitan antar sekolah dan asrama?

Iya sangat terkait antara sekolah dengan asrama mas, dulu asrama itu merupakan bagian dari sekolah. Tapi akhir akhir ini karena siswa itu hari sabtu dan minggu ada acara kampong kids maka asrama menjadi tanggung jawab yayasan. Tapi antara sekolah dan asrama tetpa menjadi satu kesatuan.

9. Apa saja kegiatan sehari hari siswa selama di sekolah?

Sebetulnya schedule untuk anak-anak itu sudah ada di asrama masing masing. Jadi ketika jam 8 – 3 sore anak-anak berada di sekolah untuk belajar. Itu hanya pada hari

senin sampai jumat. Ketika sabtu dan minggu mereka ada kegiatan enterprenuership yang itu merupakan kegiatan ekstra dari sekolah. Jadi anak anak semua yang mengelola lahan yang ada dibelakang itu mas.

Selapas jam tersebut mereka melakukan kegiatan yang ada di asrama. Mulai jam 5 pagi mereka bangun dan bersih diri setelah itu mereka melakanakan piket masing masing. Ada yang piket dapur, membersihkan halaman, dan juga ada yang piket memebersihkan lorong asrama. Jadi kegiatan tersebut harus dibiasakan ketika mereka masih seusia ini.

10. Bagaimana dengan pendidikan multikultural yang diterapkan di SPI?

Memang secara eksplisit kami tidak mengajarkan pendidikan multicultural itu kepada siswa. Namun karena mereka sehari harinya sudah bermultikultural maka mereka sudah terbiasa dengan keadaan keadaan yang seperti itu. Di kelas, semua mata pelajaran kan meraka sudah terkondisikan dengan berbeda beda budaya. Tapi mereka sudah terbiasa dengan kebiasaan saling menghargai dan bertorensi dengan sesama. Jadi walaupun tanpa harus diajari tentang multikultural mereka dengan sendirinya sudah bisa menerapkan nilai nilai multikultural itu, terlebih tidak hanya di kelas, sekolah, dan juga ketika mereka juga di asrama.

Di asrama mereka tinggal dengan teman teman yang berbeda namun mereka semua mencoba untuk saling mehami kebiasaan masing masing sehingga nilai nilai multikultural bisa diterapkan di wilayah sekolah ini.

11. Apa faktor penghambat dalam penerapan pendidkan multicultural di SPI?

Dimana mana faktor penghambat itu selalu ada mas, apalagi dalam menerapkan pendidikan multikultural di sini. Pertama mereka ini masih anak anak dan mereka bukan orang dewasa. Walaupun ada sebagian sudah dewasa tapi secara mental belum dewasa. Jadi terkadang ada salah bicara antara teman satu dengan teman yang lain itu ya terjadi tapi semua itu bisa teratasi. Janganpun mereka kadang kadang kalau ada teman satu kamar kita yang merokok terus sampeyan tidak merokok dan abunya tidak dibersihkan kadang kadang kan juga kita bisa marah juga. Tapi berselang waktu pasti mereka semua bisa memahami tentang arti persaudaraan.



12. Apa faktor pendukung dalam penerapan pendidikan multikultural di SPI ?

Mereka ini kan sudah 24 jam tinggal bersama di asrama dan sekolah, jadi kemana mana mereka juga bertemu. Jadi lingkungan di sini juga merupakan factor pendukung dari berjalannya pendidikan multikultural. Dan yang lainnya adalah mereka menganggap semua adalah saudara, sehingga mereka tidak mau saling meyakiti dan saling melukai atau kalau kayak di lagu itu jangan ada dusta diantara kita. Jadi semua berusaha menjaga kerukunan antara satu siswa dengan yang lainnya.

13. Apakah guru guru di sini juga mendukung terwujudnya pendidikan multikultural yang baik? Khususnya guru agama – agama ?

Jelas mas, bahkan guru guru disini harus lebih dahulu untuk menerapkan nilai nilai multikultural, karena bagaimana mereka bisa mengajarkan nilai nilai multikultural jika guru guru belum menerapkan itu. Jadi sebelum guru masuk sudah diberi gambaran bahwa siswa di sini itu berbagai macam suku bangsa dan semuanya memiliki pola pikir yang berbeda terutama orang daerah timur yang kita ketahui bahwa paling rendah pola pikirnya daripada di jawa. Jadi guru harus lebih paham bagaimana kondisi sekolah ini, karena juga ikut serta dalam meniptakan suasana kerukunan antar siswa.

Jawaban Wawancara dengan Guru PAI Sekolah Selamat Pagi Indonesia Batu.

Tanggal wawancara : 21 April 2014

Pukul : 13.20 – 14.10

Tempat : Ruang Kelas Sekolah Selamat Pagi Indonesia Batu

1. Bagaimana pembelajaran agama di Selamat Pagi Indonesia? Khususnya PAI ?

Jadi pembelajaran di sini bebas, tergantung agamanya masing masing. Jadi kalo di SPI ada 5 agama, seperti Islam, Kristen, Katolik, Hindu, dan Budha, maka pembelajaran itu ikut agamanya masing masing. Terutama pembelajaran PAI ini saya lebih flexible dan tidak menekan. Flexible yang saya maksud adalah pembelajarannya sesuai dengan kurikulum yang ada namun anak anak juga masih tetap enjoy untuk beribadah. Entah itu beribadah di sekolah maupun di asrama. Namun saya tidak bisa mendampingi penuh dalam pelaksanaan ibadah di asrama karena di asrama sudah ada Bapak dan Ibu asramanya. Tapi saya tetap membantu merecord kegiatan ibadah mereka selama disini.

2. Apa methodhe yang di gunakan dalam pembelajaran PAI ?

Jelas active learning metode yang saya terapkan, yaitu siswa di sini lebih active dripada saya karena permasalahan di sini cukup rumit ya mas. Banyak permasalahan yang pelik disini seperti mengucapkan salam. Diagama lain ada yang nameste nameste, ada juga yang homsuasti astu, atau yang lainnya. Apakah saya boleh salam seperti itu Bu Qor? Maka saya menjelaskan, kalau hanya menjawab saja tidak masalh tapi kalau kalian yang bersalam seperti mereka please itu tidak boleh.

Selain itu disini tidak ada tekstual karena disini kontekstual teaching and learning jadi anak anak isa langsung belajar dari alam. Bahkan anak anak sering sekali saya ajak untuk mengitari sawah atau ke alun alun. Untuk membuka pemahaman mereka agar tidak terkotak kotak

3. Bagaimana cara menanamkan nilai nilai mltikultural kepada siswa ?

Yang pertama Pembiasaan, dua paksaan. Kalau ada pembiasaan tapi tidak dipaksa itu tidak bisa. Contoh saja jangan lupa sholat dhuha ya terus jangan lupa sholat lima waktu ya untuk lima waktu saja tidak usah ditambah yang aksesoris, itu saja. Nanti

beok absennya kumpulkan ke saya na itukan paksa. Jadi nilai nilai ini tumbuh karena motivasi dari diri siswa itu sendiri karena sudah terbiasa dan juga dibantu oleh gurur guru yang memaksa agara siswa lebih mendalami lagi tentang nilai multicultural.

Seperti cara berpakaian, saya memberikan kebebasan kepada pada semua siswa untuk berpakaian, tapi paksaan itu saya berikan ketika ada pelajaran saya, jadi saya wajibkan mereka untuk memakai kerudung dan juga memakai rok panjang, tapi setelah pelajaran saya selesai maka itu terserah mereka.

4. Bagaimana upaya untuk menciptakan suasana yang kreatif dan kondusif di Sekolah ? khususnya di Kelas?

Pendekatan secara mandiri. Jadi untuk menciptakan suasana yang kreatif dan kondusif saya melakukan kepada siswa satu persatu. Selain mendekati mereka satu persatu mereka juga harus didukung dari dalam. Jadi ketika manajemen yayasan sudah tidak bisa mengatasi masalah itu maka guru harus turun tangan melakukan pendekatan kepada siswa agar menciptakan lagi motivasi siswa untuk belajar di kelas.

5. Bagaimana cara membuat agar siswa aktif dalam pembelajaran agama ?

Kalau membuat agara siswa aktif dalam pembelajaran maka saya menggunakan PAKSA, PAKSA tadi sudah dijelaskan Pak Roy kan. Pray, Attitude, Knowledge, Skill, and Action. Semua yang disebutkan itu kan memacu siswa bagaimana untuk selalu aktif di dalam kelas. Apalagi belajar agama itu kan tidak hanya masalah teori saja tapi juga bagaimana mempraktekkan pada kehidupan sehari hari. Bahkan itu akan memberikan dampak ketika mereka sudah lulus dari sekolah ini.

6. Apakah anda selalu mendampingi siswa dalam setiap kegiatan ? terutama dalam hal ibadah ?

Jujur, kalau 24 jam saya tidak bisa mendampingi mereka secara penuh, akan tetapi saya tetap berusaha mendampingi mereka semaksimal mungkin karena mereka juga sudah di damping oleh bapak dan ibu asrama yang tinggal 24 jam di sini.

Dalam hal beribadah sekalipun, anak-anak juga sering saya ingatkan, dulu bahkan masih ada piket untuk mengajak siswa sholat malam jadi saya pun harus menginap bersama mereka agar mereka pun merasa didampingi ketika beribadah.

7. Bagaimana konsep pendidikan multicultural di SPI ?

Konsep pendidikan multicultural yang ada di SPI ini adalah bagaimana semua siswa itu bisa hidup bersama tanpa harus ada saling eker ekeran. Semua siswa harus bisa bertoleransi terhadap agama yang berbeda. Akan tetapi anak-anak juga saya kasih batasan bahwa Islam adalah agama yang ekstrem jadi ada batasan yang tidak boleh dilanggar. Ayatnya sudah jelas *lakum dinukum waliyadin*. Agamamu agamamu agamaku agamaku. Jadi kalo mereka mengikuti kita seperti berbicara *astagfirullah*, insya Allah, itu gak masalah, tapi kalo kalian yang kalian ikut cara ibadah mereka itu yang tidak boleh. Tapi kalo hanya sebatas saling menghargai itu semua sudah dilaksanakan dengan baik.

8. Apa saja peran yang dimiliki guru PAI dalam penerapan pendidikan multicultural di SPI ?

Peran saya sangat banyak mas. Saya sebagai fasilitator, jadi memfasilitasi semua kebutuhan siswa untuk mendapatkan apa yang mereka butuhkan. Bahkan saya juga harus ada ketika mereka butuhkan. Tapi itu yang agak susah mas karena saya juga tidak bisa menemani seharian.

Selain fasilitator saya juga sebagai educator, jadi saya juga tetap mengajarkan nilai-nilai multicultural, seperti acara nyepi kemarin. Beberapa anak Hindu di antarkan oleh anak-anak yang non-Hindu, mereka hanya sebatas melihat bagaimana cara ibadahnya agar mereka tahu tentang ibadah yang dilakukan oleh saudaranya.

9. Bagaimana upaya anda membimbing siswa untuk bertoleransi terhadap sesama?

Untuk membimbing mereka itu gampang gampang susah, tapi saya sudah berusaha agar mereka tetap bisa bertoleransi tapi yang ada batasanya. Terkadang PAI effect itu juga berpengaruh pada siswa yang non-Muslim. Seperti mengucapkan salam, *beristighfar*, bahkan ada beberapa anak Hindu bisa hafal *al-Fatihah*, bagi saya itu tidak masalah yang penting siswa Muslim tidak mengikuti cara ibadah mereka.

10. Bagaimana cara untuk menjaga kerukunan antar siswa?

Untuk menjaga kerukunan antar siswa ya saya harus memberikan pengertian yang sepeham-pahamnya dan sedalam-dalamnya tentang arti perbedaan kepada mereka. Jadi kalau mereka sudah merasa ada yang geng-gengan jadi saya harus menengahinya

sebagai mediator. Jadi g usah geng gengan, semuanya itu sama semua dan harus saling menghargai.

11. Bagaimana solusi anda jika terdapat siswa yang susah untuk bertoleransi dengan sesama siswa?

Jika anak anak ini ada misunderstanding maka saya sebagai guru harus memberikan problem solving kepada mereka agar tetap terjaga kerukunan diantara mereka. pengawasan terhadap pergaulan anak anak juga menjadi perhatian khusus dari guru dan juga sedikit demi sedikit meluruskan pandangan tentang berkawan yang baik, juga yang terpenting adalah harus selalu berpositif thingking untuk meminimalisir kesalahan pahaman

12. Apakah selama ini pernah menemukan masalah tentang diskriminasi anatar siswa?

tidak ada diskriminasi antara satu agama satu dengan agama yang lainnya. Semuanya berjalan sebagaimana mestinya sesuai dengan aturan yang berlaku sehingga mereka bisa hidup damai dan rukun. Jika terdapat anak yang susah bertoleransi maka ada dua solusi yaitu diadakan bimbingan dan tindakan. Dengan tindakan dan bimbingan yang intens ini diharapkan siswa tersebut bisa lebih terbuka pikirannya untuk bertoleransi

## Jawaban wawancara dengan Waka Kesiswaan Sekolah Selamat Pagi Indonesia

Tanggal wawancara : 21 April 2014

Pukul : 07.20 – 08.00

Tempat : Ruang Tamu Sekolah Selamat Pagi Indonesia Batu

1. Bagaimana komposisi siswa dalam kelas?

jumlah komposisi pada setiap angkatan masih di dominasi oleh muslim karena mencari siswa yang budha dan hindu itu agak susah sehingga kami mengadakan kerja sama dengan beberapa sekolah hindu yang ada di malang untuk mengirimkan siswanya ke sekolah kami. Jadi jika di prosentase jumlah siswa muslim 25 %, Kristen 25 %, 25 % katolik, 12.5% hindu dan sisanya budha. Jadi kita agak kesusahan jika harus di pukul rata satu kelas

2. Bagaimana system pembelajaran di SPI ?

System pembelajaran di SPI sam adengan sekolah sekolah yang lainnya yaitu menggunkan kurukulum KTSP karena di kota Batu hanya ada 2 sekolah saja yang sudah menerapkan kurikulum 2013. Akan tetapi kami disini ada edikit kelebihan yaitu siswa diberikan pendidikan multikultural karena siswa di sekolah ini majemuk

3. Apa kegiatan ekstra yang berkaitan dengan nilai nilai multicultural ?

Di sekolah ini kegiatan ekstra di bagi menjadi menjadi beberapa devisi yaitu pertanian, peternakan, dan produksi. Akan tetapi ekstra yang berkaitan dengan nilai nilai multikultural adalah Tari Pesona Sang Garuda. Tari tersebut menceritakan tentang kondisi warga Indonesia yang sesungguhnya.

4. Apa saja agenda siswa ketika berada di Asrama ?

Kegiatan siswa ketika diasrama yaitu mereka bangun pagi semuanya untuk bersih diri jam 5. Setelah itu mereka menjalankan piket masing masing ada yang menyapu halaman, membersihkan gedung, ada yang memasak. Setelah piketnya terlaksana mereka kumpul bersama untuk berdoa bersama sebelum berangkat ke sekolah. Selain itu mereka juga memiliki kegiatan di sore hari ketika pulang sekolah yaitu bimbingan mengenai ibadah.

5. Ada berapa agama yang sekolah di SPI ?

Di sekolah ini memang sudah lengkap lima agama, yaitu Islam, Kristen, Katolik, Hindu dan Budha

6. Apakah semua agama memiliki tempat ibadah di SPI ?

Di asrama ada lima ruangan khusus yang digunakan untuk beribadah. Jadi ruangan itu di disain seperti tempat ibadah pada umumnya, sehingga siswa mendapatkan haknya sebagai umat beragama.

7. Bagaimana dengan perayaan hari besar agama ?

Menegenai perayaan hari besar, mereka merayakan sesuai agama masing masing akan tetapi untuk agama yang lain juga bisa merasakan kebahagiaannya. Karena setelah mereka yang merayakan itu melaksanakan ibadah secara ritual maka mereka mengadakan pesta untuk berterima kasih pada Tuhan dengan makan bersama

8. Bagaimana dengan pembagian waktu ibadah di SPI ?

Mengenai pembagian waktu ibadah, Mereka beribadah sesuai jadwal masing masing. sehingga siswa juga aling mengingaktak untuk beribadah. Jika salah satu teman masih mendapatkan piket untuk mengerjakan sesuatu dan belum selesai padahal it waktu untuk beribadah maka teman yang lainpun menggantikan tugasnya semetara.

# **APPENDIX**

**3**



## PICTURES / IMAGES LIST



Image 1: The dormitory of Selamat Pagi Indonesia Senior High School



Image 2 : Selamat Pagi Indoensia Senior High School



Image 4 : Classroom in Selamat Pagi Indonesia Senior High School



Image 4 : the situation in classroom at Selamat Pagi Indonesia Senior High School



Image 5 : Interview with Vice of Headmaster of Selamat Pagi Indonesia Senior High School



Image 6 : Interview with Headmaster of Selamat Pagi Indonesia Senior High School



Image 7 : Interview with Islamic education teacher in Selamat Pagi Indonesia Senior High School



Image 8 : Interaction with student of Selamat Pagi Indonesia senior high school

**STRUKTUR ORGANISASI**  
**SMA SELAMAT PAGI INDONESIA**



# **APPENDIX**

## **4**

DAFTAR GURU SELAMAT PAGI INDONESIA SENIOR HIGH SCHOOL OF BATU

NO	NAMA	TEMPAT, TGL LAHIR	ALAMAT	EXPERTISE
1	Dr. Agung Pramno, S.Pd, M.Pd	Madiun, 23 Oktober 1958	Jl. Halim Perdana Kusuma I/30 Ponorogo	Kepala Sekolah
2	Abdi Riskiyanto	Sumenep, 29 Mei 1979	Jl Ikan Tombro Tengah Sawah kav 7 no 7	Guru Biologi dan Wakasek bidang kurikulum
3	Dewi Puspa Mardikaningrum	Semarang, 17 Agustus 1982	Jl. Halim Perdana Kusuma I/30 Ponorogo	Guru B. Inggris
4	Didik Tri Hanggono, S.Th	Salatiga, 22 Oktober 1962	Jl. Kol Sogiono 3c/444 Malang	Wakasek bidang Humas
5	Moch. Royanudin, S.Pd	Kediri, 21 Oktober 1985	Jl. Sisir No 07 RT04/RW01 Kel Sisir Kecamatan Batu	Guru Kimia dan Wakasek Kesiswaan
6	Ahmad Akhiyat, S.Ss	Blitar, 03 Juli 1978	Jl. Kebonsari 3/24B Malang	Guru
7	Risna Amalia Ulfa S.Si	Malang 30 Mei 1983	Jl Kebonsari 3/24B Kec. Sukun Malang	Ibu Asrama dan Guru Bimbingan Konseling
8	Qorina Indriyati, S. Pd.I	Magelang, 16 September 1982	Jalan Dewi Sartika III/L No.20 Temas Batu	Guru Agama Islam
9	Agustini Purwanti, S.pd.	Malang, 15 Agustus 1975	Jalan Melati 337 B Areng- Areng Barat, Dadap Rejo, Jun Rejo, Batu	Guru Fisika
10	Wilujeng Arie Andiyaningrum, S.Pd	Trenggalek, 09 Januari 1987	Parangargo, RT 5/ RW 1 Wagir- Malang	Guru Bahasa Indonesia
11	Indah Istimin Cahyani, S.Pd:	Malang, 30 Juni 1980	Desa Langlang RT 04/RW 02 No 133 Singosari Malang	Guru Geografi
12	Surti Sri Wahyuni , S.Ag	Malang, 29 September 1986	Jl. Gdang II No 87 RT 08/RW 07 Malang	Guru Agama Hindu
13	Dra. Nunuk Dwi Mulyanti	Blitar, 02 Februari 1963	Jln Terusan Flamboyan No 03 Batu	Guru Sosiologi

14	Nanik Sri Muhartini,S.Pd	Malang, 02 Januari 1984	Jl. Palem Raja No. 8 RT.04 RW.09 Sidomulyo-Batu	Guru Akutansi
15	Irawati	Kediri, 10 Pebruari 1988	Ds. Duwet Rt.30 Rw.07 Kec.Wates Kab.Kediri	Guru Matematika
16	Lisningati, S.Ag.	Tambak Jaya 18 Agustus 1981	Jl. Mojowangi 83 Rt.14/Rw. 06 Mojorejo, Kec. Junrejo Kota Batu	Guru Agama Budha
17	Mashari	Mojokerto, 28 Agustus 1980	Jl. Jaksa Agung Suprpto III No. 203 RT. 07 RW 01, Kel. Rampal Celaket, Kec. Klojen Kota Malang	Guru Geografi
18	Pandu Adi Wibowo, S.Pd.	Malang, 21 Maret 1979	Jl. Ikan Sepad II/9 Blimbing-Malang	Guru Penjaskes OR
19	Eko Januar Wibowo	Malang 14 Januari 1988	Dsn Krajan RT 1 RW 5 Ds Oro oro Ombo Kota Batu	Guru Bahasa Mandarin
20	Atik Rokhmawati, A.Md.	Malang, 1 Agustus 1976	Jl. Kesatrian Terusan – Asrama Skodam E 14 Malang	Kepala Tata Usaha dan G Teknologi Informasi Komunikasi
21	Prastiawan Agustono	Probolinggo, 25 Desember 1987	Jln Imam Bonjol Gg II no 73 RT005/RW001 Batu	Staf TU



# **APPENDIX**

**5**

Jawaban Wawancara dengan Bapak Kepala Sekolah Selamat Pagi Indonesia Batu.

Tanggal wawancara : 21 April 2014

Pukul : 08.20 – 09.00

Tempat : Ruang Tamu Sekolah Selamat Pagi Indonesia Batu

14. Bagaimana awal mula sekolah ini berdiri?
15. Apa tujuan sekolah ini didirikan?
16. Apa kendala yang dihadapi ketika mendirikan sekolah ini?
17. Bagaimana perkembangan sekolah ini dari tahun ke tahun?
18. Bagaimana cara penerimaan siswa baru?
19. Bagaimana kriteria siswa yang diprioritaskan untuk menjadi siswa di SPI?
20. Bagaimana cara merekrut guru guru di SPI ? khususnya Guru PAI ?
21. Apakah ada keterkaitan antar sekolah dan asrama?
22. Apa saja kegiatan sehari hari siswa selama di sekolah?
23. Bagaimana dengan pendidikan multikultural yang diterapkan di SPI?
24. Apa faktor penghambat dalam penerapan pendidikan multicultural di SPI?
25. Apa faktor pendukung dalam penerapan pendidikan multikultural di SPI ?
26. Apakah guru guru di sini juga mendukung terwujudnya pendidikan multikultural yang baik? Khususnya guru agama – agama ?

Jawaban Wawancara dengan Guru PAI Sekolah Selamat Pagi Indonesia Batu.

Tanggal wawancara : 21 April 2014

Pukul : 13.20 – 14.10

Tempat : Ruang Kelas Sekolah Selamat Pagi Indonesia Batu

13. Bagaimana pembelajaran agama di Selamat Pagi Indonesia? Khususnya PAI ?
14. Apa methodhe yang di gunakan dalam pembelajaran PAI ?
15. Bagaimana cara menanamkan nilai nilai mltikultural kepada siswa ?
16. Bagaimana upaya untuk menciptakan suasana yang kreatif dan kondusif di Sekolah ?  
khususnya di Kelas?
17. Bagaimana cara membuat agar siswa aktif dalam pembelajaran agama ?
18. Apakah anda selalu mendampingi siswa dalam setiap kegiatan ? terutama dalam hal ibadah ?
19. Bagaimana konsep pendidikan multicultural di SPI ?
20. Apa saja peran yang di miliki guru PAI dalam penerapan pendidikan multicultural di SPI ?
21. Bagaimana upaya anda membimbing siswa untuk bertoleransi terhadap sesama?
22. Bagaimana cara untuk menjaga kerukunan antar siswa?
23. Bagaiamana solusi anda jika terdapat siswa yang susah untuk bertoleransi dengan sesama siswa?
24. Apakah selama ini pernah menemukan masalah tentang diskriminasi anatar siswa?

Jawaban wawancara dengan Waka Kesiswaan Sekolah Selamat Pagi Indonesia

Tanggal wawancara : 21 April 2014

Pukul : 07.20 – 08.00

Tempat : Ruang Tamu Sekolah Selamat Pagi Indonesia Batu

9. Bagaimana komposisi siswa dalam kelas?
10. Bagaimana system pembelajaran di SPI ?
11. Apa kegiatan ekstra yang berkaitan dengan nilai nilai multicultural ?
12. Apa saja agenda siswa ketika berada di Asrama ?
13. Ada berapa agama yang sekolah di SPI ?
14. Apakah semua agama memiliki tempat ibadah di SPI ?
15. Bagaimana dengan perayaan hari besar agama ?
16. Bagaimana dengan pembagian waktu ibadah di SPI ?

# **APPENDIX**

## **6**

Berikut adalah prestasi yang pernah di capai oleh siswa-siswi dari sekolah Selamat Pagi Indonesia :

No	Nama	Kelas	Jenis Prestasi
1	M.Dharis S. Abdillah	XI IPS	Paskibraka kota batu 2008.
2	Tria madly Podeu	XI IPA	Menyanyi, Anggota TIM Volley Ball Kota Batu.
3	Wachid adnan	X	Lomba Pencak silat Jawa Timur.
4	Atstsaniyatunnisa KSS	X	Lomba Pencak silat Jawa Timur.
5	Qodar Mufathakah	X	Olimpiade Sains Astronomi Jawa Timur.
6	Likanah	X	Olimpiade Sains Biologi Jawa Timur.
7	Mulyana	XI IPA	Juara I LPIR Kota batu.
8	Ida Ayu Verawati	XI IPS	
9	Siska Udilawati	X	
10	Atsanuyatunnisa	X	Juara II LPIR Kota batu.
11	Qodar Mufathakah	X	
12	I wayan Kartika	XI IPS	Juara III LPIR Kota batu.
13	Wahyu sajiwo	XI IPA	
14	Miftkahul fitria	XI IPA	
15	Ayu maharani	X	Juara V LPIR Kota batu.
16	Likanah	X	
17	Wiwik suhartatik	X	
18	Sheren Della	X	Lomba cipta bintang Telivisi Jakarta (semi final). Lomba pidato bahasa Inggris.



KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
Jalan Gajayana 50, Telepon ( 0341 ) 552389 Faximile (0341) 552389  
<http://tarbiyah.uin-malang.ac.id> email : [psg\\_uinmalang@ymail.com](mailto:psg_uinmalang@ymail.com)

---

**BUKTI KONSULTASI SKRIPSI**  
**JURUSAN PENDIDIKAN AGAMA ISLAM**

NAMA : HARI BUDI SETIAWAN  
NIM : 10110019  
JUDUL : THE ROLE OF ISLAMIC EDUCATION TEACHER IN  
IMPLEMENTING MULTICULRAL EDUCATION AT  
SELAMAT PAGI INDONESIA SENIOR HIGH SCHOOL  
OF BATU  
DOSEN PEMBIMBNG : IMRON ROSSIDY, M. Th., M. Ed.

NO	TGL/BLN/THN	MATERI BIMBINGAN	PARAF
1	27 SEPTEMBER 2013	Konsultasi proposal	
2	31 OKTOBER 2013	Persetujuan proposal skripsi	
3	17 MARET 2014	BAB IV ( paparan data)	
4	19 MARET 2014	BAB IV ( hasil wawancara)	
5	21 APRIL 2014	BAB IV dan BAB V	
6	7 MEI 2014	Abstrak dan BAB VI	
7	17 MEI 2014	ACC keseluruhan Skripsi	

Malang, 17 Mei 2014  
Mengetahui,  
Kajur PAI

Dr. Marno, M. Ag  
NIP. 19720822202121001

