

# **School policy in teaching the values of equality and democracy in schools**

## **Abstract**

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Multicultural awareness is not introduced in the process of teaching and learning or considered important in education. Education should promote peacefulness in the mind of students so that they can build a higher quality of tolerance, patience, and will to share and maintain peace. This study aims to determine 1) how school policy to appreciate the diversity in the school; 2) how the school programs to teach the values of equality and democracy. The study was conducted at four junior high schools in Yogyakarta, Indonesia with a qualitative approach. Data collected through interviews, observation, and FGDs. The results of this study concluded that 1) The school policies are designed based on the principle of "Bhinika Tunggal Ika" to develop students' ability to appreciate differences in ethnicity, race and religion in Indonesia; 2) The cultural approach with "performance culture" and "comparative study" as a strategy to teach the value of respecting diversity and democratic values in school.

Key word : policy, equality, democracy

## **Introduction**

Multicultural education is a concept that continues to develop in the field of education. Multicultural education became a global commitment as recommended by UNESCO in October 1994 in Geneva. This recommendation contains four ideas. First, education should develop the ability to acknowledge values of individuals, sexes, societies, and cultures and the ability to communicate, share, and cooperate with each other. Second, education should establish identity and encourage convergence of ideas and solutions to strengthen peace, brotherhood, and solidarity among individuals in the society. Third, education should increase the ability to overcome conflicts peacefully. Fourth, therefore, education should promote peacefulness in the mind of students so that they can build a higher quality of tolerance, patience, and will to share and maintain peace.

Indonesia has to become a nation with both national and global competence. In this context school have role to prepare students who understanding of national and global culture. The world changes from time to time, therefore, Indonesia has to be ready and more open to interact globally. However, only some parts of the society understand the paradigm of multicultural education. There is even a tendency that multicultural awareness is not introduced in the process of teaching and learning, or considered important in education.

In this context agree with Charles Jenks, James O. Lee, and Barry Kanpol (2001) issues of equity and excellence with respect to a diverse student population are assumed by many teachers to be nonissues, whether they teach in urban or suburban schools. In fact, in suburban schools in which the population is basically white and middle-class, multicultural education is often viewed as unnecessary. Even though, teachers have a passion to teach the importance of teaching multicultural education. Teachers' beliefs about how students, for instance, from different racial backgrounds learn and the expectations that they have for different racial groups may influence the way they conduct their lessons (Sadker et al. 2008). Teachers with lower expectations for their students could lead to lower achievement (Burt et al. 2009) especially when there is cultural discontinuity that influences attitudes and expectations ((Keengwe, 2010). Therefore, the policy of the school to develop school programs that provide knowledge, instilling the values needed by the students to appreciate the differences in people's lives. In this study aims to determine 1) how school policy to appreciate the diversity in the school; 2) how the school programs to teach the values of equality and democracy (Keengwe, 2010).

## **Research method**

Research conducted in four junior Yogyakarta. Data were collected through questionnaires (300 students) , active participation, observation, FGD (teachers) , and documentation. The data collected were those related to the practices and problems of multicultural education. Moreover, data collected within this research were in the form of quantitative data.

## **Result and Discussion**

### **The concept of multicultural education**

Multicultural Education Advancing and Advocating for Social Justice & Equity explain that Multicultural education is a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various documents, such as the U.S. Declaration of Independence, constitutions of South Africa and the United States, and the Universal Declaration of Human Rights adopted by the United Nations. It affirms our need to prepare students for their responsibilities in an interdependent world. It recognizes the role schools can play in developing the attitudes and values necessary for a democratic society. It values cultural differences and affirms the pluralism that students, their communities, and teachers reflect. It challenges all forms of discrimination in schools and

society through the promotion of democratic principles of social justice. Multicultural education is a process that permeates all aspects of school practices, policies and organization as a means to ensure the highest levels of academic achievement for all students. It helps students develop a positive self-concept by providing knowledge about the histories, cultures, and contributions of diverse groups. It prepares all students to work actively toward structural equality in organizations and institutions by providing the knowledge, dispositions, and skills for the redistribution of power and income among diverse groups. Thus, school curriculum must directly address issues of racism, sexism, classism, linguicism, ablism, ageism, heterosexism, religious intolerance, and xenophobia. Multicultural education advocates the belief that students and their life histories and experiences should be placed at the center of the teaching and learning process and that pedagogy should occur in a context that is familiar to students and that addresses multiple ways of thinking. In addition, teachers and students must critically analyze oppression and power relations in their communities, society and the world. To accomplish these goals, multicultural education demands a school staff that is culturally competent, and to the greatest extent possible racially, culturally, and linguistically diverse. Staff must be multiculturally literate and capable of including and embracing families and communities to create an environment that is supportive of multiple perspectives, experiences, and democracy. Multicultural education requires comprehensive school reform as multicultural education must pervade all aspects of the school community and organization. Recognizing that equality and equity are not the same thing, multicultural education attempts to offer all students an equitable educational opportunity, while at the same time, encouraging students to critique society in the interest of social justice.

Banks (2002:14) states that multicultural education is a way of thinking to face reality, not simply some knowledge of ethnicity, race, and culture. To be exact, Banks describes five dimensions of multicultural education, i.e.:

- a. Content integration, which is concerned with how teachers use examples and various cultural content to describe concepts, principles, generalizations, and main theories used in their subjects or fields of study
- b. Process of knowledge building, which is related to how teachers help students understand, observe, and learn implied cultural values, perspectives, and prejudices
- c. Reduction of prejudices, which focuses on the characteristics of students racial attitudes and how these attitudes can be reshaped using a certain teaching method and material

- d. Pedagogy of equality, which is present when teachers transform their way of teaching to promote the academic achievement of students coming from various ethnicity, culture, and social class
- e. School culture and structure, which include the practices of grouping and naming sport participation, achievement, and interaction among staff and students of various ethnicity and race

Fulfilling all these five dimensions, students will have the capability to construct their ideals on the basis of what they learn. They will also develop an understanding of how they react to social problems.

In its efforts to minimize conflicts, multicultural education helps students: (1) understand personal and cultural background of an individual or group in the society, (2) respect and appreciate the variety of culture and ethnicity, (3) reduce ethnocentric and prejudicial way of thinking, (4) understand social, economic, psychological, and historical factors that cause ethnic polarization, (5) increase the capability of analyzing problems critically through a democratic process to envision a better, fairer, and free society, and (6) develop a meaningful identity for everyone (Zamroni, 2011).

### **The principles of ‘Bhinika Tunggal Ika’**

“Bhinika Tunggal Ika” is the motto or slogan Indonesia. The phrase is derived from ancient Javanese and is often translated with the phrase "Different but still one". The word diversity means "diverse" or different. Neka word in Sanskrit means "wide" and is forming a word "miscellaneous" in Indonesian. Single word means "one". The word ika means "it". Unity is literally translated "Wide One That", which means even though different but essentially remains the Indonesian nation is unity. This motto is used to describe the unity and integrity of the Nation and the Republic of Indonesia which consists of diverse culture, local language, race, ethnicity, religion and belief.

Meaning ‘Bhinika Tunggal Ika’ is different but nevertheless one that comes from a book or a book of essays MPU Sutasoma Tantular / Professor Tantular. In deep unity in diversity 'has no meaning in Indonesia although there are a lot of ethnicity, religion, race, art, customs, language, and so forth, but remains a single entity and compatriots. United with the flag, national anthem, currency, language and others alike. Words of Unity in Diversity is also available on the state emblem of the Republic of Indonesia, namely Garuda Pancasila. At the foot of Garuda Pancasila grabbed a ribbon that reads Unity. These words can be

interpreted: Varies, but remain to one also. Meaning “ Bhinika Tunggal Ika” explained upfront that although the Indonesian nation consists of various tribes whose culture and customs of diverse but altogether a union. The incarnation of the unity of the nation and the territory of Indonesia concluded in PP. No. 66 of 1951, enacted on October 17, November 28, 1951, and contained in the State Gazette No. II year 1951. Makna national unity that although the nation of Indonesia consists of diverse tribes whose culture and customs are manifold and diverse archipelago Indonesian territory, but overall it is a unity that is the nation of Indonesia. Diversity is not a conflicting differences but rather that diversity united in a synthesis, which in turn enriches precisely the nature and meaning of national unity and the country Indonesia in practice growth and development of the unity of a nation (nationalism), there are two aspects of power that affect physical power ( born), also called the material power of violence, coercion and power idealist (inner) in the form of psychic passion, ideas and beliefs. The process of nationalism (unity) which is controlled by the physical power will grow and develop into a nation that was materialist. Instead the process of nationalism (unity) is in its growth controlled by the power of idealistic then it will grow and develop into the ideal state that is far from the reality of the nation. Therefore, for the nation of Indonesia principles of nationalism was not biased, but it is a harmonious synthesis of harmonious and good things that are born and the things that are spiritual.

The principle is the most appropriate to human nature that is monopluralis contained in Pancasila. in the development of nationalism in the world there are various theories, among others, Hans Kohn stated that: "Nationalism is formed into the equation of language, race, religion, culture, territory and citizenship ". Nations grow and develop from analisis-analisis roots are formed through the course of history. In this issue of the Indonesian nation consists of a wide variety of ethnic groups that have customs and cultures of diverse as well as the territory of Indonesia which consists of thousands of islands. Therefore diverse circumstances it is not a difference of conflicting yet it is precisely the difference in traction towards the resultant so that the whole diversity manifests itself in a partnership that is sublime, namely unity of the nation. In the fact that the objective of growth of Indonesian nationalism has been formed in the course of the history of the subject rooted in the customs and culture. The principles of nationalism Indonesia (Persatuan Indonesia) organized in a cohesive single compound namely: a) the unity of history; namely the Indonesian people grow and develop within a historical process. Unity of fate; that would exist in the same historical process and suffered the same fate that is in misery and happiness bersama.c invaders) the unity of culture; namely the diversity of cultures grown into a cultural forms nasional.d) the unity of

the spiritual principle; namely the ideas, ideals and values kerokhanian overall summed up in Pancasila. Berdasarkan principles of nationalism that is summed up in the third principle can be concluded that nasionalisme (Persatuan Indonesia) in the struggle for Indonesian independence movement has a historical role that is able to realize the proclamation of independence on 17 August 1945. So the "Unity of Indonesia" as the soul and spirit of the struggle for independence RI. D. Association of Indonesian role in the Independence Struggle Indonesia Menurut Muhammad Yamin Indonesian nation in pioneering the formation of a nation in the international political stage through a process of its own history, which is not the same with other nations.

In deep unity in diversity 'has no meaning in Indonesia although there are a lot of ethnicity, religion, race, art, customs, language, and so forth, but remains a single entity and compatriots. United with the flag, national anthem, currency, language and others alike. Words of Unity in Diversity is also available on the state emblem of the Republic of Indonesia, namely Garuda Pancasila. At the foot of Garuda Pancasila grabbed a ribbon that reads Unity. These words can be interpreted: “meskipun berbeda-beda tetapi satu “

### **The values of equality and democracy in schools**

Schools have an important role in shaping students' personal morality. Morality students can be established by instilling the values of characters needed by students in order to appreciate the differences that exist in society.

Equality is about ‘creating a fairer society, where everyone can participate and has the opportunity to fulfil their potential’ (DoH, 2004). By eliminating prejudice and discrimination, the NHS can deliver services that are personal, fair and diverse and a society that is healthier and happier. For the NHS, this means making it more accountable to the patients it serves and tackling discrimination in the work place. (DoH 2011). An equalities approach understands that who we are, based on social categories such as gender, race, disability, age, social class, sexuality and religion – will impact on our life experiences. <http://www.faculty.londondeanery.ac.uk/e-learning/diversity-equal-opportunities-and-human-rights/what-is-equality-and-diversity> .

Diversity literally means difference. When it is used as a contrast or addition to equality, it is about recognising individual as well as group differences, treating people as individuals, and placing positive value on diversity in the community and in the workforce. Historically, employers and services have ignored certain differences such as background,

personality and work style. However, individual and group diversity needs to be considered in order to ensure that everybody's needs and requirements are understood and responded to within employment practice and service design and delivery. One way in which organisations have responded to the issue of diversity in recent years has been the development of flexibility in working practices and services. For example, an employer may allow an employee to work a flexible working pattern to accommodate child care arrangements, or a GP surgery may offer surgeries at the weekends to accommodate those who work full time during the week. These approaches recognise that in order to provide accessible services and to ensure we promote inclusive working environments organisations may need to respond differently to both individuals and to groups. A holistic approach means making a commitment to equality through the recognition of diversity. Equality and diversity is becoming more important in all aspects of our lives and work for a number of reasons:

- a. We live in an increasingly diverse society and need to be able to respond appropriately and sensitively to this diversity. Learners in the healthcare setting will reflect this diversity around gender, race and ethnicity, disability, religion, sexuality, class and age.
- b. Your organisation believes that successful implementation of equality and diversity in all aspects of work ensures that colleagues, staff and students are valued, motivated and treated fairly.
- c. We have an equality and human rights legal framework covering employment practices and service delivery and we need to ensure we work within this and avoid discrimination. (<http://www.faculty.londondeanery.ac.uk/e-learning/diversity-equality-opportunities-and-human-rights/what-is-equality-and-diversity>).

Democracy is typically represented as a system of voting and representation, or as instantiated through a set of rights, such as 'freedom of speech', etc. To my mind, though, these represent an emphasis on process rather than underlying principle. At its core, democracy represents a fair and equitable distribution of power in society.: "a system of society and learning where each person is able to rise to his or her fullest potential without social or financial encumbrance, where they may express themselves fully and without reservation through art, writing, athletics, invention, or even through their avocations or lifestyle. "Where they are able to form networks of meaningful and rewarding relationships with their peers, with people who share the same interests or hobbies, the same political or religious affiliations - or different interests or affiliations, as the case may be." (Gurin: 2003). The answer to the practical question, "how do we begin getting to this point pragmatically," leads to a need to enumerate the principles and practices that will lead to this

result. To my find, there are four such principles, each with wide-ranging and practical implications

Principles	Descriptions
<i>Autonomy</i>	the system of education and educational resources should be structured so as to maximize autonomy. Wherever possible, learners should be guided, and able to guide themselves, according to their own goals, purposes, objectives or values. It is a recognition that, insofar as a person shares values with other members of a community, and associates with those members, it is a sharing freely undertaken, of their own volition, based on the evidence, reason and beliefs they find appropriate
<i>Diversity</i>	the system of education and educational resources should be structured so as to maximize autonomy. The intent and design of such a system should not be to in some way make everybody the same, but rather to foster creativity and diversity among its members, so that each person in a society instantiates, and represents, a unique perspective, based on personal experience and insight, constituting a valuable contribution to the whole.
<i>Openness -</i>	the system of education and educational resources should be structured so as to maximize openness. People should be able to freely enter and leave the system, and there ought to be a free flow of ideas and artifacts within the system. This is not to preclude the possibility of privacy, not to preclude the possibility that groups may wish to set themselves apart from the whole; openness works both ways, and one ought to be able to opt out as well as in. But it is rather to say that the structure of the system does not impede openness, and that people are not by some barrier shut out from the system as a whole.
<i>Interactivity</i>	the system of education and educational resources should be structured so as to maximize interactivity. This is a recognition both that learning results from a process of immersion in a community or society, and second that the knowledge of that community or society, even that resulting from individual insight, is a product of the cumulative interactions of the society as a whole. Just as a language represents the collective wisdom of a society, so also an insight represented in that language is based on that collective insight.

These four principles, in my mind, constitute a concrete guide to action. When faced with, for example, a software selection decision, these four principles enable a mechanism for deciding: does the software support individual autonomy, or must the individual 'see' the world a certain way to use it; does the software foster diversity, or must the person use standardized operating systems, applications, or data formats; does the software foster openness, or is access locked down behind a series of logins and other restrictions; does the software promote interactivity, or do users work alone or depend on centralized facilities for communication? In a similar manner, a consideration of pedagogies and educational strategies is also informed by these criteria. Comparing the lecture with a cooperative activity, for example, we see that the lecture tends to foster less autonomy (everyone must



attend) and less diversity (everyone must watch and listen). But a lecture, under certain circumstances, may offer increased interactivity, and an open lecture (which people can leave!) enables autonomy. So we have a guide, not only as to whether to offer a lecture, but also how to improve lectures.

A democratic classroom environment: Using the class meeting to engage students in shared decision making and in taking responsibility for making the classroom the best it can be. Creating a democratic classroom environment means involving students, on a regular basis and in developmentally appropriate ways, in shared decision making that increases their responsibility for helping to make the classroom a good place to be and learn. A democratic classroom contributes to character because it: a) Provides an ongoing forum where students' thoughts are valued and where any need of the group can be addressed; b) Creates a support structure that calls forth students' best moral selves by strengthening community and holding them accountable to practice respect and responsibility; c) Mobilizes the peer culture on the side of virtue, because students are working with the teacher in a continuing partnership to create the moral culture of the classroom; d) The chief means of creating a democratic classroom environment is the class meeting, a face-to-face circle meeting emphasizing interactive discussion and problem solving (Downes, 2010)

Teaching equitably is especially important in education. Equitable teaching requires that educators take into account the structure of privilege and unfair disadvantage that so often goes hand in hand with race and class in education. Equity pedagogy has been defined as "teaching strategies and classroom environments that help students from diverse racial, ethnic, and cultural groups attain the knowledge, skills, and attitudes needed to function effectively within, and create and perpetuate, a just, humane, and democratic society" (Banks, *Theory into Practice*). In other words, Equity Pedagogy intends to challenge fundamental societal structures of inequity by equipping students with basic skills which will help them be facilitators for social change. Equity Pedagogy could prove to be an important for teachers to achieve equity in their classrooms. This approach would ultimately prepare students to participate and change societal structures which have embraced for so long regarding inequity (Bank in <http://educ533group3equitypedagogy.weebly.com>)

Teaching strategies describes with a) meetings go better when there are clear rules for talking and listening and consequences of breaking them, and when students help to set the agenda; b) meetings can deal with problems (cutting in lunch line, put-downs, homework

problems) or help to plan upcoming events (the day, a field trip, a cooperative activity, the next unit); c) problem-solving class meetings have the best chance of helping students go beyond "saying the right words" to actually improving their moral behavior when: the teacher poses the problem in the collective voice: *"How can we, working together, solve this problem?"*; After a solution is reached, asks: *"What should we do if someone doesn't keep our class agreement?"*; Writes up the agreement and consequence(s) as a Class Agreement or Contract; Has everyone sign it to show personal commitment; Posts it in a visible spot for easy reference; Plans with the class when to have a follow-up meeting to assess how the new plan is working; then follows through (Downes, 2010).

In this context, we express ourselves through difference. What makes "culture" interesting is how it both recognizes the individual and simultaneously allows individuals to disappear into the whole again -- identity and anonymity. There is a constant self-to-group transaction based on both affection (inward expression) and image (outward expression). This transaction is then repeated across cultures, with completely different functions. Differences within and across cultures are differences nonetheless, but the individual can think while groups simply *gather*. As educators, we suffer that same reductionism when we see the masses in the same way that Nielsen does television ratings. Students aren't demographics, and it's murky at best to see how treating them that way has improved their lot, or our shared progress. While squinting and trying to narrow gaps, it's easy to lose the scale and product of our work. The segmenting of individual students into a group, and that group into a subgroup, and their understanding into data, and the knowledge that we hope they learn into our teaching standards -- this all becomes a tone, a posture dictating the terms of teaching and learning. Equity in the classroom is different than in the job market.

As individuals, we work to separate ourselves -- as children, often based on image; and as adults, often based on income, where we choose to live, what we drive, the smartphone we carry, and what we do "for a living." But each expression of self -- gender, native language, race, sexuality, socioeconomic level, and so many others -- is also an opportunity for disparity that works to undermine the function of education. It's easy to see equity in education as a matter of fairness, access, and inclusion, but that's only the case if what's being fairly accessed is a system of teaching and learning that's fluid, responsive, dynamic, neutral, alive, and able to meet the needs of an increasingly global population. The equity is at the student level rather than the demographic level because demographics only

exist on paper. Every student experiences commonality and difference -- what's shared (a student needing knowledge) and what's distinct (urban, rural, white, black, male, female). This never stops. We can revise our schools, curriculum, pedagogy, and technology until it's inclusive, fair, and accessible to every student, but that ongoing effort continues to represent a kind of basement for our goals.

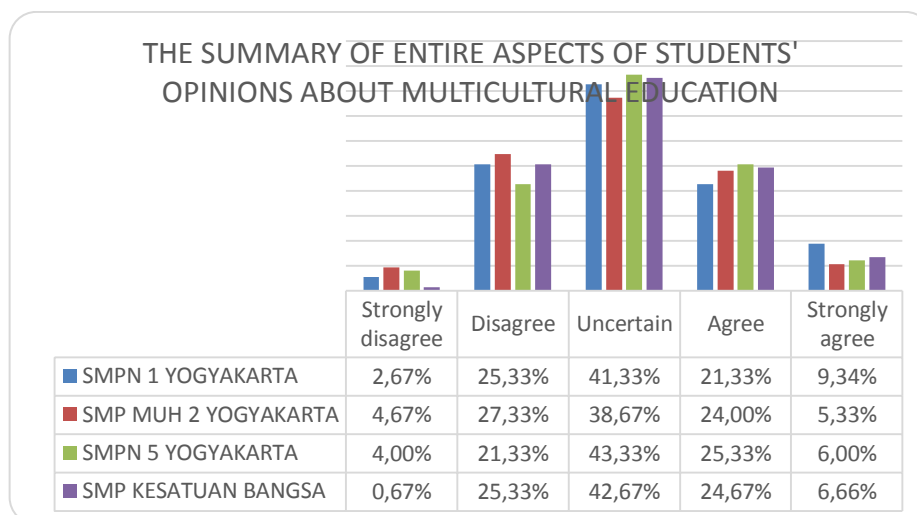
Program participants in the study presented here came from diverse backgrounds. The design of the first course that students take in the program, in addition to lectures, readings, and papers, includes participation in intergroup dialogues. These groups bring together students from two different identity groups that have had a history of disagreement over group-relevant experiences and policy issues (Zuñiga, Nagda & Sevig, 2002). The groups are led by two trained co-facilitators, usually upper-division or graduate students. These groups are comprised of between twelve to fourteen students with roughly an equal number of students from each of two identity groups. Students indicate demographic information about themselves and in which intergroup dialogue they would like to participate. Program coordinators assign students to specific groups based on their choices as well as keeping the groups balanced.

In the beginning of the groups, students commit themselves to clear ground rules for civil discourse to guide their discussion. They engage with each other in a truly public way that is needed for a diverse democracy to work. Barber (1989) defines public talk as entailing listening no less than speaking; affective as well as cognitive work; drawing people into the world of participation and action; and expressing ideas publicly rather than merely holding them privately. In these intergroup dialogues, students examine commonalities and differences between and within groups. They learn neither to ignore group differences, which some students do in the service of individualism or color-blindness, nor to privilege differences as an end in themselves. They read about and discuss theories of conflict and its impact on intergroup relationships. They engage in intergroup communication processes and practice skills to negotiate conflicts. They identify collaborative actions that the two groups could take by forming an intergroup alliance or coalition, though they do not actually carry out the action (see Zuñiga, et al., 2002).

## Profile of Cultural Competence

Multicultural education goals are centered on raising personal awareness about different categories of individual differences, and how these differences enhance or hinder the ways students and teachers generally interact with each other. However, teaching multicultural education courses is generally not easy given that diversity programs are not uniform across states and the few existing programs have limited funding to sustain them (Nieto & Bode 2008). Further, success in teaching diversity courses depends on individual teachers' knowledge, and skills to incorporate appropriate cultural activities into their lessons and to facilitate lessons that appreciate students' own cultural experiences (Keengwe, 2010).

To understand the students' knowledge of multicultural education, the research also revealed about cultural competency. Cultural competency is required in order to attempt to implement multicultural education in schools. The results of the data analysis of cultural competence related to students' knowledge of multicultural education can be explained as follows:



The chart displays that entire students tend to be uncertain about all aspects of multicultural education. A school which shows the highest number of doubt are SMP Kesatuan Bangsa (42.67%) and SMPN Yogyakarta (43.33%).

Based on the above data can be interpreted that the majority of students tend not optimal in understanding the knowledge of multicultural education. This proves that most schools do not designing with the right programs related to multicultural education. The data prove that the school has not designing multicultural education. The possibility that the school's policy on the importance of integrating values that support the implementation of

multicultural education has not been made by the school principal. Therefore, principals are expected to determine the program that supports the concept of multicultural education can be integrated in learning process at school. To understand the values that have been applied by the values of justice and respect for differences, the researchers tried to focus on reviewing the practice in schools by FGD.

### **The school policy to appreciate the diversity in the school**

School policies associated with multicultural education have not optimally designed; schools even do not have a clear rules. As suggested by Junior High School teachers in which the suggestion is related to a national policy on multicultural education aspect, multicultural education should be applied in subjects and educational service at school to avoid discriminations by educators on the students. KMS registration, for example, is prioritized in terms of registration. National policy on multicultural education generally has been implicit in some government's programs, although there are explicitly no written rules yet. Nevertheless, Yuniior High School teachers state that the policy on multicultural education has not been stated in the school policies. But, some programs associated with multicultural education is in the level of policy, UU SISDIKNAS article 4 paragraph 1 stating, "Education is held democratically, not discriminatively." In the level of school, policies cover holding a student exchange program between regions or countries, singing the national anthem, and integrating curriculum with "Bhineka Tunggal Ika", avoiding discriminations on educational services. From teachers from junior high school, a conclusion which can be drawn is that multicultural education formally have not been written in the school policies. However, practices and programs which apply a multicultural principle direct and indirectly have been applied by the schools. This fact indicates that it is not difficult for schools to make a policy associated with multicultural education. It is therefore important to do in order to programs which are developed refer to school policies which are designed in accordance with principles of applicative multicultural education. The school policies are designed based on the principle of "Bhinika Tunggal Ika" (BTI) to develop students' ability to appreciate differences in ethnicity, race and religion in Indonesia. Values in the BTI shaping the moral character of the Indonesian nation is strong enough in shaping attitudes and behavior that is aware of the difference. Filofofi BTI became the foundation for the citizens for the citizens of Indonesia. The values contained in the BTI has always pursued by lembaga penyelenggarakan education as a basis for education in schools. The values in the BTI is used as a foundation in organizing the educational process in Indonesia

## **The school programs to teach the values of equality and democracy**

Based on the data in the school proved that some school programs directly and indirectly have to apply the values of equality and democracy. Data from school proves that creative school that are able to instill the values necessary to become a person of character. In relation to multicultural education at least two values required that value democracy and equality.

Democracy is by far the most challenging form of government - both for politicians and for the people. The *term democracy* comes from the Greek language and means "rule by the (simple) people". The so-called "democracies" in classical antiquity (Athens and Rome) represent precursors of modern democracies. Like modern democracy, they were created as a reaction to a concentration and abuse of power by the rulers. Yet the theory of modern democracy was not formulated until the Age of Enlightenment (17<sup>th</sup>/18<sup>th</sup> centuries), when philosophers defined the essential elements of democracy: separation of powers, basic civil rights / human rights, religious liberty and separation of church and state.

The most fundamental reasons, then, to value democracy are its correspondence to the value of the moral equality of all persons and the capacity it creates for non-elite groups' struggles for justice. Democratic institutions honor the equality of all persons in the fact that each person has an equal voice in deliberating upon and deciding collective policies. A democracy is morally preferable because it best embodies the more basic moral value of fundamental human equality and dignity and it provides a feasible mechanism for pursuing social justice. (<https://changingsociety.wordpress.com/2007/11/29/what-is-the-value-of-democracy/>) According Grant and Ladson-Billings (1997) define equity as fairness, rights, and justness. However, many people in educational communities see equity as meaning fairness or equality. Hence, many now use the term social justice also in their dialogues. We prefer to view social justice as "a philosophy, an approach, and actions that embody treating all people with fairness, respect, dignity, and generosity" (Nieto and Bode 2012, p. 12). What makes social justice a powerful term is the commitment one has for action [emphasis added] against oppression and inequities (Bell 1997; Chapman and Hobbel 2010; Nieto and Bode 2008). In other words, science teacher educators must act against oppression and inequities and teach their students how to do this. In some teacher education programs, students are

required to demonstrate social justice before meeting all of their graduation requirements (Traudt 2002 cited Mary M. Atwater • Malcolm B. Butler 2013 ).

An interesting thing which should be appreciated is Indonesian schools, especially Junior High School because even though there is no policy associated with multicultural education, schools in general have applied a principle of multicultural education. The principle is that schools facilitate and accommodate talents and interests in accordance with the students' wishes regardless their ethnics, regions, and groups. Schools cooperate with domestic schools or schools from other countries. School programs which are developed should pay attention to students' socio-economic and cultural background, as well as the students' talents. Therefore, schools hold classes which accommodate the students' talent, similar to talent classes such as language class, research class, tahfid class, and National Science Olympiad (OSN) class. Besides, schools have held corporation programs with other regions, provinces, and countries; schools have also held corporation program at the national level, i.e. character building program and student exchange program.

Program being developed by schools focus on multicultural education and principles of diversity which cover:

Equality values	Democratic values
Schools cooperate with schools in the same country and in the foreign countries;	Schools facilitate students in holding classes which accommodate their talents such as language class, research class, tahfid class, and National Science Olympiad (OSN);
Schools hold interregional, interprovincial, and international cooperation programs and character building programs, and student exchange programs	Schools hold a graduation ceremony according to the students' areas. Inserting principles of diversity in every learning process for using a possible method which can emerge and implement multicultural education in all subjects;
Schools hold interregional and international student exchange, i.e. Asian's corner and final performance at the end of a semester;	Schools hold social services, literacy, <i>pojok baca</i> , <i>pesantren</i> , <i>tadarus</i> , or music performances

The cultural approach with "performance culture" and "comparative study" as a strategy to teach the value of respecting diversity and democratic values in school. It is revealed from the FGD with junior high school teacher who claimed that school strategies in the implementation of multicultural education have directly and indirectly been done by the school in several ways:

<b>Perfomance culture</b>	<b>Comparative study</b>
Exploring and demonstrating the cultural diversity that the students are able to see, understand, and respect through various programs. Schools are also designing a curriculum that implements multicultural education;	Holding the study exchange activity with schools from other countries such as Japan, Korea, Thailand, and Malaysia;
Singing <i>Indonesia Raya</i> before the teaching-learning process is started;	Inserting principles of diversity in every learning process for using a possible method which can emerge and implement multicultural education in all subjects;
Placement of students of different religions, etnis in each class; different background social-economics	Not accentuate the differences and show unity in in the school services. Such as social service like Eid al-Adha (Qurban) to the target area

Some of the programs are implemented in the classroom directly and indirectly will provide the knowledge and experience to the students about the various ways to be able to appreciate the difference. This is similar to the results of research that concluded that many strategies that can be done by the teacher in making programs related to instill democratic values and justice and respect for diversity. Although it is not easy, but teachers should be able to design a variety of teaching strategies. The fact is supported by the results of research Robert W. Smith (2000) the study raises important questions about the ability of a teacher education program to change preservice teacher thinking about multicultural education. Although teacher educators have successfully used a number of strategies, including autobiography (Britzman, 1986; Woods, 1987), to explore the connections between prior experience and present practice, making deep, internal changes in the belief system of preservice teachers is a very difficult challenge. While the teacher education program supported Brenda's implementation of multicultural pedagogy.

## **Conclusions**

The practices of multicultural education in Indonesia is implemented at schools, there is no national education policy establishing this. The principles of multicultural education have become the bases for school programs that are intensively and comprehensively designed although this has not reached an optimum result. Junior High School teachers in which the suggestion is related to a national policy on multicultural education aspect. Multicultural education should be applied in subjects and educational service at school to



avoid discriminations by educators on the students. The results of this study concluded that 1) The school policies are designed based on the principle of "Bhinika Tunggal Ika" to develop students' ability to appreciate differences in ethnicity, race and religion in Indonesia; 2) The cultural approach with "performance culture" and "comparative study" as a strategy to teach the value of respecting diversity and democratic values in school.

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