Research Article

IMPLEMENTATION OF WHOLE SCHOOL APPROACH IN MULTICULTURAL EDUCATION AT SULTAN ISKANDAR MUDA FOUNDATION SENIOR HIGH SCHOOL IN MEDAN

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ARTICLE INFO	ABSTRACT

This paper aims to analyze the implementation of the educational model that has been run for quite some time at Sultan Iskandar Muda Foundation Senior High School/*Yayasan Perguruan Sultan Iskandar Muda* (YPSIM) in Medan. Qualitative research method is used, where researchers directly observe the person being studied and attempt to analyze each subjective and objective experience with sociological approach. In the implementation of national curriculum based on multicultural education, YPSIM Senior High School conducts social education engineering with a whole school approach, where schools must start with a vision and mission and school policies which then integrate the conceptions of leadership and management, capacity and culture, activities of students, collaboration with the wider community and curriculum with teaching. The implementation of the multicultural education model in this school gives results, such as: forming multicultural discussion groups and alternating seating arrangements, students of different tribes or ethnicities are paired; provide material or carry out activities that can increase students concern about social problems in the community; organizing extra-curricular activities such as sports and academic clubs, as well as seminars to motivate and broaden students horizons must also pay attention to the principles of multiculturalism; accommodate religious education from students.

INTRODUCTION

Diversity issue has again confronted threats from various people or groups who abuse the situation to obtain power. Recently, the act of intolerance among religious communities is shown almost everyday on the news. Issues of ethnic, religious and cultural conflicts enter all aspects of social life, including education realm in Indonesia. According to el-Mahady (Mahady, 2004) it is said that: "The fact that the people and nation of Indonesia consist of various social diversity, ethnic groups, cultures, religions, political aspirations and so on cannot be denied, therefore Indonesian people and nation can simply be referred to as multicultural society". El-Mahady further said that this multicultural reality encouraged an urgent need to reconstruct "Indonesian national culture" or "national culture" which could become an "integrating force" that could bind all those various ethnicity, race and cultural diversity (Mahady, 2004).

The efforts to build a multicultural Indonesia can only be accomplished if the concept of multiculturalism spreads out widely and the importance of it for Indonesian people is recognized, as well as the willingness of the Indonesian people at the national and local levels to adopt and make it as the guide to their lives. Therefore, the concept of multicultural education needs to be studied, because the concept of multiculturalism is not equated with the concept of racial or cultural diversity in ethnicity, but the concept of multicultural education emphasizes equality in cultural diversity integrated into education. Education experts make various breakthroughs by implementing multiculturalism education. Discourse on multiculturalism is enriched by the need to formulate self-identity as an autonomous nation, which is not dictated by political, economic, and cultural interests of other nations or groups (Kristianto & Chang, 2014). In this context, it can be said that the main purpose of multicultural education is to instill an attitude of sympathy, respect, appreciation, and empathy for adherents of different religions and cultures (Tilaar, 2004). It is further stated that multiculturalism education should be a transformational process, not just a process of tolerance. This means multicultural education is not

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just teaching about different cultures from various ethnic and religious groups, but also supporting appreciation, comfort and tolerance towards other ethnic cultures (Maulani, 2012). According to James A. Banks, multicultural education means at least three things: an idea or a concept; an educational reform or movement; a process. *Or in the other words said Multicultural education incorporates the idea that all students regardless of their gender, social class, and ethnic racial or cultural characteristics - should have an equal opportunity to learn in school* (Jashari, 2012).

In 1995, the Ministry of Education, Malaysia, introduced the concept of a "Vision School" *(Sekolah Wawasan)* as a measure to extend its efforts towards racial harmony and national integration to the elementary schools. Accordingly, a vision school would house the three major vernacular schools of the Malays, Chinese, and Indians in the same compound to share common facilities and organize joint school activities; but, maintain institutional autonomy with separate head-teacher, teachers, staff, and students. Conclusion from the paper show that vision school is definitely the best strategic option that has been conceptualized to address the vernacular separatism among the elementary schools. The authors believe that the most important recognition by the policy makers is that the vision school has to do with multicultural education the lack of which will always be an obstacle to racial harmony and national integration in Malaysia. At the same time, the vision school has to the potential to offer a platform to learning about multicultural education and multiculturalism the lessons of which may be augmented to other levels of schools and institutions (Malaklolunthu & Rengasamy, 2011).

In Indonesia especially in Sumatera Utara there is one of the schools known for its multicultural education concept namely *Yayasan Perguruan Sultan Iskandar Muda* (YPSIM) in Medan, which was founded in 1989. The establishment of YPSIM is seen as a vehicle for national integration while at the same time giving birth to a generation of tolerance and living in difference. At first this school was designed to bring closer and deal with the problems of "native" citizens with Chinese who had been considered difficult to blend in and were a "job" that had to be completed.

METHODOLOGY

This paper contains data and information obtained from Iskandar Muda Foundation Senior High School (YPSIM), Medan, Sumatera Utara Jalan Tengku Amir Hamzah, Pekan I Sunggal. Locale was chosen based on considerations relevant with research objective. "School of Assimilation" is a term widely used to name schools in YPSIM because these schools implement multicultural education. All communities in YPSIM represent cultural heterogenity, like: ethnicity, religion, culture, custom and socio-economy condition. Data were acquired qualitatively using observation and insightful interview to collect information from the head of foundation, headmaster, teachers and students related to implementation of multicultural education at YPSIM Senior High School.

The Sequence of Development of Multicultural Education Model

The sequence in developing a model of multicultural education implementation is adjusted with the element and vision of YPSIM as a whole and the facilities available in the school environment, in order to support the holistic multicultural education. In terms of the Learning Implementation Plan (*Rencana Pelaksanaan Pembelajaran/RPP*) and the syllabus, theoretically some of these adopt a multicultural education system and character education developed by the Curriculum Center, Research and Development Agency of the Ministry of Education which are adapted to the objectives of national education. However, the school management carries out the advancement and theoretical augmentation with the concept of multicultural education, especially in determining the values, descriptions and multicultural indicators that will be applied in YPSIM.
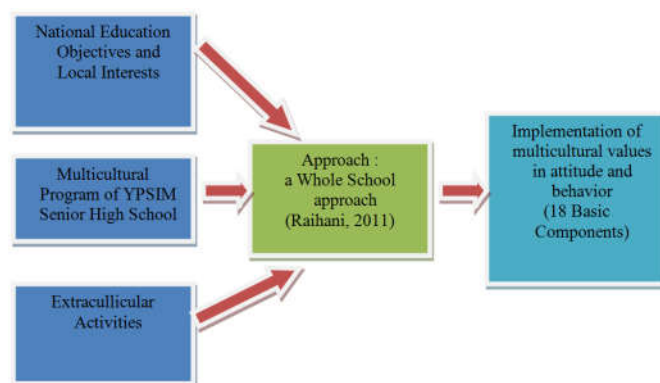
Picture 1 Multicultural Education Model in YPSIM Senior High School

The sequence in developing a multicultural application model applies several principles, namely; a) focusing on the potential, development, need and the interest of students and their environment, b) diversed and integrated, c) responsive to the development of science, d) relevant to the needs of life, e) comprehensive and sustainable, f) lifelong learning, g) the balance between the national education objectives and local interests.

In the implementation of multicultural education model, some aspects are considered: First, students get proper assistance and have the opportunity to express themselves voluntarily, dynamically and pleasantly according to the potential, development and condition of students, such as using computers that are beneficial for them. Second, uphold the five pillars of learning, namely: faith and devotion to God Almighty, learning to understand and appreciate, learning to be able to achieve and be resourceful effectively, learn to live together and be helpful for others, and learn to build and find identity through an active, creative, effective and fun learning process. Third, acquire assistance for restoration, enrichment and/or acceleration in accordance with the potential and development stages and conditions while still paying attention to the integrated personal development based on the dimensions of divinity, individuality, social and moral. Fourth, the relationships between students and educators which are amenable and appreciative towards each other, tight-knit, open to each other and affectionate with the principle "*Tut Wuri Handayani, Ing Madia Mangun Karsa, Ing Ngarsa Sung Tul*ada". Fifth, using a multi-strategy and multi-media approaches, providing adequate learning resource and technology, and utilizing the surrounding environment as a learning resource. And sixth, empowering natural, social and

cultural conditions as well as local wealth for successful education with optimal content of all study materials.

Good education exposes students to different conceptions of successful life, belief systems and forms of experience conceptualization, and it insinuates students to access the spirit of other cultures, see the world in ways that others do and respect all strengths and limitations. In addition to developing the power of thought, analysis, independent criticism, and so on, good education must also process the ability to be more 'moderate' and not too aggressive such as the sympathetic imagination, the ability to overcome anger towards others and to share feelings, the willingness to themselves from other people's point of view and the ability to listen to others with sympathy and sensitivity. YPSIM School implements the theory and concept of multicultural education using an approach called the Whole School Approach

Picture 2 A Whole School Approach (Raihani, 2007)

The approach shown above is the approach used to develop multicultural education in YPSIM schools.

Social Engineering of Multicultural Education

Diversity in education exists because education cannot be separated from the context of society. Children as the center of attention in education, whose interests are often forgotten, are part of the social context. They have different social and cultural contexts. Therefore, it is the reason that they are important to get multicultural education so that they are able to adjust themselves well. This is the responsibility of the school through education and subjects at school, so that multicultural education can be instilled in children from early age.

In order for someone to be able to develop and interact with each other in their environment, it is necessary to be equipped with the ability to co-exist and be accepted so that from an early age an individual is able to see the differences and diversity that surround him or her. Thus, it is necessary to view multicultural education as a practical dimension of multiculturalism, which not only understands the concept, but also have to implement it through other actions in school and in society. The values included in multicultural education can lead individuals to be tolerant, to respect humanity values, and to love peace.

Education is a process of value transformation, so in order to deconstruct various stereotypical perspectives, program engineering is also needed to eliminate those racial prejudices. There are various social engineering programs carried out by the school. First, through the management of formal learning classes, and secondly, through various enrichment activities.

1. Social engineering in class management is materialized through several forms, such as alternating seating arrangements, students of different tribes or ethnicities are paired. This arrangement is intended to enable an intensive interaction process between students of different ethnic groups and cultural backgrounds. Based on the results of the observations, it appears that high school students adjust their seatings with other ethnicities and different religions. Also seen in each classroom, there are the names of students on the doors with a diverse composition between ethnicity and religion which serves its purpose of assimilation

2. In addition, other mechanism is through the student council or *Organisasi Siswa Intra Sekolah* (OSIS) election. In order to have the OSIS board appropriate with the constituents (students), the mechanism of the election is done democratically. The election is conducted by direct vote. Every OSIS chairperson candidate is given the opportunity to run the campaign of their program. The election of OSIS chairperson at this school adopt the provincial election. Each class can propose candidates for the position. The chosen candidate does not have to come from the respective classes. Then, each candidate will undergo verification process held by the election committee. Each candidate can campaign, then conduct a candidate debate, after which the election of the OSIS chairperson is held democratically through voting. In the end, the OSIS chairperson and board are chosen not because of the ethnic and economic factors or social position of the parents, or because the school appoints it. This has been proven as the chairpersons of the student council for three consecutive years come from different tribe and religion, but in the OSIS members structure the concept of diversity is prioritized.

3. The religious festivals, which put together all five religions, are called "*Bhinneka Tunggal Ika* (Unity In Diversity) Night". At this event, students are given the opportunity to present forms of available diversity, including: cultural performances, lion dance (*barongsai*) performance, Indian dance, Malay *dendang pantun*, *Gondang Batak*, etc. Various types of cuisines that are distinctive also brighten the celebrations. Indian ethnicity students, for example, present martabak, curry, while Javanese serve *pecel* or *urap*, and the Chinese students serve *cap cay*.

4. Other social engineering includes the monthly talk activities. The people invited may be entrepreneurs, bureaucrats, lecturers, journalists, etc. They must have concerns about the success of the assimilation process. Another strategy that is carried out is by making various group-oriented activities. For example basketball competition, volleyball, drama performance, vocal group, etc.

As for the purpose of social engineering in multicultural education at YPSIM Senior High School, it includes:

First, increasing the tolerance attitude of students who can respect, value and accept diversity. *Second*, materializing the values of learner's behaviors that consist of knowledge, awareness or willingness and actions to implement the values; both to the Almighty God, to oneself, to other people, to the environment and nation. It is aimed that students become human beings who are resourceful to themselves, society, nation and religion in the midst of a diversity of life. *Third*, providing general insight to educators, parents and other stakeholders regarding the concept of multicultural education implementation. *Fourth,* sharing some techniques or methods from educators in the application of multicultural education integrated in learning. *Fifth*, giving reference for educators to carry out multicultural education on the achievement of character formation and morals starting from school communities, especially students, in a complete, integrated and balanced manner so that it can be manifested in daily behavior. *Sixth*, socializing the multicultural education model implemented at the Sultan Iskandar Muda Foundation (YPSIM) so that it can inspire various parties. *Seventh*, looking for input or suggestions to the practical learning of multicultural education in YPSIM itself.

CONCLUSION

This paper shows that the multicultural education model carried out at Sultan Iskandar Muda Foundation Senior High School or also known as the "School of Assimilation" utilizes the concept of Whole School Approach, which includes: school vision and policy; leadership and management; capacity and culture; student activities; collaboration with the wider community; and curriculum in all subjects and teaching. However, not all material can be fully included in multicultural values. The school's vision and policy, that form the basis for developing a culture which respects and accepts differences, confirms the purpose and orientation of education conducted at YPSIM. Supporting extracurricular activities offered at school, along with commitments from all parties involved is a complete package of multicultural education implementation.

Multicultural education strategies appear to be carried out both in the process of teaching and learning in the classroom and outside the teaching and learning process. This can be seen from the implementation of the curriculum and learning materials that are used and applied in class which are always based on the principle of multicultural education. In addition, multicultural education strategy is also conducted in seating position or desk mates and then through extracurricular activities that are also based on cultural diversity. In order to achieve the vision and mission with the whole school approach, the school also improves existing school facilities so that this multicultural education model can be implemented. School facilitates the religious life of their students by providing places of worship for each religion; and holding event like *Bhinneka Tunggal Ika* celebration night, to honor all students with their respective holidays. One of YPSIM's privileges is the commitment to treat children from poor families fairly and equally. YPSIM conducts the Foster Children Program with the intention that even poor children can enjoy excellent school education.

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