

# REVITALIZATION OF LEADERSHIP IN DESIGNING MULTICULTURAL EDUCATION MANAGEMENT

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**Abstract:** This study aimed to describe leadership revitalization in designing educational management in the multicultural-based school. For this reason, this research used a qualitative design with a case-study approach conducted at SMA Selamat Pagi Indonesia, Batu, Indonesia. Data collection was done through documentation, interview, and observation techniques. The results showed that 1) SMA Selamat Pagi Indonesia was designed as a multicultural school or also referred to as “Mini Indonesia” since the recruitment of new students came from 19 provinces from all over Indonesia and consisted of followers of 6 major religions in Indonesia, and 2) The principal’s leadership based on multiculturalism is indicated by several policies such as planting tolerance to students, creating study groups / working with diverse students, moving class learning systems, and providing entrepreneurship laboratories such as retail business division, tour, and travel division, show division, marketing division, and hotel division. Based on these findings, it is recommended for the school principal to care for multicultural values in schools to prepare for a better and broad-minded future of the graduates about the concept and application of multicultural life.

**Keywords:** revitalization, leadership, multicultural education.

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Among the strategic issues in Indonesian education, one of them is the problem of multiculturalism (Wasitohadi, 2012). Indonesia is formed by the reality of diversity with the diversity of tribes, languages, religions, and cultures. Indonesia is the largest archipelago country in the world consisting of 17,504 islands with a population of

more than 263,846,946 million people and enriched by around 300 ethnic groups. Indonesia can also be said to be the largest multicultural country in the world (Suryaman, 2007).

According to Blum (2001), multiculturalism includes an understanding, appreciation, and assessment of one’s culture as well as a respect and curiosity about the ethnic culture of others. In multiculturalism, people celebrate their differences and all differences must be respected. However, if these differences cannot be cared for properly, they will cause the disintegration of the Indonesian

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people. Maksum (2011) suggested that the most prominent phenomenon in Indonesia in the Reformation Era was violence between religious groups. Various final and early year notes by non-governmental organizations that have pursued human rights and freedom.

Concerning education, Sa'adah (2018) mentioned that multicultural-based education is very urgent to be implemented in Indonesia based on the diversity of cultures, ethnicities, races, and religions that surround it. The education process cannot be reduced as a process that occurs in an educational institution, but the school as a social institution is part of the process of education and the acculturation of multicultural values. Thus, the educational process can only be known if we place it in the cultural environment of a society. And this is what is meant by the perspective of cultural studies on education (Machali, 2004).

School as a mini-community system, with its policies and hard work, can provide space for all students as well as teachers to interact by observing the values of togetherness and diversity without ignoring the cultural values of each student in the school. In schools, multicultural education must be carried out comprehensively, not only in a fair attitude among students of various religions, races, ethnicities, and cultures but also supported by a written and veiled curriculum, integrative evaluation and teachers who have understanding, attitudes and productive actions in providing multicultural education services to their students (Bank, 2001; Khisbiyah, 2004).

In multicultural education, the keyword is recognition in the face of differences and appreciation, and there is no limit to respect certain cultures (Suryaman, 2014). This is where the leadership role must minimize differences between members and must succeed in providing an understanding of tolerance (resolution) of conflicts, especially conflicts that occur in relations between personnel or groups as a desire to align the differences that arise (Robbins, 1998).

Multicultural education in school must be carried out comprehensively. The principal as a pioneer of multicultural education and as holders of

leadership roles must also ensure that teachers have productive understanding, attitudes, and actions in providing multicultural education services to the students. One of the biggest challenges of education today is how to create peace in the lives of people who are factually different from each other's ethnicity, religion, customs, and culture (Syafaruddin, 2005).

Profile of SMA Selamat Pagi Indonesia Batu Indonesia is an educational institution that was designed from the start as a multicultural school. This is indicated by the student's recruitment that came from various provinces in Indonesia. In practice, multicultural-based school policies and activities become meaningless if teachers and educational staff involved in the school environment do not become good role models (Banks, 2001). Moreover, the role of school leadership is vital in creating a school environment that is friendly to diversity (Utomo, 2010).

Educational leadership, in this case, the principal, has a vital role in designing change and implementing the values of multicultural education. As a pioneer of multicultural awareness in the school environment, the principal is also required to have adequate readiness, knowledge, and skills (Malakolunthu, 2010). The principal who holds leadership as a vital element in schools plays a role in creating a culture based on diversity and is a central figure in upholding, encouraging and becoming a role model of respect for diversity for students, teachers and education in schools as miniature multicultural societies (Goods, 2014).

Recent literature stated that the school principal plays an important role in creating an environment that is sensitive to multicultural realities in the community so that the principal must pay more serious attention to multicultural education integrated into the vision, mission, policies, and programs of the school and its leadership activities (Vervaet, Van Houtte, & Stevens, 2018). The culture was created by the actions and behavior of the leader, then instilled and strengthened by the leader. Thus, the school needs a leader who can create an inclusive culture that actively and positively responds to diversity and make changes to the structure of the

school to promote the values of multiculturalism to all school members (Hajisoteriou & Angelides, 2016). Furthermore, effective and responsive school leadership towards diversity is the key to the success of multicultural education.

Multicultural culture in school needs to be created by the principal as a foundation for long-term change. The principal must integrate the cultivation of multicultural culture in schools which in turn can shape students' multicultural patterns and attitudes in the broader community context in a school's strategic planning. In its function as a multicultural community servant, the education process in the school must be able to show a just attitude and eliminate prejudice towards other groups. This is important because students depart from different backgrounds. They come from different socio-economic groups, ethnicities, religions, and cultures.

Based on studies and background above, research on school leadership based on multicultural education becomes important as an effort to design policies for the successful role of multicultural leadership within the scope of the school, especially in the context of Indonesia as a multicultural country. The purpose of this study was to describe leadership revitalization in designing multicultural education management that is applied in SMA Selamat Pagi Indonesia Batu Indonesia.

## **METHOD**

This research used a qualitative approach with a case study design. The focus of the research was to describe how leadership revitalization was in designing multicultural education management in SMA Selamat Pagi Indonesia Batu Indonesia. For this reason, the informants in this study included the principal, teachers, parents, administrations, and the surrounding community. The research location was at SMA Selamat Pagi Indonesia with the address on Jl. Raya Pandanrejo No.2, Bumiaji, Bumiaji District, Batu City, East Java.

Data collection techniques used in this study included 1) in-depth interviews, 2) participant observation, and 3) document studies. Data analysis was carried out during the process and after data collection until the study was completed. Data analy-

sis consisted of three activities namely data reduction, data presentation, and figuring conclusion (Miles et al., 2014). Besides, the recording was also carried out using camera media for photo documentation. This study used a triangulation technique that was by checking the data obtained through observation and documentation taking. To maintain the validity of the data, researchers conducted extended observations, increased persistence, triangulation, engagement of peers, and also member check techniques.

## **RESULTS AND DISCUSSION**

### **School Profile**

SMA Selamat Pagi Indonesia was established on June 1, 2007. This school is known as a unique school because of its students' 5 religions. With high commitment, Yayasan Pendidikan Selamat Pagi Indonesia has dreams and aspirations to make the children of the nation who can not afford education tuition fees still can get proper education for free (free education cost). This is to develop the potential of the nation's children to be human beings who believe and piety of God Almighty, have good moral, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible with qualified skills.

SMA Selamat Pagi Indonesia located at Jalan Pandanrejo No. 1 Bumiaji, Batu, East Java with students from all over Indonesia with religious and ethnics diversity. Selamat Pagi Indonesia Indonesia High School is a free high school where all living costs and education costs are fully funded by its foundation and implemented by the school. SMA Selamat Pagi Indonesia does not accept and ask students or guardians of the students to incur any tuition fee because the students who accepted at SMA Selamat Pagi Indonesia are orphans or low-class families who need education at the high school level.

SMA Selamat Pagi Indonesia is the only high school in Batu that applies a local content of entrepreneurship with its laboratory named Kampoeng Succezz. Kampoeng Succezz was established as a means of learning directly in applying theories obtained in class, so students can experience it in real

and become a habit. The entrepreneurship program developed by the SMA Selamat Pagi Indonesia has implemented as a means to spur the life skills of students so that later graduates would be able to compete in the global era.

In terms of infrastructure, SMA Selamat Pagi Indonesia is still doing improvements starting from office facilities, learning facilities, and school laboratories. Every new school academic year, it is planned that there will be additional facilities to support the learning process. This gradual improvement has been due to the school adjusting to the budget disbursement issued by the Selamat Pagi Indonesia Foundation. But The Foundation and the school are always optimistic about realizing free education and producing students who have high dedication and mastering technology.

### Multicultural Based on Principal Leadership

The Principal at SMA Selamat Pagi Indonesia has a strategic role in revitalizing multicultural education in schools. Some leadership activities of the principal that color the actualization of multicultural education in schools include

- a. Recruitment of new students coming from all regions of Indonesia with one of the requirements being orphans with valid proof by a Letter of Statement. As an example of the diversity of students can be seen from the province of origin of the following class of 2019/2020 students:

**Table 1 Recapitulation of Students in 2019/2020 Academic Year Based on Province Origin**

| No  | Province of Origin | Amount |
|-----|--------------------|--------|
| 1.  | East Java          | 42     |
| 2.  | Central Java       | 9      |
| 3.  | West Java          | 4      |
| 4.  | Banten             | 3      |
| 5.  | DKI Jakarta        | 1      |
| 6.  | DI Yogyakarta      | 1      |
| 7.  | NTB                | 2      |
| 8.  | NTT                | 4      |
| 9.  | South Sumatera     | 4      |
| 10. | North Sumatera     | 1      |
| 11. | Jambi              | 2      |

|              |                    |           |
|--------------|--------------------|-----------|
| 12.          | Lampung            | 2         |
| 13.          | West Kalimantan    | 3         |
| 14.          | East Kalimantan    | 1         |
| 15.          | Central Kalimantan | 1         |
| 16.          | Central Sulawesi   | 6         |
| 17.          | South Sulawesi     | 1         |
| 18.          | Maluku             | 1         |
| 19.          | Papua              | 2         |
| <b>Total</b> |                    | <b>90</b> |

Source: processed from PPDB SMA Selamat Pagi Indonesia's documents

Based on Table 1 above, it shows that the students in SMA Selamat Pagi Indonesia came from 19 provinces with varying numbers. Likewise for the religion that is embraced by students at SMA Selamat Pagi Indonesia is quite varied as the following Table 2 below.

**Table 2 Recapitulation of Students in 2019/2020 Academic Year Based on Adhered Religion**

| No.          | Adhered Religion | Total Students | %          |
|--------------|------------------|----------------|------------|
| 1.           | Islam            | 36             | 40,00      |
| 2.           | Christian        | 21             | 23,33      |
| 3.           | Hindu            | 1              | 1,11       |
| 4.           | Budha            | 8              | 8,89       |
| 5.           | Kong hu cu       | 1              | 1,11       |
| <b>Total</b> |                  | <b>90</b>      | <b>100</b> |

Source: processed from PPDB SMA Selamat Pagi Indonesia's documents

Based on Table 2 above, it shows that the students of SMA Selamat Pagi Indonesia have different religions. They embraced Islam, Catholicism, Christianity, Hinduism, Buddhism, and Kong Hu Cu.

- b. Instilling an attitude of caring. In today's world, postmodern society gradually changes into a multicultural identity in terms of language, religion, race, etc. Such differences bring social and cultural conflicts in many countries. Facts have shown that children are involved in community problems. Today, one of the effects of globalization is that they are considered by their peers to be "different children" in the class-

room or school environment because of their ethnic or religious origin, and even their different appearance. Teachers and the education system have important roles and tasks in overcoming the problems caused by this “difference”.

- c. School and policy. School as a mini-community system, with its policies and hard work, can provide space for all students as well as teachers to interact by observing the values of togetherness and diversity without ignoring the cultural values of each student in the school. In schools, multicultural education is carried out comprehensively, not only being fair among students of various religions, races, ethnicities, and cultures but also supported by a written and veiled curriculum, integrative evaluation and teachers who have understanding, attitudes and productive actions in providing multicultural education services to their students.
- d. Teaching and learning activities. In teaching and learning activities in schools, teachers need to have learning strategies that meet their goals. Strategies that need to be used are diverse such as discussion, simulation, role-playing, observation, case studies, problem-solving. Through discussion, the teacher can give advice and obtain information from students about the contribution of various cultures and people from other tribes in living together as a nation. Learning with this discussion can exchange ideas that everyone from any culture turns out to be using results.
- e. Curriculum Development. The curriculum is developed from an important awareness of the facilities of difference and facilitates these differences to the maximum, individually, and is developed in the integrity of the learning process. The principles of pluralism are important foundations for the success of the learning process. Student awareness of diversity and pluralism, both individually, socially, culturally, and economically, is a necessity of goals that must be achieved by schools, especially students. In this framework, the teacher has an important role, not only as a learning facilitator but also

as a form of multicultural model that appears in front of their students, displays, and shares multicultural echoes with all their students.

### Multicultural Based Principal Policy

The students who are accepted every year at the SMA Selamat Pagi Indonesia must come from representatives from all over Indonesia so that the diversity of regions in SMA Selamat Pagi Indonesia can with a lot of tolerance and harmony is formed. The uniqueness of such a policy makes SMA Selamat Pagi Indonesia get the nickname “mini Indonesia”. The SMA Selamat Pagi Indonesia team finally has a lot of insights into the extraordinary richness of Indonesian culture. The difference makes this place strong and this is the reason that makes all students more united.

Since the first batch in 2007 the teaching and learning activities began, SMA Selamat Pagi Indonesia immediately built an entrepreneur and life skills laboratory for students and also for all alumni. Precisely in early 2010, the Entrepreneur and Life Skill laboratories were officially opened where there are several places such as Kampoeng Kidz, Kampoeng Teenz, and Kampoeng Sucezz. In this place, all the talents of the students of SMA Selamat Pagi Indonesia have been developed and provided with several new skills for their future lives. Figure 1 below shows an example of the place contained in the entrepreneur and life skill SMA Selamat Pagi Indonesia.



Figure 1 Agricultural and Animal Husbandry Educational Tours

### Implementation of Social Action Approaches

In the learning process, students need concrete examples and not just theories. The multi-cultural introduction process must be carried out in practice where students feel firsthand what if they exchange places with other people even for just one or two days. The purpose of this approach is that students can appreciate better the differences in practicing empathy and be more open to criticism that the real existence of humans is created differently for good purposes. The main objective of this approach is to prepare students to have knowledge, values, acting skills, and an active role in social change, both on a regional, national, and global scale.

In the educational process that is applied at the SMA Selamat Pagi Indonesia, a teacher acts as an agent of social change that must be able to improve democratic, humanist, and strength values in students. In implementing multicultural education, the role and ability of the teachers is an important factor in shaping a multicultural learning environment. Hence, students can understand and accept any culture so that the culture shock can be prevented by the resilience that has been fostered from an early age.

### Learning system

The learning system applied at SMA Selamat Pagi Indonesia seeks to apply a learning system approach that is oriented towards the state of the school environment. An active, conducive, and fun learning atmosphere is very supportive of the development of competitive culture, scientific culture, and disciplinary culture for students. Based on these observations, it was known that the learning pro-

cess is carried out actively, creatively, and fun. With learning that uses a system of moving class, students' motivation to learn remains high and visible when class hours begin. Entrepreneurship learning and education are carried out directly in Kampong Sucezz. The business unit, which is managed by alumni, employs several employees with several divisions such as travel agencies, animal husbandry, agriculture, event organizers, and other businesses. Figure 2 below shows one form of routine activities carried out in Kampong Sucezz SMA Selamat Pagi Indonesia.



Figure 2 Routine Activities of Students in Kampong Sucezz of SMA Selamat Pagi Indonesia

### Entrepreneurship Laboratory

To prepare students after graduating from SMA Selamat Pagi Indonesia, they are equipped with several entrepreneurship laboratories, such as the restaurant, food production, retail business, tour and travel divisions, theater shows, marketing, and hotels. Figure 3 below shows several divisions of the Entrepreneurship Laboratory located in SMA Selamat Pagi Indonesia, Batu, Indonesia.



Figure 3 Examples of Business Units Found in The Entrepreneurship Laboratory

Based on the data above, it was known that the input (input) of SMA Selamat Pagi Indonesia was designed from the beginning as a multicultural school. This can be seen from the recruitment of new students from 19 provinces in Indonesia. Likewise, the religion it embraces consists of 6 major religions in Indonesia. SMA Selamat Pagi Indonesia in Batu Indonesia is one of the educational institutions that accommodate students with multicultural backgrounds. The success of this school manages diverse participants due to the good leadership of the principal. This school was designed as a multicultural school or referred to as "Mini Indonesia".

The leadership of the principal of SMA Selamat Pagi Indonesia makes school activities that provide opportunities for students to work in groups. In this group work, students are accustomed to living from different ethnic, cultural, and religious backgrounds as well as from different regions.

In practice, multicultural-based school policies and activities become meaningless if teachers and educational staffs involved in the school environment do not become good role models (Banks, 2001). Moreover, the role of multicultural school leadership is vital in creating a school environment that is friendly to diversity (Madhlangobe & Gordon, 2012; Suryaman, 2019).

The principal's ability to bring school members into a community that has a shared vision of equality for all school members is an important aspect of creating an inclusive school environment (Stone-Johnson, 2014). The multicultural-based school needs a principal who can cultivate multicultural culture (Suryaman, 2019). Moreover, joint leadership also directly encourages the principal, teachers and educational staff to increase mutual commitment in education (Marks & Printy, 2003).

## **CONCLUSIONS AND RECOMMENDATIONS**

### **Conclusion**

The results showed that: (1) schools were designed as multicultural schools or also referred to as "Mini Indonesia" since the recruitment of new students from 19 provinces from all over Indonesia,

also consisted of followers of 6 major religions in Indonesia, (2) learning systems in SMA Selamat Pagi Indonesia with a moving class system, and (3) revitalizing the principal's leadership in multicultural-based school by implementing policies such as planting tolerance to students, creating study groups / working with diverse students, providing entrepreneurship laboratories namely divisions retail business, tour, and travel division, show division, marketing division, and hotel division.

### **Recommendation**

Based on the results of the research above, it is recommended for the multicultural-based principal to implement policies by facilitating multicultural students so that they understand and do good habits to empathize with other people from different backgrounds. Furthermore, the principal continues to engage teachers and the community around the school as a laboratory for implementing multicultural customs and culture.

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