ELEMENTARY SCHOOL TEACHERS' PERSPECTIVES AND PRACTICES

OF MULTICULTURAL EDUCATION IN INDONESIA

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55 Pages

The main purpose of the study was to investigate multiculturalism and multicultural education perspectives and practices of elementary school teachers in Indonesia. The research was designed as a qualitative case study which focused on seven elementary school teachers as study participants. In this study, semi-structured interviews are used to evaluate teachers' understanding of culture as defined by Creshaw (1989, 2008) and multiculturalism concept by using four levels of understanding multiculturalism as defined by Nieto (1994, 2017). As well as elementary school teachers' practices of multicultural education implementation as outlined by Banks (1999, 2019). The results of the study showed that all study participants had an idea of what multicultural and multicultural education with different levels of understanding and implementation. The findings also indicate the needs of professional development about multicultural education for teachers to extend their perspectives for the better practices in implementing multicultural education.

KEYWORDS: Elementary School Teacher, Multiculturalism, Multicultural Education, Teachers' Perspectives, Teachers' Practices, Indonesia

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CHAPTER I: INTRODUCTION

There is a notable relationship between culture and education. Culture includes everything which makes a group or community within a society distinctive from another: language, values, worldview, food, literature, religion, clothing, holidays, beliefs, and behaviors that construct a specific group's lifestyle (Perso, 2012). Meanwhile, education can just as likely serve as the vehicle for domination of one group over another in the pursuit of its own interests (Banks & Banks, 2019).

Indonesia, as the largest island country with more than seventeen thousand islands, is a home for various ethnic groups, languages, religions, and beliefs. *Bhinneka Tunggal Ika,* as the national motto of Indonesia, means Unity in Diversity or Many, Yet One (Kementrian Sekretariat Negara RI, 2013). With the diversity of tribes, nations, religions, and customs in Indonesia, makes this nation uphold the differences. In terms of religion, Indonesia has 125 faiths with six recognized religions; 88 % population are Muslims, followed by other religions such as Christian (Protestant and Catholic), Hinduism, Buddhism, and Confucianism. With more than 17.508 islands, 370 ethnic groups, and more than 350 languages, it is apparent that the condition of Indonesia is a diverse and multicultural country (Kementrian Sekretariat Negara RI, 2013). This motto is as a guideline and reminder for Indonesians, that this diversity will always be there, but Indonesians are still one as a nation.

These differences undeniably can be found in the formal educational institution too. Students, teachers, and other components at school bring their own unique cultural identities. However, this condition also provides social tensions where students, teachers, and school components bring their identities and school curriculum and teacher's practices should respect these identities. As a result, it encourages the creation of multicultural education,

which emphasizes the importance of cultural diversity and pluralism from different ethnic backgrounds, religions, social classes, languages, and regions, and multicultural education needs to be offered to the students (Rachmawati, Pai, & Chen, 2014).

Multicultural education encompasses practices and theories that support equitable opportunities and academic achievement for all students (Brandt, 2007). As an instructional strategy, it is also used to develop effective classroom instruction and the school environment of students' cultures (Gollnick and Chinn, 2017). The concept of culture, diversity, equality, democracy, and social justice is supported by multicultural education, and if teachers did not understand the cultural factors, it would be challenging to help students learn in the school setting.

In addition, as the goal of multicultural education is education for all, it should focus on the empowerment of social justice and equity. This empowerment of social justice and equity is necessary in Indonesia society, because the underrepresented groups can have their voices and rights equally as the majority or dominant groups. By implementing multicultural education, it can prepare the young generation to act collaboratively on social justice issues so the goal of multicultural education can be achieved.

Purpose of the Study

The purpose of this study is to examine Indonesian teachers' perspectives and practices in implementing multicultural education. Namely, it will explore Indonesian teachers' understanding of multiculturalism, and their practices in implementing multicultural education in the classrooms. The intent is to find out what teachers believe most challenging and what strategies work best for them in the context of Indonesia. As a result, this research will also examine the definition of multicultural education and how it is implemented in the context of

Indonesia.

Research Questions

The research questions for this study focus on Indonesian elementary teachers' perspectives and practices toward implementing multicultural education. More specifically, the questions constructed are:

1. How do Indonesian elementary school teachers define diversity and describe diversityin their classrooms and school environment?

2. How do Indonesian elementary school teachers implement multicultural educationin their classrooms and school environment?

Significance of the Study

Much of the literature related to multicultural education focuses on teachers' perspectives, practices, and challenges in the United States. However, there is little information in the current literature pertaining to Indonesian teachers' attitudes and practices regarding implementing multicultural education in the classroom and school. This information can be vital as it helps inform about what multicultural education means in this particular socio-cultural context.

The results of this study will be beneficial to Indonesian teachers and scholars. The findings of this study can help teachers reflect on their own practices and experiences and try to find means to tackle the challenges they face in implementing multicultural education. It also can help teachers to define or redefine the understanding of multicultural education. Furthermore, the findings in this study can be useful for teacher education for preparing future teachers to be ready

teaching students in diverse students' population. For the broader contexts, the results also can be used for further studies by other researchers regarding multicultural education in Indonesia and other countries. Finally, the results can expectedly help contribute to curriculum decision making.

Theoretical Framework

A theoretical framework is any empirical or quasi-empirical theory of social and/or psychological processes, at a variety of levels, which can be applied to the understanding of phenomena (Anfara & Mertz, 2006). This research study has three main theoretical frameworks on which to base the findings. The first is the theory of intersectionality, was coined by Kimberlé Crenshaw in 1989, which can be used as a framework for conceptualizing a person, group of people, or social problem as affected by a number of discriminations and disadvantages. It takes into account people's overlapping identities and experiences in order to understand the complexity of prejudices they face. In this study, intersectionality theory is used to frame teachers' perspectives and understanding on culture, identity, and diversity in implementing multicultural education in their classroom or school settings.

The second theory used to analyze teachers' understanding toward multicultural education is based on Nieto's level of understanding multicultural education support. She categorized the level of understanding into four different levels: tolerance, acceptance, respect and finally affirmation, solidarity, and critique (Nieto, 1994). Last, Banks' levels of multicultural education implementation will guide the study. These four levels of multicultural education implementation is used to analyze teachers' multicultural education implementation in the classroom or school. The four levels are contribution approaches, additive approaches, transformation approaches, and social action approaches (Banks, 1999). By combining the three

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above theories laid the groundwork on which the study is based by focusing research questions on two main areas: teacher's understanding of diversity, culture, and identity as described by Crenshaw's intersectionality and Nieto's level of understanding multicultural education, and the levels of multicultural education implementation, as described by Banks. These theoretical frameworks are used to guide the research study, which focusses specifically on elementary classrooms and schools in Indonesia.

Figure 1

Theoretical Framework Teacher's Intersectionality, Understanding and Practices
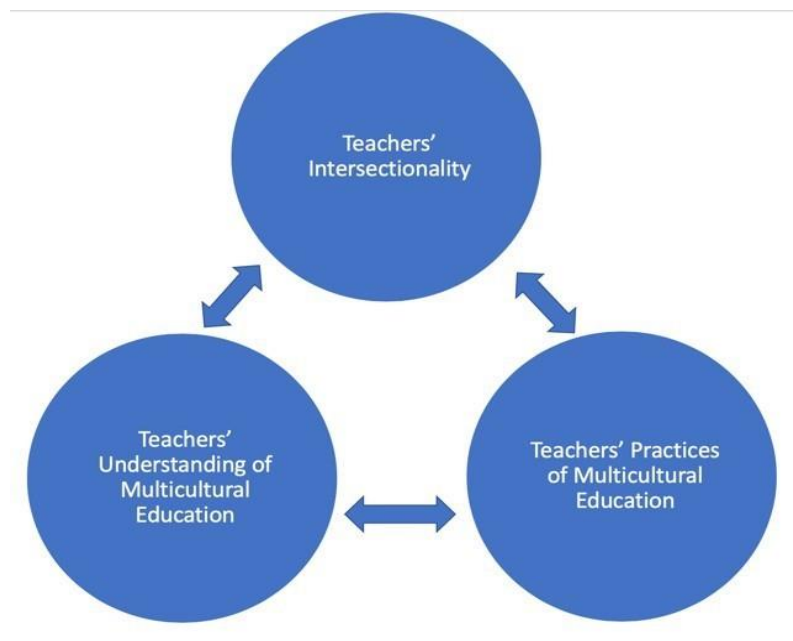
Definition of Terms

The definition of terms which are going to be used in the study are intertwined and supported by various research and theories. The terms and definitions below are specific in this study.

Culture: a toolkit of symbols, stories, rituals, and worldviews, which people may use in varying configurations to solve different kinds of problems (Swidler, 1986). Culture also refers to

the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving (Samovar & Porter, 1994).

Intersectionality: "Intersectionality is just metaphor for understanding the ways that multiple forms of inequality or disadvantages…" (Creshaw, 2018). It also refers to the interconnected nature of social categorizations such as race, class, and gender, regarded as creating overlapping and interdependent systems of discrimination or disadvantage; a theoretical approach based on such a premise (Oxford English Dictionary, 2020).

Multicultural education/ curriculum: multicultural education is an educational reform movement, an idea, and a process to change the structure of educational institutions (Banks, 2019). Examples of multicultural topics include but are not limited to, the following: race and culture (family and holidays), class, gender, disability, sexual orientation, language, and religion. Multicultural education and multicultural curriculum will be used interchangeably in this research study.

CHAPTER II: LITERATURE REVIEW

The chapter examines the literature relevant to the purpose of this study. The chapter is divided into three sections: historical overview of Indonesia; multicultural education; and multicultural education in Indonesia.

Historical Overview of Indonesia

As an archipelago, Indonesia is a diverse country in terms of religion, ethnicity, and culture. It stretches 5,150 km between the Australian and Asian continental mainland and divides the Pacific and Indian Oceans at the Equator. From the side of ethnicity, Indonesia consists of more than 101 ethnic groups and tribes such as Javaness, Malay, Batakness, Sundaness, Minangness, and many others, with diverse languages too. These ethnic groups and tribes are spread from Sabang, the most west to the easternmost, Merauke. From the side of the religion, the religious diversity that exists in Indonesia can be seen from many religions that exist in Indonesia, they are Muslim, Catholic, Christian, Hinduism, Buddhism, Confucianism and various other local beliefs. The diversity in one side is potentially for Indonesian progression, but in the other side it is vulnerable to the occurrence of social communal conflict.

Pre-colonial Period

The history of Indonesia began in the era of Hindu-Buddhist kingdoms and empires in the archipelago that dominated several islands of Indonesia. These various kingdoms and empires, sometimes living in peaceful coexistence while at other times being at state of war with each other. The Majapahit empire, a Javanese-Hindu-Buddhist empire in Southeast Asia, succeeded in controlling the archipelago in 1294. Then, the religion of Islam began to enter and develop

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through trade activities.

The spread of Muslim actually began in the seventh century but was still a minority because at that time, Hindu-Buddhist kingdoms and empires were powerful and greater. The spread of Islam was carried out through trade outside the archipelago. These traders spread Islam to other traders and local natives and the teachings were spread to other people so that many people converted to Islam and became Muslims. In the early thirteenth century, Samudra Pasai empire was built as the first Islamic empire in Indonesia in Sumatra. At the end of the fourteenth century and the beginning of the fifteenth century, Majapahit's influence began to decrease due to succession conflicts and increased Islamic power, followed by the establishment of other Islamic kingdoms and empires in other parts of Indonesia.

Colonial Period

Indonesia was well-known for its abundant natural resources that originated in Malacca and Europeans began to hear stories and tempt the Portuguese to sail to Indonesia. Not only the Portuguese, the Dutch also began to be interested in entering the spice trade network in Southeast Asia. The Dutch also formed a trade union named VOC *(Vereenigde Oost Indische Compagnie)*. The method used by the VOC to obtain large profits was by conducting a trade monopoly and enforced a number of regulations in carrying out its intentions but was very burdensome for the natives. It was also followed by extreme acts of coercion such as mass murder. However, mismanagement, corruption and fierce competition from the English East India Company resulted in the slow demise of the VOC towards the end of the 18th century. In 1796 the VOC went bankrupt and was nationalized by the Dutch state. As a consequence, its possessions in the archipelago passed into the hands of the Dutch crown in 1800.

The Movement towards Independence (The Old Era)

The first nationalist movement was to establish the Islamic Trade Union (Serikat Dagang Islam) in 1905, followed by the next movement by Budi Utomo in 1908 such as the history of the Banjar war. The rising of Indonesia Independence, where Indonesian people realized that Indonesia has diverse and multi-ethnic from Sabang, Sumatra, as the very west of Indonesia to Merauke, Papua, the easternmost part of Indonesia. Triggered by the desire of Indonesian people to be independent of the Dutch colonialism, active young Indonesians from these diverse backgrounds gathered together. They made a declaration called *Sumpah Pemuda* (The Pledge of Youth), which claimed that Indonesia was one unified identity, although the differences that Indonesia people have (Buwono X, 2008).

The nationalism of Indonesian was emerged as a common bond against colonialism. Indonesian national symbol 'Bhineka Tunggal Ika', which means unity in diversity was born. It was a quotation from an Old Javanese poem, *Kakawin Sutasoma*, written by Mpu Tantular during the reign of Majapahit empire in the fourteen century (Buwono X, 2008). This independence period (1945 – 1965) was known as the spirit of unity in diversity in Indonesia, led by Soekarno, the first Indonesian President.

In this era, the foundation of Indonesia as a country was built. Soekarno therefore had to find a way to unite Indonesia, with diverse backgrounds of social, culture, politics, and economics. In June 1945, he revealed his view on Indonesian nationhood by proclaiming Pancasila (five principles that become the foundation of the Indonesia state). With this foundation, it had purposed to unite Indonesia, since before there were Muslim representatives at the constitutional discussions wanted Indonesia to become an Islamic state ruled by shariah law, but on the other side, it felt that the establishment of an Islamic state would endanger the unity of

Indonesia and might trigger revolts or calls for separatism as the country contains millions of non-Muslims.

Figure 2

Garuda Pancasila with the motto Bhinneka Tunggal Ika

(Source: Kementrian Sekretariat Negara RI, 2013)

The New Era

With the enemy gone, all the underlying differences between the people of Indonesia came to the surface resulting in rebellions, calls for separatism, and impossible decision-making on the political level. Only when a new authoritarian regime, Suharto's New Order took control, chaos disappeared at the expense of human rights. The second period was called *Orde Baru* (The New Order) as the period of development (1965 – 1997), where the central government developed in Indonesia. Buwono X (2008) stated that the wealth of districts and provinces have to be taken to the central during this period, where the wealth was not fairly distributed to the region because the central government was dominated and owned by a group of people. Corruption, nepotism, exploitation, and the dominance of ethnic group were happened in this

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time by the leader with his Javanese. During this time, there were various protests which came from university students or even from some ethnic groups which wanted to be independent and out from Indonesia.

Unfortunately, religion has also been the cause of much violence throughout the history of Indonesia. Regarding Indonesia's recent history, one important turning point can be discerned. After the fall of president <u>Suharto's New Order</u> regime (which was marked by a strong central government and a weak civil society) radical Islamic voices and violent (terrorist) acts - previously largely suppressed by the government - found their way to the surface in the form of bomb attacks and other threats.

The Reformation Era

The era of Reformation was from 1997 to the present. Indonesian media have reported frequently about attacks by radical Muslims on minority communities such as the Ahmadiyya community (a stream within Islam) or Christians. Moreover, perpetrators or instigators of such violent acts sometimes receive very short prison sentences only. These issues have received international attention as several governments, organizations and media have expressed concern over the ensuring of freedom of religion in Indonesia. However, the majority of the Indonesian Muslim community is highly supportive of a religious pluralist and peaceful society. Lastly, it should be mentioned that religious intolerance or discrimination in Indonesia also takes non-violent forms such as the difficulty of building places of worship that are non-Islamic in areas that are mainly occupied by Muslims and visa-versa. However, any minority in any country will, most likely, have to deal with discriminatory actions, and Indonesia is no exception to this 'rule'.

In addition, reformation era is the time for seeking the 'Bhineka Tunggal Ika – Unity in Diversity' to be implemented back. Indonesia needs to deal with the multi-dimensional crisis in

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many aspects, such as political, economic, social, and cultural aspects (Buwono X, 2008). As

mentioned above, Indonesia has started multicultural awareness at the beginning of the era.

However, it is not seeking to maintain and implement the multicultural concepts back. Noor and

Sugito (2019) mentioned that in 2013, there were 93 social conflicts originated cases from

ideology, politics, economics, and social culture. They also found that there were still at least 20

cases found in 2015. This phenomenon needs serious attention to make Indonesia become a truly

multicultural society. One of the ways is by having an educational system which is required to

implement and maintain multiculturalism to promote democracy and equity, not discriminatory

to uphold human rights, and religious and cultural values (Rachmawati, Pai, & Chen, 2014).

Multicultural Education

Banks and Banks (1999, 2019) identified that multicultural education is an educational

reform movement, an idea, and a process to change the structure of educational institutions.

Multicultural education is also being described as a process, a philosophy, a concept, which is

dynamic, multifaced, and polemic, and a vision of what education can be, should be, and must be

for all students (Hernandez, 2001; Khan, 2008). It is about students, teachers, and educational

change. It also acknowledges the differences and similarities between and among the school

components. Multicultural education means instruction needs to be tailored to meet students'

achievement, not only for students who are in dominant or majority groups, but also for the

minority students in an educational system. This approach to teaching and learning is based upon

consensus building, respect, and fostering cultural pluralism within societies.

There are several advantages by implementing a multicultural educational system to meet

students' various needs (Alghamdi, 2017). It creates and engaging, and socialization classroom

climate develops confidence and friendship between students and their teacher, which may increase students' performance, helps students understand different perceptions, give students the opportunity to get to know their classmates and teachers which in turn builds empathy. These advantages are expectedly to grow in the society, not only limited in the classroom and school.

In understanding multicultural education for teachers, Nieto (1994, 2017) divided the levels of understanding multicultural education into four levels. As the first level, tolerance, teachers in this level acknowledge differences, but they are not able to notice what these differences mean for the students. The second level, acceptance, implies that differences are acknowledged where teachers make students' diverse background can be seen if they are allowed. Respect, as the third level, teachers try to understand and relate the students with their diverse backgrounds that include interaction with parents, other teachers, and school. Last, the affirmation, solidarity, and critique, this level of multicultural education where provides the highest level of support for diversity because multicultural education is concerned with equity and social justice.

In addition, Banks (1999, 2019) also provided the four levels of implementing multicultural education that can be useful for teachers in their practices. The four levels are the contribution approach, the additive approach, the transformation approach, and the social action approach. As the least amount of involvement in multicultural approaches, the contribution level incorporated by selecting books and activities that celebrate holidays, heroes, and special events from various culture. In this approach, multicultural issues are not specified as part of curriculum. The second approach, the additive approach, the curriculum has been added the content, concepts, themes, and perspectives, without changing its basic structure. Next, the transformation approach involves critical thinking and encourage students to view concepts, issues, and themes from different ethnic perspectives. Last, the social action approach requires

students to strive for social changes.

These two theories can examine teachers the level of understandings in multicultural education and also their practices multicultural education implementation. Besides that, the intersectionality theory by Creshaw (1989, 2008) cannot be ignored too. Intersectionality takes into account people's overlapping identities and experiences in order to understand the complexity of the prejudices they face. Intersectionality also addresses underrepresented narratives of social categories and power structures, such as gender and ethnicity, which tends to go unnoticed in conventional approaches is used as a research paradigm for further understanding in multicultural education. In this study, intersectionality theory is used to frame teachers' perspectives and understanding of culture, identity, and diversity in implementing multicultural education in their classroom or school settings. For instance, a Javanese Muslim female teacher might have different understanding toward multicultural education in her classroom with A Chinese-Indonesian Christian male teacher. Each teacher's intersectionality might also influence in the understanding and teaching practices of multicultural education in the classroom and school environment.

Multicultural Education in Indonesia

Besides this historical overview of Indonesia, there are two phenomena which leads social clash and the needs of multicultural education in Indonesia. They are social class and religious phenomena. Since there is the changing of school phenomenon in Indonesia, there are three school institutions, which are public schools, private schools, and international schools (Rachmawati et al., 2014).

In Indonesia, schools have a national curriculum, and the system is centralized. This national curriculum must be used for the public schools. The central government provides the

curriculum and guidance for teachers around Indonesia. Sadly, this curriculum and guidance do not address the cultural identities of minorities groups well since Indonesia is diverse in terms of cultural backgrounds of students. Also, with three categories of school institution, most of the public schools are quite similar to working-class phenomenon where teachers focus on teaching the subject matters. These teachers often lack innovation and creativity, or they are not the best qualified with the right credentials (Rachmawati et al., 2014). In addition, students from low to middle class families are usually in this public schools, since the government has given the free school fees for students in all public schools in Indonesia.

On the other hand, private and international schools are more flexible and offering innovations in education. The private schools' curriculum is a combination of the national curriculum and their own creation. Teachers in the private schools are well-paid, and usually with high qualifications. They are more innovative and creative, and holding bachelor or master's degree from famous universities in Indonesia or abroad. These schools also hire international teachers from other countries, such as United States, Australia, Singapore, China, and other countries. With all the great things that these private and international schools have offered, there is no doubt that the school fees at these schools are expensive and students from middle to upper classes attend school here.

The second phenomenon is the religious phenomenon. There are 125 faiths and six recognized religions that are being acknowledged and approved in Indonesia. For example, the majority of people are Muslims (88%), There are also people who are Catholic and Protestant (8%), Hindus (2%), and Buddhist (1%). It is clear that Muslim is the biggest religion in Indonesia. Interestingly, religion is taught and assessed in public schools, at all grades in Indonesia as a compulsory subject, besides Mathematics, Science Social, Indonesian Language, and Civil Education. Since the private and international schools have their own

curriculums and they also can use the national curriculum, subjects are taught depends on the school curriculum, whether they include religion as a subject, or adding some specific science and language classes.

In addition, before Dutch colonialization established the modern education system nowadays, Pesantren, a private religious-based school, was the only one educational institution available (Lubis, 2016). These private Islamic schools now can still be found, alongside with other private religion-based schools, such a church-based school for Christian and Catholic, a Buddhist schools. These private religion-based schools also can use their own curriculums, by adding some religious subjects in their schools or implementing their own religious based-practices in their school. For example, Pesantren (or now it is also now *Madrasah*) hasadditional Islamic religious classes such as *Fiqih* and *Hadist*, the history of Islam, and *Akidah* and *Akhlak*. It is also the same for other private religious-based schools, for instance, students in Christian schools needs to have pray as their practices during the school time.

On the other hand, the other private schools who are not religious based - national plus school and international schools - they also can have their additional classes tailored withtheir curriculums. These schools usually add more classes in Language, or having specific classes such as Grammar, Structure, or two Science and Mathematics classes (one class is thenational one which is taught in Indonesian, and another is taught in English).

However, public schools and private schools like national plus and international schools are not only for students of certain religions. In public schools, it does not mean that because the majority of students' religion is Muslim; then the school curriculum and practice will be Islamic-centered. Meanwhile in national plus school and international schools, where Christian or Buddhism are students' majority religion, it does not mean the school practices and curriculum become Christian or Buddhism-centered, since there are other minority students in these schools.

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Multicultural education is needed to be implemented in this case by teachers and schools, so the religious minority and students' differences can be appreciated and accepted. By teaching using multicultural education, students are prepared to live in the diverse society in Indonesia, and the value and respect the differences which are from both majority and minority groups.

Indeed, the multicultural dynamic in Indonesia due to the uniqueness and cultural diversity in Indonesia. Even so, the need to value underrepresented groups is something new in Indonesia and it is still progressing. Recently, several researchers have discussed this issue in the 2000s (Amirin, 2012; Lubis, 2006; Suparlan, 2002; Syaifuddin, 2006). These studies point out that multicultural education teaches students to have sensitivity in dealing issues and problems in community which rooted in differences of cultural backgrounds, such as ethnicity, religion, social class, gender, and other cultural differences. However, until now, multicultural education is still not being implemented nationwide. Teachers are still addressing this independently without any guidelines and specific rules in the classroom and schools.

Teachers' Perspectives on Multicultural Education

It is important for teachers to be aware of their cultural identity and prejudices, to learn the worldviews of different cultures, and to try to develop methods and techniques that are sensitive to differences. Teachers' perspectives regarding culturally diverse students in the classroom are an important element in multicultural education. These perceptions and attitudes influence teachers' expectations and treatments of their students (Le Roux, 2001). Sadker and Zittleman (2009) argued that to make students more comfortable in the classroom with other students depends on the skills and insights which teacher brings to the classroom, which can be called culturally responsive teaching. Being a culturally responsive teacher is culturally

affirming to students as teacher understands the cultures of students who are adjusting in the classroom and encourages students to become self-directed thinkers.

Many studies have been studied about teacher's understanding and practices of multicultural education. Castro (2010) did a meta-analysis study about preservice teachers' views of cultural diversity after reviewing journal articles from 1985 to 2007. One of the themes he found was a lack of complexity in understanding multicultural issues among pre-service teachers. There other two themes are (1) importance of personal background on attitudes, beliefs, and multicultural concepts and (2) instructional practices for fostering changes in preservice teachers' beliefs about diversity, social justice, or multicultural education. These findings show that the lack of teachers' understanding in multicultural education can still be found for decades, and this encourage researcher to find out Indonesian teachers' perspective and practices in understanding and implementing multicultural education too.

In addition, even in-service teachers who have already implemented multicultural education still need to critically reflect on their identities and how they bias their perspectives and practices toward multicultural education (Gonzales, 1997; Pourdavood & Yan, 2020). Tonbuloglu, Aslan, and Aydin (2016) also found that multicultural education needs to be included in the teacher programs to help teachers increase their awareness toward multicultural related issues. These studies show that teachers need to understand the importance of multicultural education and try to transform their practices from the small steps in the classroom, into school settings and empowering the social movement.

There are not many studies have been done regarding multicultural education in Indonesia, especially focusing teachers' understanding and practices in implementing it. Several studies examined the necessity of multicultural education to be implemented nationally and the needs of teachers' training and teachers' preparation to better understand teachers' practice in

Indonesia in recent years (Nakaya, 2018; Rachmawati et al., 2014). Raihani (2017) also found that the educational system in Indonesia needs consistency between policies and practices of multicultural education. The major issue that Raihani found was the lack of explicit policies and incapable education decision-makers and teachers. In terms of implementing multicultural education in the elementary school setting, Noor and Sugito (2019) stated about citizenship learning models as the interpretation of multicultural education based on local wisdom. These models depend on teachers themselves to develop materials by integrating contexts with the values of the philosophy of local wisdom. The role of government, again, in this case, must make the national policies to address the importance of multicultural education in Indonesia.

From the three sections in this chapter, it can be concluded that multicultural education really needs to be applied in schools and classes in Indonesia, seen from the Indonesian history and the diversity that is owned by Indonesians. The goal of multicultural education as a social movement is expected to be able to voice minority groups in Indonesian schools which can have a greater impact on social life too. For these reasons, it becomes essential to know teachers' understanding in multicultural education and how they carry out it in schools and classes. This study becomes important because it can help teachers to define or redefine the understanding of multicultural education and having better practices in schools and classes, where the differences and cultural identities are respected, regardless there are from dominant or underrepresented groups.

CHAPTER III: METHODOLOGY

This study aims to examine the implementation of multicultural education in elementary schools in Indonesia, using the perspectives and experiences of teachers. The research will address the following issues: (i) teachers' perspectives on the importance of multicultural education and (ii) how multicultural education is implemented in their classroom and schools.

Qualitative Research Design

For the purpose of this research, a qualitative case study methodology is chosen. A case study is 'a specific instance that is frequently designed to illustrate a more general principle. It is also the study that observes the characteristic of an individual unit – a child, a clique, a person, a class, a school, or a community by using the depth-understanding analysis (Cohen, Manion, & Morrison, 2011). Cohen et al. also state that a case study provides a sample of real people in real situations, allowing readers to assimilate ideas more clearly than through explanations using abstract theories or principles. Moreover, a case study enables an in-depth understanding of a case, examining the cause and effect in a real-life context. A case study can produce situations which are not possible through numerical analysis because a case study explains situations through the view of the participants - the same cannot be achieved through the quantitative paradigm. It should also be noted that with case-study, the frequency with which an event occurs is not the primary concern, rather its significance in the application (Cohen et al. , 2011)

The case study approach is going to be used to determine teachers' perspectives on the importance of multicultural education and its implementation in elementary schools in Indonesia. The case study design in this research will provide an in-depth view of multicultural education applied within the context of elementary schools. Two research questions form the base of this study:

1. How do Indonesian elementary school teachers describe diversity in their classrooms and school environment?

2. How do Indonesian elementary school teachers implement multicultural education in their classrooms and school environment?

Research Participants

        The participants of this study were seven elementary teachers in Indonesia. The criteria for the participants are to be teaching in an elementary school for at least a year. The invitation will be sent to a principal in a private elementary school in Jakarta since it is the capital city of Indonesia with the most diverse students' population. This school is located in the Central of Jakarta. There are more than one thousand students in this school in total, from grade one to grade six, with more than one hundred teachers and staffs. This school is using national curriculum and also their own curriculum. Students are coming from different backgrounds too, with forty-one percent students are Buddhism, thirty-three percent are Christian, and twenty-four are Muslim, and the rest are Hinduism and Confucianism. The majority of students' ethnicities in this school is Javanese and Chinese Indonesian, followed by other ethnicities such as Sundanese, Bataknese, Malay, and Minangnese.

        After IRB approval is granted, the electronic invitation was sent by email letter along with the informed consent to the principal and potential candidates. Participants who were willing to be interviewed then can respond to the e-mail and return the consent letter with their signatures.

Table 1

Participants' Profiles

Participants	Gender	Religion	Ethnicity / Tribes	Age	Teaching Period
Teacher A	M	Muslim	Javanese	30	6 years
Teacher B	F	Muslim	Minangnese	29	4 years
Teacher C	M	Catholic	Chinese Indonesian*	30	7 years
Teacher D	F	Christian	Chinese Indonesian	28	5 years
Teacher E	M	Christian	Bataknese	26	3 years
Teacher F	F	Buddhism	Chinese Indonesian	25	3 years
Teacher G	M	Muslim	Malay**	26	3 years

*He identified as Chinese Indonesian, but he mentioned that his mother is Javanese.
** He identified as Malay, but he mentioned that his mother is Minangnese.

Data Collection and Procedures

The semi-structured interview method is used to capture the participants' perspectives. According to Mason (2002), one of the principal features of a qualitative interview is the interactional exchange of dialogue which involves one to one interaction in a direct meeting or over the telephone or the internet. The interview technique is the most effective means of generating the necessary data, according to Mason. The interview technique is therefore deemed to effectively bring the desired context to the research goal.

In this study, each participant is interviewed individually for approximately 40-50 minutes. In order to get accurate and detailed responses from the participants, the researcher takes notes during the interview. The interview is conducted through Skype or voice call. In addition, the interviewees are asked a list of questions (see Appendix A), and their answers are noted and used for data analysis.

Data Analysis Procedures

Thematic analysis is used to analyze the data. Thematic analysis is a method to analyze and identify the data within the themes and subthemes (Braun & Clarke, 2006). Braun and Clarke (2006) explains that the use of themes and subthemes of thematic analysis is to capture something important about the data in the relation to the research question. This method is vital in this study to classify similar concepts and themes from the different participants. Participants of the study are also able to read the transcripts and the qualitative report for fact-checking. Readers of the report can be assured of the credibility of the study.

Assumption and Limitation

One assumption is the participants will be honest to share their understanding and practices in implementing multicultural education with their experiences during interviews. In addition, qualitative research also has its weaknesses. The case study methodology has limitations to internal validity, whereas the findings of this study may only be applicable to a similar case study (Reis, 2011). Since there will be six to ten Indonesian elementary school teachers in an elementary school in Jakarta participate in this study, the study is limited by geographic location and representation of the population of elementary teachers. The results are limited to private elementary school being studied and would not be generalizable to other elementary schools. The data collected in a case study are limited too, because they may not be generalized to other schools such as public and private schools. Generally, the researcher in a case study is one person completing the research, and the data collected could be judged as biased (Reis, 2011).

Ethical Considerations

This study involves human subjects. Thus, ethical considerations about informed consent and confidentiality of the subjects are vital. The researcher has taken coursework in research methods and completed IRB training prior to the beginning of this study. Mentorship from the principal investigator has been prepared, too, for the researcher to conduct this study. The nature of the study and all requirements for the study were explained to participants also.

All consent forms and transcripts are kept in a locked filing cabinet in the principal investigator's office of the study. The researcher gave the participants an opportunity to do member-checking to ensure the correct interpretation of the data collected. Involving the participants in the analysis helps validate the findings and allow them to have a voice in this study.

To conclude, this chapter explores the data collection methods and procedures of the study. Qualitative case study research is defined and identified by using the semi-structured interview method where interview data and document data are mined, coded, and analyzed to find similar themes. The procedures, methods, analysis, assumptions, and limitations, as well as the ethical considerations, are outlined in this chapter.

The next chapter discusses the findings of this study after conducting the interview to find out the research questions in this study. The findings are divided into two main themes which are teachers' understanding of multicultural education and teachers' practices of implementing multicultural education.

CHAPTER IV FINDINGS

In chapter 4, the findings of the study are presented into two themes. First, the findings relate to research question one by utilizing Creshaw's intersectionality and Nieto's level of understanding multiculturalism. In this theme, teachers' perspectives with regard to multicultural education is categorized into two subthemes: teachers' thoughts of culture and multiculturalism; and teachers' perspectives of multicultural educations. Second, Banks' theoretical framework of approaches in implementing multicultural education for the second research question. In this second theme, there are three: teachers' practices of multicultural education; and teachers' challenges in implementing multicultural education; and teachers' suggestion with regard to multicultural education. The themes and categories that were created from the context of the findings are presented in Table 2 below.

Table 2

Overview of Findings

Themes	Subthemes
Teachers' perspectives of multiculturalism and multicultural education	- Teachers' perspectives of multiculturalism - Teachers' perspectives of multicultural education
Teachers' Practices of Multicultural Education	- Teachers' practices of multicultural education - Teachers' challenges of implementing multicultural education - Teachers' suggestions of implementing multicultural education

To answer the first research question, participants were asked several questions to assess their perspectives regarding multiculturalism and multicultural education.

Teachers' Perspectives of Culture and Multiculturalism

From the questions that were asked of the participants during the interviews, many were focused on their perspectives and understanding about multiculturalism. Their responses such as definitions concerning the concepts of culture and multiculturalism from the interviews are shown in Table 3.

Table 3

Definitions of Culture and Multiculturalism

Culture
Identity
Tradition and heritage
Religion and ethnicity
Traditional food, cloth, dance, and language
Multiculturalism
Bhineka Tunggal Ika
Unity in Diversity
Living together in harmony
Accepting the differences
Tolerance
Respect
Shared values and cultures

Teachers' perspectives on culture are identity, tradition and heritage, religion and ethnicity. Half of interviewed participants found it hard to give definitions as their responses, but they provided their answers with the examples of culture itself. Teachers' perspectives of culture and multiculturalism are as follows:

"Culture is something that belongs in a person, it makes him or her becomes he or she is right now. It also can belong to a group, a nation, and it can be identified as the same or different with one and another." (Teacher A)

"Culture is something that we need to protect as our tradition, habit, and identity. It can be like traditional food, traditional dances, and languages. For example, Javanese has their own traditional food like *Nasi Liwet*, meanwhile Minangnese has *Rendang*. It also the same as traditional dance, West Sumatra has *Tari Piring* and Aceh has *Tari Saman.*" (Teacher B)

"I think culture is things like religion, ethnicity, tradition and heritage from our ancestor and passes to us." (Teacher C)

Teacher A, Teacher E and F also gave their perspectives of culture as an identity that a person or a group has by providing examples religions and ethnicity. Teacher D mentioned, "Culture is identically with traditional food, dance, and cloth which relate with religion, language, and ethnicity as well, for example, a Javanese man, with his Javanese heritage, can speak Javanese, familiar with Javanese food which is usually sweet, and tend to speak slowly and softly."

This statement is similar from Teacher F by giving an example of a Bataknese man from Sumatra, he will be familiar with *Tari Tor – Tor* (Bataknese traditional dance) rather than *Tari Topeng* (Traditional Mask Dance from West Java). The religion which a person has also affects their cultures. A Muslim Bataknese man has different cultures with a Christian Bataknese man which influences the ways he lives as a Bataknese. Teacher F also added that a dominant culture in a country can be less dominant or minority in a specific place, for example Muslim is as majority religion in Indonesia, but in certain provinces or areas, such as Bali and North Sumatra,

Muslim becomes minority, and vise-versa. An individual or a group's identity can be interconnected or overlapped into categories, such as religion, gender, social class, race, ethnicity, and others. Based on Teacher F's response, she pointed out a culture is an identity which is formed from the interconnected or overlapped of gender, religion, and ethnicity.

In term of multiculturalism, all of participants were given their responses as the concept of Unity in Diversity and national motto *Bhineka Tunggal Ika.* They also explained other descriptions such as living together in the peace and harmony, accepting the differences, tolerance, respect, and sharing the values and cultures.

"I think multiculturalism is about *Bhineka Tunggal Ika*, just like our national motto,

Unity in diversity. People are living together in harmony with differences that they have

such as languages, ethnicities and religions." (Teacher D)

"Multiculturalism is sharing the values and cultures by respecting the differences."

(Teacher F)

Teacher D also explained that living together in harmony means tolerance and to respect the differences among one another. Religion becomes an example again when she gave the further details where Indonesians have different religion practices that they have, they are still in one as Indonesians. She also mentioned that as minority, a Christian Chinese Indonesianwoman, she sometimes feels scared and unsafe to pray at church on Sunday or Christian religious days such as Christmas, after the series of church bombing attacks in Indonesia. She understood that the terrorists were initiated by Islamic State organizations, but she also added that it was not what Islam teaches. She believed that the attacks were caused by the terrorists who used a name of religion. However, she did not deny that other Christians or other religion minorities in Indonesia might not think like her. She also added that each Indonesian citizenship has theequal

rights and that includes religious practices. A good multiculturalism society is a society where people who live in it can still have their rights, but the differences exist in both dominant and undominant groups.

To conclude, as well as evaluating the culture within the simplest context of tradition and heritage (traditional food, cloth, dance, and language), the participants also defined culture as an identity that a person or group possesses. It is also seen that *Bhineka Tunggal Ika* or unity in diversity, living together in harmony, accepting the differences, tolerance, respect, and shared values and cultures to the concept of multiculturalism. Teachers also agreed that multicultural education is needed to be implemented in teaching practices to address the multicultural issues in the classroom and school.

Teachers' Perspectives of Multicultural Education

The participants were asked their perspectives of multicultural education where the questions highlighted their understanding of multicultural education and provided the details about multiculturalism in their classes and schools. Teacher G defined "multicultural education as educational system which can address cultural differences to receive education at the same time and place so students can tolerate with the differences." Teacher A, B, and F supplied the definition of multicultural education as "a concept in education teach students from multiple perspectives of cultural differences with the purpose to accept these differences so people can live in harmony in daily life". While another two teachers, Teacher C and E gave more details about their perspectives of multicultural education by including the cultural differences to teach students to respect these differences and shares the values and cultures among one another.

Finally, one teacher who hold her Master's degree explained multicultural education, with the support of numerous examples, as follows:

"Multicultural education is providing education for all regardless all the different cultural backgrounds. These cultural backgrounds can be religion, ethnicity, language, gender, and others; the concept of equity in education. Bringing these elements into the classroom is expecting not only for sharing others' cultures and values, learn to accept and respect, but also being critical to these differences, especially when there are issues of injustice to these differences that teachers can address in their classroom practices and school curriculum." (Teacher D)

From seven teachers, the teachers' perspectives of multicultural education are in accordance with the level of multicultural education understanding put forward by Nieto (1994) as seen in Table 4.

Table 4

Teachers' Perspectives of Multicultural Education

Participants	Level of Understanding Multicultural Education (Nieto, 1994)	Responses
Teacher E	Tolerance	As an educational system where students can tolerate the cultural differences.
Teacher A, B and G	Acceptance	A concept in education with the purpose to teach student to accept the differences.
Teacher D and F	Respect	Respecting the differences by sharing the cultures and values.
Teacher C	Affirmation, Solidarity, Critique	Providing education for all, being critical of injustice issues in cultural differences.

From all teachers who were interviewed, they were all agreed that multicultural education is necessary since the cultural differences that students have need to be tolerated, accepted, respected, and supported; teachers have the responsibility to support students' efforts to critique their own cultures and others' cultures in order to understand the differences. In the next section, it discusses the second theme of the findings about teachers' practices of multicultural education will be discussed. Also, it will provide the list of teachers' challenges and suggestions for implementing multicultural education.

Teachers' Practices of Multicultural Education

Before the participants were interviewed about their practices of multicultural education in their classrooms and school, they were asked to give descriptions about diversity in their classrooms first. Since they teach in the same school, the students' demographic in their classrooms are similar. The majority of students are Chinese Indonesian, Javanese, and followed by minority ethnicity in this school such as Bataknese, Minangnese, and Malay. Christian and Buddhism are the majority of students' religions, followed by Islam. They also stated that students in their schools are coming from middle to upper class family since the school fee in this school is expensive because it is a private national plus school.

In the interview, Teacher E gave the details how he implemented multicultural education in his classroom. He teaches English and he uses Cambridge textbooks and additional materials from Singaporean curriculum too. He gave the example how he addressed cultural differences in his practices by giving the supporting texts which are in Indonesian contexts too.

"There were times we learned *Narrative Text* from the Cambridge or Singaporean

materials that we used. The fables, folklores, and fairytales are usually in Western stories.

Students are already familiar with these: Cinderella, Maleficent, Hansel and Gretel, etc. I usually added supporting narrative texts from Indonesian fables, folklores, and fairytales. Each part of Indonesia has its own stories, for example a folklore from Central Java, *Bawang Merah Bawang Putih* has similarities with Cinderella. My students can have more connection when the stories are familiar for them." (Teacher E)

In implementing multicultural education, Teacher F was also doing similar practice like teacher E. She also added that there were no guidelines at all from the school, such as textbooks, syllabi, or lesson plan that can help teachers to support cultural differences. The initiative of the teachers comes from themselves. Teacher E and F displayed their attempts to engage in additive approach, the Level 2 of Banks' multicultural education approaches. It is done where content, concepts, themes, and perspectives are added to the curriculum without changing its structure (Banks, 1999, 2019).

The same response was also given by Teacher D. He also teaches English and usually adds to his materials too to support students' cultural differences. However, he explained that he did not only give additional texts, but he also included discussion to his students to compare and contrast the two different folklores from different places. The purpose was to make students think critically about the stories, especially focusing on where the cultural issues exist. For example, from the story *Cinderella* and *Bawang Merah dan Bawang Putih*, the discussion in the classroom focused on where women are identified by staying at home doing the housework. It usually ends by students make their own conclusion or the teacher puts emphasis on how both men and women are equal at the end of lesson.

Teacher D also hopes that by doing this activity in the classroom, students also can understand that everyone has the same rights. In some cultures of Indonesian society, people still

believe that women should not participate in higher education or have a career because women are supposed to be at home, doing housework and taking care of family. This stereotype is still believed by people because they thought that it was the cultural expectation especially in some ethnicities and religions. By engaging students in discussion regarding the multicultural topics, teacher D was moving from the level 2, additive approach, to the level 3, which is a transformative approach that enables students to view issues from the perspectives of diverse ethnic and cultural groups. Teacher D was beginning to touch on the level 4 too (the social action approach) with his simple practice in the classroom, such as giving a chance for female students to be a leader of groups when they want, leading the pray before the lesson starts by a female student (because it is usually led by a male student); and then at the end of lesson, the students take turns on who leads the pray. Teacher D also explained that the pray was also done in general pray in English, without any specific words that indicate certain religions.

Furthermore, the other three teachers, Teacher A, B, and G, have implemented the first level approach in multicultural education called the contribution approach. At the first level, multicultural issues are not specified as part of curriculum and teachers are celebrating the national heroes' days or religious holidays. For example, in Indonesia, 21st April is Kartini's Day. Kartini, born on April 21, 1879, was a Javanese noblewoman whose letters made her an important symbol for the Indonesian independence movement and for Indonesian feminists. In this day, school usually celebrates this day by asking female students to wear *Kebaya*, the female Javanese traditional cloth. The other examples are also the same to celebrate the religious days, such as bringing Mooncake for Chinese Festival, exchanging presents before Christmas, and bringing Indonesian traditional food and cookies for *Idul Fitri* celebration. These activities are

mostly initiated by school, meanwhile in the classroom, the three teachers focused on teaching the subject matter to their students.

Another interesting finding was also mentioned by Teacher C. When he taught in public schools early in his teaching career and before he started teaching in this private school now, he found that the textbooks that were from government tried to represent the differences in Indonesia. For example, the illustrations and texts on the textbooks used the centered characters with their cultural identities: one Javanese boy, one Chinese Indonesian boy, one Papua boy, and one Malay girl. Teacher C also described that these students matched the stereotypical appearances and names one would expect of these cultural identities.

Meanwhile, his experience teaching in the private school has textbooks and materials from Singapore curriculum that have addressed this too. For example, in speaking and listening sections in English subjects, the speakers are Singaporeans who are from different cultural backgrounds and ethnicities. This can be heard from the dialects of the speakers and the names which are shown on the textbooks which identifies the speakers.

Teacher C was also explained that she addressed these cultural differences regarding the different accents, races, and ethnicities in his classroom, however, he was not sure when one of students then asked, "Which accent is the better one?" and he left the question unanswered and explaining that as long as students understand what the speakers said, it was enough and each difference needs to be accepted and respected. In her practice of implementing multicultural education, Teacher C was in the second level, additive approach, where he can add the cultural differences, however, when students come to ask the multicultural issues, he was unsure to answer that question and try to avoid the further discussion.

Overall, all teachers interviewed agreed that school and government do not require them to implement multicultural curriculum. The practices that they apply in regard to multicultural education are initiated by themselves in the classroom and in the school environment, the contribution approach is applied mostly in the school programs. In the next subtheme, the teachers explain their challenges that they have faced for implementing multicultural education.

Teachers' Challenges of Implementing Multicultural Education

Seven teachers who were interviewed argued that the challenges of implementing multicultural education cannot be avoided. All teachers agreed that they do need guidelines and more information how to infuse multicultural education in their teaching so the goals of multicultural education can be achieved. None of the seven teachers interviewed have ever participated in courses about multicultural education in their undergraduate program before and they also have never received any training or workshop about multicultural education. In addition, both from school and from government, they do not give training on implementing multicultural curriculum. Teacher F, with her three years teaching experience, was unsure how to bring multicultural education in her class. She stated:

"I think it was mentioned in our national curriculum, from the syllabus and lesson plans. For example, from the basic competence in the syllabus, it mentioned that "accept and practice the religion which he/she (student) believes" for elementary level. Meanwhile, for the junior high level, the basic competence is "appreciate and respect the religion which he/she believed." However, I am not sure how to address this in my class and I usually teach focusing more with the subject matter then."

The syllabus that has competence as Teacher F mentioned, also included biases. It can be interpreted as only appreciate and respect the religion that a student or a person has, but what about the other religions? It also can mislead and confused teachers and students to potentially lead into conflict because it can be understood to just appreciate, respect, and understand someone's religion without considering and doing the same for the other religions. She also felt that it was hard to connect this competence into her teaching because there are no guidelines for it. As a result, for Teacher F, by focusing on the subject matter or content area were the safe ways that she can do to avoid the conflict which might happen in her classroom.

The other challenge is making all teachers and schools elements to implement multicultural education. Because there is no clear guidelines and instruction in implementing this, teachers and school have different perspectives and it affects the way they teach in the classroom, school programs and events, and in the decision-making. Some teachers only focus teach content areas, some others not. Some teachers think that multicultural education is implemented only in certain subjects, such as religion and civic education, some others try to infuse multicultural education in their practices, regardless the subjects that they teach. The seven elementary teachers in their interviews also gave some suggestions as solutions to help them facing the challenges for implementing multicultural education.

Teachers' Suggestions of Implementing Multicultural Education

When the participants were asked about the suggestions of implementing multicultural education, they all had the same suggestions, namely the need for socialization, training, and professional development for teachers about multicultural education. Since all of them never participated in any courses, trainings, seminars, or professional development about multicultural

education, it was harder for them to implement in their own classrooms. Teacher G also added the needs of adding a multicultural education course in teacher preparation so in the future, the new teachers are ready to implement multicultural curriculum in their classroom and school environment. In addition, one of the teachers set out his suggestions as follows:

"Besides asking for more trainings and workshop, I also think that teachers can find this information and practices about multicultural education independently. In this era, information can be found easily in the internet; however, it is really necessary for government or ministry of education to analyze our current curriculum: the textbooks, the standards, lesson plans, etc." (Teacher C)

Teacher C also explained that there were biases and lack of elements to represent multicultural education in the textbooks and curriculum. Since Indonesia has national curriculum, it is needed to have a clear direction and guideline, so teachers are having the same perspectives and directions about what they need to have and prepare for their teaching.

This chapter has described the findings of this study. The teachers' perspectives of multiculturalism and multicultural education, and teachers' practices of implementing multicultural education were explored. Teachers' challenges and suggestions in implementing multicultural education were also explained. In the next chapter, it includes the conclusion and recommendation of these findings.

CHAPTER V: CONCLUSION AND RECOMMENDATION

In this study, depending on the teachers' perspectives from the findings, multiculturalism and multicultural education were tried to determine. Elementary school teachers put forward views about culture, multiculturalism and multicultural education. While defining the concept of culture, half of teachers found it hard to give definitions as of culture, but they provided their answers with the examples of culture itself. They also agreed on the conventional elements of culture, such as identity, tradition and heritage, religion and ethnicity, traditional food, cloth, dance, and language (Samovar & Porter, 1994).

As for the definitions of multiculturalism and diversity by the elementary school teachers, they described as unity and diversity, living together in harmony, accepting the differences, tolerance, respect, and shared values and cultures. It is seen that these approaches show parallelism with the definitions of the concept of multiculturalism. Multiculturalism are different identities and cultures where the social structure is not uniform, and the differences are not regarded as conflicts but a source of richness, provides for the change of society (Banks & Banks, 2019). One teacher also added that multiculturalism becomes a conflict when someone or a part of dominant group culture raises concerns and pressures to other groups, especially for undominant groups. Sometimes, it is used for individual or group interests by dividing and ruling or *divide et impera*, a term which was used in colonial era, which can be found until now. Finally, all seven teachers mentioned the national motto of Indonesia, *Bhineka Tunggal Ika,* as the best description of multiculturalism in Indonesia, which means unity in diversity or out of many, but one.

In regard of defining the culture and multiculturalism, it can be concluded that each teacher has their own perspectives which are similar and also different from one another. It is

possibly caused by the cultural backgrounds that are owned by the teacher himself/ herself. For example, Teacher D as a female Chinese Christian elementary teacher in this study, she highlighted the multiculturalism differently with other teachers, where she has categorized and experienced as a minority group regarding the gender, religion, and ethnicity that she has. This relates to the intersectionality theory (Creshaw, 1989) where a person has social categorizations such as gender, religion, race, and ethnicity as they apply to a given individual or group and creating overlapping systems of discrimination or disadvantage. Teachers' intersectionality influences their understanding of multicultural education, and it affects their practices in implementing multicultural education in their classrooms and school.

From the findings, all teachers also agreed that multicultural education is needed to be implemented in teaching practices to address the multicultural issues in the classroom and school. Teachers' perspectives of understanding multicultural education related to the first research question in this study were presented in the previous chapter. From the findings, it can be concluded that teachers' understanding of multiculturalism mostly are in accordance with the four levels of multicultural education understanding by Nieto (1994). One teacher was in the first level (tolerance), three teachers were in the second level (acceptance), two teachers were in the third level (respect), and one teacher was in the four level (affirmation, solidarity, and critique).

When teachers' perspectives of multicultural education were examined, it was concluded that their understanding of multicultural education concept were aligned most in the second and third levels, which are acceptance and respect levels. Most of teachers were more aware of their students' diverse backgrounds; such as religions, races, ethnicities, and languages. Teachers can bring these differences in the classrooms and school, 'celebrate' and 'share' the differences, so these differences can be tolerated, accepted, and respected, rather than provide students to discuss or

critique the cultural issues and make a social movement.

In addition, teachers' levels in understanding multicultural education can be affected to the students too. Teachers who are the tolerance level can acknowledge students' differences, but they are not aware yet why some students are more successful than others. In the second level, acceptance, student accept their differences because they would thus never be denied nor belittled. In third level, students respect the differences by sharing the cultures and values. Finally, in the affirmation, solidarity, and critique level, teachers support students in critiquing the cultural issues in other to understand the differences (Nieto, 1995). With the different teachers' levels of understanding multicultural education, students will also have different experiences in their learning, for example students with celebrating national heroes and religious days from the first level teacher (tolerance) will have different experiences and outcomes with students who learn why they celebrate the national heroes and religious days and the history behind them or from the four level teacher (affirmative, solidarity, and critique).

As mentioned in the findings chapter, teachers' practices of multicultural education were also examined as the second research question in this study. Using Banks' (1999, 2019) theory of implementing multicultural education, teachers' practices are divided into four level approaches. Three teachers were in the first level, the contribution approach where they were celebrating the differences in heroes and religious days in the school programs and events. Three other teachers were in the additive approach where they have already included supporting materials to address the differences in their practices. One of teachers in additive approach indicated that he was almost touching the third level, the transformation approach, where the discussion about cultural differences occurs in the teaching and learning process, but he was trying to cut the further discussion because he was unsure how to answer and facilitate this multicultural issues. Finally, one teacher has implemented multicultural issues by providing discussion so students can view

the issues from the perspective of diverse ethnic and cultural groups was in the third level , the transformation and was touching the level four too, the social action approach, by doing a simple practice to solve gender and religious discrimination in the classroom.

However, these four approaches are often mixed and blended in actual teaching situations (Banks, 1999, 2019). The contribution approach can be used as a first move to other higher approaches. For example, in the first meeting, teacher starts by addressing multicultural issues and in the next meeting, he/she begins with discussion or social action project where students can do an action to solve multicultural issues or problems as students get familiar and ready for the transformation or social action approach. In addition, the contribution approach can also be implemented by the new teachers who are trying to implement multicultural education in their practices, as they get more experiences and more familiar with this curriculum. Finally, it is unrealistic to expect teachers to move directly from the traditional teaching or in the contribution approach to one that focuses on decision making and social action. Rather, it is more reasonable to see teachers blending their approaches and using the contributions approach as a starting place from which to move gradually to the more challenging approaches.

There are two main challenges that teachers have face in implementing multicultural education. First, there are no clear guidelines about how teachers can implement it in their teaching practices from school and government. The initiative of the teachers to infuse multicultural education in their classrooms comes from themselves. Second, since there are no clear guidelines and instructions from school and government, teachers have different understanding of multicultural education which can affect their teaching practices and students' experiences in learning and their outcomes or achievements. Some lists of suggestions have been given by the interviewed teachers: having a clear guideline and instruction from school and government; teachers' training, workshop, and professional development of multicultural

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education; and providing multicultural education course in teacher preparation program.

Limitation of the Study

Sample size was a limitation for this study. I learned as a researcher that not everyone will want to participate in a research study. Besides that, to get a large sample size also take times and it requires to follow the formal procedures. In this study followed only a small number of elementary teachers in a private school in Indonesia. The population of the study was limited; therefore, the sample size was extremely limited, thus a threat to transferability is eminent. Another limitation could be the participants' knowledge to the researcher's passion focused on multicultural education. While the data indicates honest answers from the participants, the opposite could also be argued. Participants' knowledge of the researcher's focus could have also influenced their answers and responses during the interview.

Future Research

This study explored elementary school teachers' perspectives and practices of multiculturalism and multicultural education in Indonesia. After conducting this study, there are recommendations for future research. The researcher thought of some of the ideas for future research after the entire research process was completed. The participants also thought of other ideas as they interviewed on what they needed for implementing multicultural education. Below are some recommendations for future research:

1. A similar research study with minority and majority teachers in both public and private school in Indonesia and from other countries too as a way to compare the perspectives and practices for implementing multicultural education.

2. A comparable research study in pre-school and junior high school. This study also could

include teachers in two different areas such as urban and rural areas as a way to gather

sets of data to compare and contrast the multicultural education implementation.

3. A study that investigates textbooks and lesson plans to address multicultural issues and

biases. This future research was based on participants' suggestions.

4. Developing a study to understand the multicultural education from differentperspectives;

pre-service teachers, first year teachers, novice teachers, and experienced teachers. A

study also can explore the educational background of teachers: teachers with bachelor,

master, doctoral degree, or teachers with have training and professional development

about multicultural education and teachers who are not.

Final Thoughts

The results from this study have the potential to influence many stakeholders regarding

multicultural education implementation. These include the school decision makers, teachers,

administrators, book publishers, educators, scholars, politician and government sectors. These

stakeholders need to understand the importance of implementing multicultural education inside

and outside of classrooms and schools. It is also necessary to develop a knowledge base to

educate and provide available resources about multicultural topics. Teachers' development

programs and trainings can be the ways to give this basic knowledge for teachers and to make

teachers learning about implementing multicultural education. Besides, by having multicultural

education course in teacher preparation program can help the future teachers ready to implement

multicultural education where students are coming from different cultural differences which need

to be considered and addressed. It is the hope of the researcher that this research does not stop,

but rather continues the research focused on multicultural education, teachers' perspectives, and

practices. In the end, as the goal of multicultural education is education for all, hopefully it can

be useful for teachers to start to implement and infuse multicultural education in their practices, where cultural differences are not only to tolerate, accept, and respect, but also to make social action where inequities and discrimination occur not only in their lives but also in others' lives.

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APPENDIX A: SEMI-STRUCTURED INTERVIEW QUESTIONS

(Bolded sentences are the overarching research questions; non-bolded are the actual questions during the semi-structured interview)

How do you describe diversity in their classrooms and school environment?
1. How would you describe diversity in your classroom and your school environment?
2. Would you describe the students in your classroom and your school environment diverse? Why? Can you give examples?

What do you implement integrated multicultural curriculum in elementary school settings?
1. In your opinion, when directed or asked to implement multicultural curriculum, what does that look like?
2. What does that feel like to the students, families, and staff in the classroom by implementing multicultural education?
3. What does it sound like in terms of conversations or other areas in the classroom that involve sound and listening?

How does an incorporation of multicultural materials into an elementary classroom environment influence the teachers' view and implementation of multicultural curriculum?
1. How are materials in your classroom chosen? (For instance, the textbooks, songs, videos, media, etc.)
2. Do you feel those objects or artifacts influence how you teach or interact with your students? Why or why not?
3. In your opinion, what materials in classrooms are essential to implementing multicultural curriculum?
4. What materials would you like to see added to your classroom in order to assist you in implementing multicultural curriculum?

What are the challenges associated with integrating multicultural education in your class? Any challenges? What do you think is needed for improvement in term of the implementation of multicultural education?

What else do you want to tell me about multicultural education in this interview? Do you have any other comments?

Attachment A: Principal E-mail Invitation

Dear Principal,

Dr. Miranda Lin, Professor of Early Childhood Education at Illinois State University, and her student, Robby Anggriawan, are conducting interviews as part of a research study to increase our understanding of how Indonesian elementary school teachers implement multiculturism in their classrooms. We would like to obtain your permission so that we can invite your teachers to participate in this study.

The interview takes about 30-40 minutes via Skype and is very informal. We are simply trying to capture your teachers' thoughts and perspectives on their experiences as teachers who work with diverse student populations. Your teachers' responses to the questions will be kept confidential. Each interview will be assigned a number code to help ensure that personal identifiers are not revealed during the analysis and write up of findings. We will also not reveal the name of your school.

There is no compensation for participating in this study. However, your teachers' participation will be a valuable addition to our research, which could lead to a greater public understanding of the teachers' practices of multiculturism.

If you are willing to let your teachers participate, please respond to this e-mail. You will receive a consent form in the next e-mail shortly after we receive your e-mail.

If you have any questions, please do not hesitate to let us know. Miranda can be reached at ymlin@ilstu.edu and Robby can be reached at ranggri@ilstu.edu. Thank you for your time, and we look forward to hearing from you.

Sincerely,

Robby Anggriawan and Miranda Lin

Principal Consent Form

I am Robby Anggriawan, a graduate student in the School Teaching and Learning, under the guidance of Dr. Miranda Lin at the College of Education at Illinois State University, am conducting a research study to explore Indonesian elementary school teachers' perspectives in teaching multicultural education. We are asking for your permission to obtain a list of your current teaching faculty. Your teachers are invited to participate in this study because they are at least 18 years old or over and currently working full-time at your school. By taking part in this study, your teachers shall give a perspective on multiculturalism and its implementation in the classroom. Your permission for your teachers to participate in this study thus is critical.

The risks of participating in this study are minimal. It is possible that teachers may feel obligated to participate in the study. We shall make sure they understand that their decision to take part or not will not affect their workload, salary, or teaching at school. Neither your teachers nor the school will be compensated. There is a chance of a confidential break, and there might be a time the teacher feel uncomfortable to answer the questions. To reduce these risks, your teachers' responses will be anonymous; their identities will not be revealed in any shape or form.

The privacy of your school's name and your teaching faculty who participate in the study will be protected. There shall be a number rather than their name on copies of their interviews. All of the interviews and research documents will be kept in a locked office of Dr. Miranda Lin's at Illinois State University in the United States. Computer files will be protected with a password. None of the information your teachers provide will be shared with anyone outside the research project. Their names and your school's name will not be used in any written reports or published articles that result from this project.

This research will benefit teachers in general, especially in elementary school, about how multicultural education could be implemented in the classroom and the challenges which are faced by teachers based on their perspectives.

If you have any questions about the research or wish to withdraw from the study, please contact Robby Anggriawan, at 309-750-0142 or ranggri@ilstu.edu and Dr. Miranda Lin at ymlin@ilstu.edu or 309-438-2839.

If you have any questions about your rights as a participant, or if you feel you have been placed at risk, contact the Illinois State University Research Ethics & Compliance Office at (309) 438-5527 or IRB@ilstu.edu.

<u>Documentation of Consent</u>

Sign below if you are 18 or older and willing to provide a list of your teaching faculty.

Signature _____   Date _____

You can print this form for your records.

Attachment B: Teacher E-mail Invitation

Dear Teacher,

Dr. Miranda Lin, Professor of Early Childhood Education at Illinois State University, and her student, Robby Anggriawan, are conducting interviews as part of a research study to increase our understanding of how Indonesian elementary school teachers implement multiculturism in their classrooms. We would like to invite you to participate in this study.

The interview takes about 30-40 minutes via Skype and is very informal. We are simply trying to capture your thoughts and perspectives on your experiences as teachers who work with diverse student populations. Your responses to the questions will be kept confidential. Each interview will be assigned a number code to help ensure that personal identifiers are not revealed during the analysis and write up of findings. We will also not reveal the name of your school.

There is no compensation for participating in this study. However, your participation will be a valuable addition to our research, which could lead to a greater public understanding of the teachers' practices of multiculturism.

If you are willing to participate, please respond to this e-mail. You will receive a consent form in the next e-mail shortly after we receive your e-mail.

If you have any questions, please do not hesitate to let us know. Miranda can be reached at ymlin@ilstu.edu and Robby can be reached at ranggri@ilstu.edu. Thank you for your time, and we look forward to hearing from you.

Sincerely,

Robby Anggriawan and Miranda Lin

Participants Consent Form

Robby Anggriawan, a graduate student in School Teaching and Learning, College of Education at Illinois State University, under the direction of Dr. Miranda Lin, you are being asked to participate in a research study to investigate teachers' perspectives in teaching multicultural education in their classrooms.

You have been asked to participate because you are at least 18 years old or over and currently working as a teacher in elementary schools. Your participation in this study is voluntary. You will not be penalized if you choose to skip parts of the study, not participate, or withdraw from the study at any time.

If you choose to participate in this study, you will have an interview which will be conducted by Robby Anggriawan. In total, your involvement in this study will last approximately 30-40 minutes. You are not required to respond to all interview questions.

There are minimal risks in involved in this study where there is a chance of confidential break. To reduce these risks, your responses will be anonymous; nothing that will identify you will be linked to your responses. The findings from this study may be presented and published, but your name will not be used. In addition, we will not include your names in our notes either.

This research will benefit for teachers in general especially in elementary school about how the multicultural education implement in the classroom, and the challenges which are faced by teachers based on their perspectives.

If you have any questions about the research or wish to withdraw from the study, contact Robby Anggriawan, at +1 309-750-0142 or ranggri@ilstu.edu and Dr. Miranda Lin at ymlin@ilstu.edu

If you have any questions about your rights as a participant, or if you feel you have been placed at risk, contact the Illinois State University Research Ethics & Compliance Office at (309) 438-5527 or IRB@ilstu.edu.

Documentation of Consent
Sign below if you are 18 or older and willing to participate in this study.

Signature _____   Date _____

You can print this form for your records.