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A Multicultural Approach in Arabic Language Teaching: Creating Equality at Indonesian *Pesantren* Classroom Life

ABSTRAK

Pendidikan multikultural merupakan istilah yang populer untuk menjelaskan pendidikan keberagaman. Penelitian ini berusaha menjelaskan berbagai praktek dan proses pembelajaran di pesantren yang diciptakan untuk mengurangi praduga dan diskriminasi. Selain itu program tersebut juga dijalankan untuk melakukan kesempatan yang sama dan keadilan sosial bagi semua siswa. Akhirnya, penelitian ini berusaha menjelaskan tentang kurikulum yang disusun diseputar konsep-konsep dasar bagi setiap suku dari beberapa kelompok yang berbeda. Pesantren yang berlokasi di Sulawesi Selatan dijadikan fokus penelitian, dengan design penelitian yang bersifat kualitatif. Data dikumpulkan dari hasil wawancara dan observasi di lapangan. Penelitian ini menunjukkan bahwa pemegang wewenang di pesantren bekerja keras untuk menyatukan visi dan berbagai praktek yang berhubungan dengan konsep multikulturalisme dimana para guru menggunakan contoh-contoh dan isi dari beragam budaya untuk menggambarkan prinsip-prinsip dan teori-teori utama dalam pelajaran dan ilmu mereka. Maka para guru dapat memahami pendidikan multikultural sebagai pendekatan isi dalam kasus pengajaran bahasa Arab. Adalah pesantren dengan budaya dan organisasinya yang mengembangkan persamaan kelas sosial, ras dan gender, sejalan dengan konsep pendidikan multikulturalisme.

Kata-kata kunci: pendidikan multikultur, keadilan dan persamaan, serta peranan pesantren.



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INTRODUCTION

In the recent millenium, it cannot be denied that all of the part of the world are multicultural. It can be seen in the reality of society that there are diverse cultural backgrounds (Andersen & Cusher, 1994). The conclusion also can be seen in the Indonesian society. Indonesian society is a truly multicultural society. Indonesian society has multiple ethnic groups, social status groups, economic groups and educational groups background. One of the multicultural groups in Indonesia is *pesantren* as instrumental part of educational religion (Rahardjo ed., 1985; and Yasmadi, 2002).

The *pesantren* (Islamic boarding school) is not a new institution in Indonesia. It has a long tradition that plays an imperative role in enhancing education process. There is a substantial and growing body of evidence suggesting that *pesantren* is one of a values-based and are able to engage in Indonesian community (Dhofier, 1986; and Mas'ud, 2004). Obviously, one of the most important features in social and culture, *Pesantren* has its attention to question of multicultural.

This research was designed to investigate the multicultural part role in *pesantren* curriculum and pedagogy. In this regard, the research focused on how multicultural issues are defined through a curriculum and pedagogy practices process of education in *Pesantren*. This paper also synthesizes some key concepts that have emerged in recent discussions on multicultural in the larger fields of education and Islam, and applies these concepts to exploring issues of education. Critiques of binaries and essentialism in various forms constitute an important part of post-process approaches that attempt to uncover power, politics and ideologies underlying various social relations. Given the wide range of topics to cover in this paper, the focus here is not to provide a comprehensive review of education in relation to multicultural topics, but to survey some key concepts and use them to explore some future directions for education in South Sulawesi Province, Indonesia.

The present paper is therefore an attempt to widen the scope of education studies by looking at *pesantren*. There are many questions to be answered about this phenomenon, as we hope to demonstrate later. However, in this paper, our major concern is with the multicultural value in the educational engagement.

LITERATURE REVIEW

Since its earliest conceptualizations in the 1960s, multicultural education has been transformed, refocused and re-conceptualized in a constant state of evolution both in theory and in practice. It is rare that any two classroom teachers or education scholars will have the same definition for multicultural education. As with any dialogue on education, individuals tend to mold concepts to fit their particular focus. Some discuss multicultural education as a shift in curriculum, perhaps as simple as adding new and diverse materials and perspectives to be more inclusive of traditionally under represented groups (McLean, 1991).

Multicultural education is a progressive approach for transforming education that holistically critiques and addresses current shortcomings, failings and discriminatory practices in education. It is grounded in ideals of social justice, education equity and a dedication to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally and globally. Multicultural education acknowledges that schools are essential to laying the foundation for the transformation of society and the elimination of oppression and injustice (Fraire, 1999). The underlying goal of multicultural education is to affect social change. The pathway toward this goal incorporates three strands of transformation: (1) the transformation of self; (2) the transformation of schools and schooling; and (3) the transformation of society (Banks, 1993).

Demographic, social and economic trends have important implications for education. Multicultural education is intended to decrease race, ethnicity, class and gender divisions by helping all students attain the knowledge, attitudes and skills that they need in order to become active citizens in a democratic society and participate in social change (McLean, 1991). It is imperative that teachers learn how to recognize, honor and incorporate the personal abilities of students into their teaching strategies (Baron & Byrne, 1997). If this is done, then school achievement will improve. This site is designed to assist pre-service and practicing teachers in becoming multicultural educators. It should not be considered a single source to understanding multicultural education, but rather a supplement to multicultural studies. It is divided into nine sections: school wide considerations, studying ethnic and cultural groups, curriculum considerations, using media to support multiculturalism, resources, evaluation, build a case study, watch a video with probing questions and bibliography.

Multicultural education movement can be seen as a reform movement of the 1960s in the both Europe and America in effort to removing the lack of educational system for the minorities. Multicultural education has their educational foundation from a child-centred educational philosophy which relating educational provision and strategies to students' need and experiences. One of the pioneer of child centred education is American philosopher and educator, John Dewey, who lived in the last century (Burnett, 1994; and Ballantin, 2001).

In the period of 1970's development of multicultural education was continuing with a wide range of initiatives, some superficial and others more radical relying on teacher's situation and their own personal educational philosophies. In this period, the multicultural education was working through exploratory stage which was characterized by their interest to transmit positive personal and social behaviour about cultural diversity in the classroom context. During the 1970's the ideas about student's cultural multicultural background in the school reform context were tried and developed in many school. The society's understanding and consciousness about their multicultural diversity in the period can be seen through these following social phenomena:

Ethnic groups all round the United States developed expression of their heritage and identity. The women's movement got well under way. Court cases and federal legislation supported diversity, such as the Lau decision supporting bilingual education, the Ethnic Heritage Act funding multiethnic curriculum development and the adoption by many states of goals statements supporting teaching for cultural pluralism (Sleeter & Grant, 1988:139).

The development of the multicultural education was continuing in the 1980s together with the dynamic of social and political context of the decade. The multicultural education is basically education for a multicultural society. Multicultural education is type of education that enables people in diverse background to accept and cope their difference, to be non judgemental and to accept the right of all people developing their linguistic, cultural and religious expression. In addition, multicultural education also can be defined as educational policies and practices that recognize, accept and affirm human differences and similarities related to gender, race, handicap and class (Sleeter & Grant, 1988). Clearly, a multicultural society has a number of elements. They are the existence of diversity, at least minimal sharing and interaction, equal access to economic and educational resources, political and civil rights, valuing of cultural diversity and shared commitment to one nation (McLean, 1991). Multicultural education as educational concepts, theories and practices, try to encompass problem of race, culture, language, social class and gender inequality in the area of education.

Furthermore, there are three main goals of multicultural education. *First* is to provide education for a shared political and economical value system. *Second* is to provide education for cultural and ethnic diversity. *Third* is to provide education for greater equality of educational opportunity. In addition, according to Gollnich (in Sleeter & Grant, 1988) there are five goals of multicultural education. The first goal is to promote the strength and value of cultural diversity. The second goal is to promote human rights and respect for those who are different from oneself. The third goal is to promote alternative life choice for people. The fourth goal is to promote social justice and equal opportunity for all people. Finally, the fifth goal, is to promote equity in the distribution of power among difference groups.

One of the most relevance and effective methods in teaching multicultural education is a cooperative learning method. This method of cooperative learning can develop students' understanding others through interdependency task (Hanurawan & Diponegoro, 2005). Theories, research and practices from group social psychology can contribute the development of cooperative learning, e.g. theories, research and practices interdependency psychology. The theory of group cohesiveness, social loafing and social facilitation can be applied to cooperative learning in multicultural education. Through the use of cooperative learning, students from diverse cultural background can increase the interracial and cross-gender friendship patterns and develop a stronger sense of self-esteem, a more positive attitude toward school and more internal locus of control

(Zainul, 2008). In line with the social psychological theory, clearly prejudice can be reduced by direct interpersonal contact (Baron & Byrne, 1997).

In conclusion, multicultural education can be seen as the type of education which try to prepare students living in the society with variety of cultural background. The basic objective of multicultural education is to develop students' ability living in the context of multicultural society. Task of multicultural education is to help students to achieve a higher stage of ethnic and cultural existence so that there exist a sufficient cultural and social overlap for society to function. Ideology of multicultural education has aim to develop social change in our society to be society that regards cultural pluralism, equal opportunity, diversity and social justice.

PESANTREN

A *pesantren* (Islamic boarding school) in Indonesia is a centre of learning and teaching. *Pesantren* has played important role because it is the oldest system of learning and education. Before Dutch colonialization established the modern education system, *pesantren* was the only one educational institution available. It should be noted that the *pesantren* still plays its role as an education centre, but it has also to compete with modern educational institutions (Yunus, 1966; and Dhofier, 1986). The *pesantren* system, on the other hand, does not have such strong authority and position. It is just a medium by which Islamic learning is developed and Islamic belief and norms are maintained. Islamic cultural identity as a critical discourse distinctive from the notion of "Islamic identity" is a recent concern in the intellectual milieu. Islam has an exclusive cultural feature which shapes the supreme practices upheld by Muslims. Islamic cultural identity is a unique trait in Muslims due to its link with the religious value system (Mastuhu, 1994).

Leader of *pesantren* called *kiyai* or *ustadz*. A *kiyai* is children or family of *pesantrens'* founder or acquire Islamic knowledge. In addition, *kiyai* status is named by respected knowledge. *Kiyai* plays an important role in the community as a religious leader (Dhofier, 1986). Some of them become political leader in political party as advisor. In East Java, three districts are led by *kiyai* as a major. A former President of Indonesia, Abdurrahman Wahid, is one of a great *kiyai* that turn to not only in *pesantren* as education system but also go to political activities in micro and macro level. He received formal and non-formal education from *pesantren*. Furthermore, House of Representative Speaker in Indonesia recently is Hidayat Nurwahid. He completed his high school for six years in *pesantren*. Many professors in Indonesia earned their degrees in excellent USA (United States of America) and Europe universities were also graduated from *pesantren*. This fact lead us to conclusion that as a part of Indonesian society system, *pesantren* played a significant role in developing communities (Ismail, 1999; and Masyhud & Khusnurdilo, 2003).

There are many types of *pesantren*. First is *salafy* (traditional) *pesantren*. This *pesantren* doesn't involve in formal education. They are practicing *bandongan* and

sorongan system. *Bandongan* system is practiced through teaching a *kitab* (book) that read by *kiyai*. All students read the same *kitab* and *kiyai* only focuses on one paragraph or chapter. *Kiyai* will explain and go through this *kitab* day by day until the end of a *kitab*. Second is *sorongan* system. This system practiced for *santri* (student) in the beginning level that though in small group, three to five students. *Sorongan* system is leading by senior *santri* for junior those who acquire in certain subject. The level system is based on knowledge, not by age. Sometime, after completing one *kitab*, *santri* move to other *kitab* or *pesantren* (Rahardjo ed., 1985).

In *pesantren* type, we do not see traditional *pesantren* only. We easily can find modern *pesantren*. As Zamakhsyari Dhofier (1986) explains that there is another system of *pesantren* i.e. modern *pesantren*. This type of *pesantren* involve in *madrasah* (school) system. They are practicing curriculum and rank of class based on age. In addition, we find also *pesantren* in India, Brunei Darussalam and Malaysia. Indian *madrasah* has a significant contribution on nationality, the differences between Indian *madrasah* and contemporary school that *madrasah* environment is pure from unnatural acts. They sit in the class respectfully, they never go for protest and they hate nudity and immodesty (Qasmi, 2005:162-163).

In Brunei Darussalam context, *madrasah* (religion education system) was started to teach religion practices in formal school (Awang Haji Abdul Hamid, 2004:8). For Malaysia, Islamic religious school system tends to be controlled and integrate them to the national school system and this issue has not been resolved amicably (Rosnani Hashim, 2004:228-232). The similarities on these education system in many countries that *pesantren* is running they are teaching belief and faith of every teacher and student that teaching and learning as a process of *ibadah* (worship). Education system is provided to protect believes and faith and heritage them to society. Modern *pesantren* in Indonesia are looking to implement three characteristics: Islamic value, nationalism and knowledge (Yasmadi, 2002:121-140).

Therefore, in Nurcholish Madjid's view, that *pesantren* is a tool to raise nationalism during colonialism era. Finally, *pesantren* system in Indonesia shows an unique practiced that can not be found in other Muslim countries (Madjid, 1990). *Pesantren* is not only found in Muslim countries but also in Thailand and Philippines where Muslim are minority. Islamic education in the Muslim community of Patani, Southern part of Thailand, preserves characteristics in keeping Islamic intellectual traditions (Madmarim, 2002:123). Then, in Philippines, Filipino Muslims are exposed to two types of formal schooling: *madrasah* and western type of Philippines. The *madrasah* type of education got official cognize from the Ministry of Education, Culture and Sports (MECS) of the Philippines (Lacar, Puno & Moner, 1986:125-127).

METHODOLOGY

This was a qualitative study using phenomenological approach, with the object of study was the *pesantren* in five districts of South Sulawesi. They are (1) *Pesantren IMMIM*, Makassar; (2) *Pesantren DDI* [*Dewan Dakwah Islamiyah*]

Mangkoso, Barru; (3) *Pesantren Tarbiyah Islamiyah*, Takalar; (4) *Pesantren Babul Khaer*, Bulukumba; and (5) *Pesantren Biru*, Watampone. Data taken were the confession of each *pesantren* regarding its curriculum, which were obtained using depth interview and non participant observation to the stake holder such as *kiyai* (leader) and *santri* (students) to appraise and confirm the curriculum content of the *pesantren*.

The research methodology used in this research was grounded theory analysis. The main instrument used in this research was the interview and observation guideline. In addition to these studies, which focused on qualitative variation there have been a number of studies which set out to examine the multicultural enrolment in education (Sorokin, 1947; Pelly & Menanti, 1994; and Hidayat, 2004). Five *pesantrens* were included in the current study, 3 of which were in capital city and 2 of which outside of capital city. Data for this study draws on ethnographic and fieldwork carried out in schools and other *pesantren* community contexts. Classroom discourse was audio tapes in a classroom. We were also able to attend a school and classroom for a period of 2 months.

For the most part, we adopted a traditional grounded theory approach to data collection and analysis (Schroeder, 1992; and Ritzer & Goodman, 2003). We used a wide range of data collection methods to collect rich and reasonably comprehensive data during the second half of 2006 and April and June 2007. These included written questionnaires to elicit demographic and other contextual information, which we asked the principals of schools to complete ahead of time. We did this so that this contextual information could inform our analysis of data collected by other methods, including observation interviews with principals and teachers (which were also audio recorded). We also collected documents that we suspected might give insights into the ethos of each school, such as brochures for parents who might wish to enroll their children, school magazines, codes of conduct and so on.

FINDINGS AND DISCUSSIONS

Every child comes to school with an ethnic identity whether these identifications are conscious or unconscious. This identification must be recognized and respected by the teacher. It must be the basis for the learning activities in the classroom (Boyd, 1989). The point here is to acknowledge differences rather than ignore them. It is equally critical that the children recognize and appreciate their own ethnicity and learn to appreciate those of the other children in the class. This recognition of individual ethnic identities is the beginning point, it is a connector of both the teacher to the student and the students to each other. It is the basic building block in the learning process which requires knowing where the child is relative to him/herself and the content to be addressed.

This ethnic identification is a continual point of focus throughout the education process and is the basis for developing the next level of identification which is a national identification. The national identity of the individual requires

his/her understanding and commitment to the democratic ideals such as human dignity, justice and equality (Birch, 2001). Here the focus is on becoming effective members of a democratic society. An individual's strong national identification is essential to his/her development of a global identity. As our society becomes more and more dependent on other societies, it is critical to note that the schools address the problems of the world as a whole. The development of the global identification provides the students with the opportunity to see how as a nation we fit into the world society. It allows students to better understand that the actions of a nation must not only be viewed in terms of the implications for that nation but what are the effects on the whole world. Children who have developed both a strong ethnic and national identity should have the perspective to also develop a global identification which should in turn make them better citizens of the world community.

At this point, it is important to realize that the identifications discussed above are hierarchical. In other words, the curriculum and the learning need to proceed by first recognizing the ethnic identity, then the national and finally the global. The development of the latter are dependent upon the development of the former. It is also important to note that the individual identities are not static but continually evolving and so it is important for the curriculum to emphasize all three types of identities as learning progresses (Brown, 1980). The metaphor of the melting pot is no longer functional. We have to switch to either the toss salad or the stew. It allows us to focus both on the differences in the ingredients while at the same time the beauty of the whole. A good salad does not have a bunch of components that look, taste or have the same texture. The success of the salad depends not only on its looks but also on a lot of other factors including the taste, the freshness of the ingredients, the smells, the textures and the mixture itself.

Multicultural approach is applied to help reverse these trends and attitudes by teaching students about culturally different groups and by providing opportunities for individuals from diverse backgrounds to learn, live and work together (Hasan, 1996). Although laws exist to prohibit discrimination based on race, color, gender, age and creed. The society of the South Sulawesi in Indonesia continues to be plagued by attitudes and behaviors that are derogatory to some ethnic, cultural and social groups, and preferential to others. Thus, unofficial inequality flourishes, manifesting itself in racism, ethnocentrism, prejudices, favoritism, discrimination, cultural appropriation and cultural hegemony. One revealing sign of such inequality is the frequency with which racial hostilities are reported in headline news.

South Sulawesi of Indonesia is extremely culturally pluralistic, socially stratified and racially divided. Diversity of race, culture, ethnicity, social class, religion, language and ethnic origin is a fundamental feature of interpersonal interactions and community structures. However, in the more formal aspects of society, such as institutional policies, practices and power allocation. The organization and government of schools provides one illustration of this

condition. Most school structures and procedures are grounded in mainstream cultural conceptions of law, order, reason and rationality. Another illustration of *pesantren*, middle class culture is that the significant power positions in politics and economics tend to be held by people from this cultural background. A third illustration of this predominance is the extent to which intimate relationships are established along ethnic, racial and social lines in South Sulawesi. The population tends to be separated along economic lines, so that members of the middle, upper and lower social classes within and across ethnic groups do not interact with one another on substantive or egalitarian levels. The divisions between these groups are increasing instead of diminishing.

Separation along racial and economic lines is pronounced in South Sulawesi even in regions that appear to have racially mixed residential areas. This mixture only appears on the surface; in reality, these apparently desegregated communities contain insulated ethnic and racial pockets. Similarly, even in many legally desegregated schools, the students tend to re-segregate themselves in social interactions and friendship choices. The relative physical isolation of ethnic groups in the South Sulawesi means that individuals in these groups are much more likely to engage in qualitative interactions with people who are like themselves than with people from different ethnic groups. Interactions with people who are different are transitory and perfunctory. The absence of close and significant interactions across ethnic, social and cultural lines may reinforce stereotypes and cause individuals to be suspicious and distrustful, even fearful, of those who are different (Feisal, 1995).

One fact of multicultural education is that teaching and learning are cultural processes that take place in a social context. To make teaching and learning more accessible and equitable for a wide variety of students, students' cultures need to be more clearly understood. Such an understanding can be achieved by analyzing education from multiple cultural perspectives and thereby removing the blindness imposed on education by the dominant cultural experience. Schools are microcosms of mainstream society. In their procedural norms, codes of behavior, structural arrangements and distribution of power, privilege and responsibility. Just as classroom teachers, school administrators and policymakers carry their cultural experiences and perspectives into their educational decisions and actions, students from various ethnic and cultural backgrounds do likewise in their learning attitudes and behaviors (Dewantara, 1936; Vygotsky, 1978; Fraire, 1999; and Tilaar, 1999). The inevitable result when these different systems encounter each other in pluralistic classrooms is cultural conflict that, when not deliberately mediated, can jeopardize the effectiveness of the instructional process.

The psychological underpinnings of multicultural approach explain its emphasis on developing greater self understanding, positive self concepts and pride in one's ethnic identity. Emphasizing these areas is part of multicultural education's goal of contributing to the personal development of students, which contends that a better sense of self contributes to the overall intellectual, academic

and social achievement of students. Students who feel good about themselves are likely to be more open and receptive to interaction with others and to respect their cultures and identities. This argument is further justified by claims made about the reciprocal relationship between self-concept, academic achievement, ethnicity, culture and individual identity. Many students have internalized the negative and distorted conceptions of their own and other ethnic groups, a process that has been promoted in larger society. Students from groups of color may be convinced that their heritages have little of value to offer, while those from dominant groups may have inflated notions about their significance. Developing a better understanding of their own and other ethnic groups and cultural experiences can correct these distortions. Multicultural approach also helps educators to fulfill the goals of maximizing human potential, meeting individual needs and teaching the whole child by enhancing feelings of personal worth, confidence and competence. It creates a psychosocial state of readiness in individuals and learning environments, which has a positive effect upon academic efforts and task mastery (Vygotsky, 1978; Moos, 1979; and Robbins, 1996).

It is imperative to note that students learn how to interact with and understand people who are ethnically, racially and culturally different from themselves. South Sulawesi and Indonesia are becoming increasingly more diverse, compact and interdependent. Yet, for most students, the formative years of their lives are spent in ethnically and culturally isolated or encapsulated enclaves. This existence does not adequately prepare them to function effectively in ethnically different environments and multicultural settings. Attempts at crosscultural interactions are often stymied by negative attitudes, values and expectations; cultural blunders; and by trying to impose rules of social etiquette from one cultural system onto another (Sleeter & Grant, 1988). The results are often heightened interracial and interethnic group frustrations, anxiety, fears, failures and hostilities.

Multicultural approach can ease these tensions by teaching skills in crosscultural communication, interpersonal relations, perspective taking, contextual analysis, understanding alternative points of view and frames of reference and analyzing how cultural conditions affect values, attitudes, beliefs, preferences, expectations and behaviors. It also can help students learn how to understand cultural differences without making hasty and arbitrary value judgments about their intrinsic worth. Attaining these goals can be expedited by providing wide varieties of opportunities for students to practice their cultural competence and to interact with different ethnic peoples, experiences and situations (Shaleh, 1982; and Fraire, 2000).

A major approach of multicultural approach is to facilitate the teaching and learning of basic literacy skills of ethnically different students. Its importance evolves from the persistence and magnitude of school failure of Mandar, Enrekang, Toraja and Luwu; the relationships among relevance of instructional materials, academic efforts and achievement; and the fact that multicultural education includes content and process, ideology and methodology. It builds

on the premise that some of this failure is due to methodological or pedagogical inadequacies of schools and teaching instead of the intellectual abilities of students of color.

Multicultural approach improve mastery of reading and writing skills; subject matter content and intellectual process skills such as problem solving, critical thinking and conflict resolution by providing content and techniques that are more meaningful to the lives and frames of reference of ethnically different students. Using ethnic materials, experiences and examples as the contexts for teaching, practicing and demonstrating mastery of academic and subject matter skills increases the appeal of the tools of instruction, heightens the practical relevance of the skills to be learned and improves students' time on task. This combination of conditions leads to greater focused efforts, task persistence, skill mastery and academic achievement. Another aspect of multicultural approach that contributes directly to the attainment of higher levels of basic skills achievement is matching teaching and learning styles. Disjuncture in how different students learn in their cultural communities and how they are expected to learn in school cause much time and attention to be devoted to resolving these conflicts instead of concentrating on academic tasks. Teaching students as they are accustomed to learning minimizes these conflicts and channels more energy and effort directly into the academic tasks to be accomplished. Thus, culturally contextualized teaching for making the educational process more effective for ethnically diverse students is a fundamental principle of multicultural education (Oliver & Howley, 1992; and Hasan, 1996).

The kinds of social climates that exist in classrooms also affect students' performances on academic tasks. This influence is particularly true for ethnic groups that consider social relationships and informal settings imperative to the learning process. When teachers respond to these needs by including ethnic symbols, images and information in the classroom decorations, curriculum content and interpersonal interactions, ethnic students feel validated, at ease and have greater affiliation with the school (Dewantara, 1946; Feisal, 1995; and Ballantine, 2001). These feelings of personal affirmation and comfort create the backdrop of personal connectedness that is essential to students' taking ownership in learning, which, in turn, leads to more sustained attention, effort, time on task and improved task mastery and academic achievement.

At least, there are two concern of transformations that formed by multicultural approach, they are:

First, the Transformation of Self. In education, there is a dual responsibility to engage in a critical and continual process to examine how our prejudices, biases and assumptions inform our teaching and thus affect the educational experiences of our students. It has a responsibility to study and understand the lenses through which to understand the people and happenings around. Only when it has a sense for how our own perceptions are developed in relation to life experiences can truly understand the world around and effectively navigate my relationships with colleagues. Education also have a responsibility to our

students to work toward eliminating our prejudices, examining who is (and is not) being reached by our teaching style and re-learning how our own identity affects their learning experiences. To be an effective multicultural educator and indeed an effective facilitator, education must be in a constant process of self-examination and transformation.

Second, the Transformation of Society. Ultimately, the goal of multicultural education is to contribute progressively and proactively to the transformation of society and to the application and maintenance of social justice and equity. This stands to reason, as the transformation of schools necessarily transforms a society, that puts so much stock in educational attainment, degrees and test scores. In fact, it is particularly this competitive, capitalistic framing of the dominant mentality of Indonesia (and increasingly, with the “help” of Indonesia, the world) that multicultural education aims to challenge, shake, expose and critique. This is precisely the reason that it is not enough to continue working within an ailing, oppressive and outdated system to make changes. When the problems in education are themselves symptoms of a system that continues to be controlled by the economic elite. One does not need to study education too closely to recognize that schools consistently provide continuing privilege to the privileged and continuing struggle for the struggling with very little hope of upward mobility. “Informal” tracking, standardized testing, discrepancies in the quality of schools within and across regions and other practices remain from the industrial-age model of schools.

CONCLUSION AND RECOMMENDATION

These features provide the conceptual directions and parameters of reform initiatives for implementation of multicultural education in school practice. Effective multicultural education (1) requires total school reform; (2) is for all students in all grades and subjects; (3) involves acquiring knowledge, clarifying attitudes and values, and developing social actions and skills about ethnic and cultural pluralism; and (4) includes recognizing, accepting, and celebrating diversity as a fundamental fact and salient feature in human life, South Sulawesi society, Indonesia nation-state and world communities.

These conditions are necessary if schools are to prepare all students for the realities of living in a racially, ethnically, socially and culturally pluralistic world, and to become change agents to transform society so that it will be more humane, egalitarian and openly receptive to pluralism of all kinds. In content, spirit, intent and emphasis, multicultural education is highly compatible with the democratic ideals of Indonesia, principles of good pedagogy and conceptions of educational equity. It has both intrinsic and instrumental value for improving the overall quality, relevance and effectiveness of education in the Indonesia for all students.

Much remains to be done before the promise and potential of multicultural education are fully realized. Its theoretical conceptualization is progressing nicely. *Pesantren* practice and establishing the effects of multicultural approach are not nearly as advanced. Both of these steps offer numerous challenges and

opportunities for committed education to make a difference. Many action and research possibilities are embedded in the theory of multicultural education. Their potential is virtually limitless on many different levels as a way to reform Indonesia education; as a means of renewing and revitalizing society; as a mechanism for making democratic ideals more meaningful in a culturally pluralistic societal context; and as a tool for making education more effective for culturally different students. The question now is whether we have the courage and will to rise to the challenge and embrace the invitation to transform Indonesia education so that it really does serve the needs of all students.

Only the terminology has changed — and the practices are not quite as overt. Educators, educational theorists, researchers, activists and everyone else must continue to practice and apply multicultural teaching and learning principles both inside and out of the classroom. We must not allow the knowledge that most people working in schools are well-intentioned to lead us to assume that our schools are immune to the oppression and inequity of society. We must ask the unaskable questions. We must explore and deconstruct structures of power and privilege that serve to maintain the status quo. In a sense, multicultural education uses the transformation of self and school as a metaphor and starting place for the transformation of society. Ultimately, social justice and equity in schools can and should mean social justice and equity in society. Only then will the purpose of multicultural education be fully achieved.

Multicultural education has become a regular part of education in *pesantren* for three major reasons: (1) the social realities of Indonesia society; (2) the influence of culture and ethnicity on human growth; and (3) development and the conditions of effective teaching and learning. These reasons explain not only the need for multicultural education, but also what its content emphasis should be and how it should be taught. Each reason plays an important and unique role in establishing the justifications, parameters and directions for multicultural education.

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The *pesantren* (Islamic boarding school) is not a new institution in Indonesia. It has a long tradition that plays an imperative role in enhancing education process.