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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بِوَسْطَةِ رِضْوَانِي إِسْلَامُهُ أَنْبَاءُ رِجَائِنَا مُلْدِينَا

**STUDENTS' PERCEPTION OF
MULTICULTURAL EDUCATION: A CASE
STUDY AT SEKOLAH TINGGI AGAMA ISLAM
NEGERI (STAIN) PONTIANAK WEST BORNEO
INDONESIA**

BY

EMA RAHMANIAH

**INTERNATIONAL ISLAMIC UNIVERSITY
MALAYSIA**

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**A THESIS SUBMITTED IN FULFILMENT OF THE
REQUIREMENT
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**CENTER FOR EDUCATION AND HUMAN
DEVELOPMENT
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ABSTRACT

This study analyzes the students' perception of Multicultural Education (ethnology) in Sekolah Tinggi Agama Islam Negeri (STAIN) Pontianak. It also examines students' perception of multicultural education with respect to prejudice and helps them to enhance *dañwah IslÉmiyah* in a pluralist society. The study uses a modified questionnaire from an established questionnaire developed by prominent researchers in the field of study. The questionnaire was administered to 40 students in STAIN. A 4-point Likert scale was used to measure the students' perceptions. The descriptive statistics was employed to describe the student's perceptions. The study also employed an interview and non-participant observation to investigate the students' perceptions of the Ethnology subject in reducing prejudice and helping them to enhance *dañwah IslÉmiyah* in a pluralist society.

The study found that most of the students agree that multicultural education is important for them in understanding the diversity of culture and ethnicity. From the interview and observation, the study also found that students have a positive attitude towards the role of multicultural education with respect to prejudice, which helps them enhance *dañwah IslÉmiyah* in a pluralist society. In general, the study emphasizes the importance of the role of Multicultural education in a pluralist society.

ملخص

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Education.

Nik Suryani Nik Abdul Rahman
Supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Education.

Sidek Baba
Examiner

This thesis was submitted to the Centre Education and Human Development and is accepted as a partial fulfilment of the requirements for the degree of Master of Education.

Ahmad Marzuki Haji Zainuddin
Director, Centre for Education
and Human Development

DECLARATION

I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Ema Rahmaniah

Signature

Date

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**STUDENTS' PERCEPTION OF MULTICULTURAL EDUCATION: A CASE
STUDY AT SEKOLAH TINGGI AGAMA ISLAM NEGERI (STAIN)
PONTIANAK WEST BORNEO INDONESIA**

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**DEDICATED TO MY EVER-BELOVED HUSBAND, HASAN
ALHASNY, MY BELOVED FATHER, DRS.H. HASAN
ALMUTAHAR M.SC, MY MOTHER, HJ. SITI HAIRIDAH
AND MY SON ALI ALMURTADHO HASNY.**

Thanks for your support

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CHAPTER ONE

INTRODUCTION

BACKGROUND OF THE STUDY

Indonesia is a unique country with its multicultural societies in which each cultural group stems from a great human civilization and has a strong primordial loyalty to its established tradition. Due to this diversity of cultures it has led to prejudice and other problems related to different cultures, understanding and response towards each other in a society. Thus, education has always been important in the transmission of culture, values, beliefs, skills, knowledge and worldview from one generation to the next.

In order to find a solution and reduce prejudice, Banks (1994), proposed multicultural education as one of the ways to reduce prejudice, he said that “ multicultural education is a reform process aimed to create an educational environment in which wide range of cultural groups, such as women, ethnic groups and various regional groups will experience educational equity” (p. 3).

According to Ogbu (1992, as cited in Gollnick & Chinn, 1998, p.298) explained how to begin this learning process; he suggested observing children’s behaviour in the classroom and playground, asking children questions about their cultural practices and preferences, talking with parents about their cultural practices and preferences, doing research on various ethnic groups with children in school and studying published works on children's ethnic groups.

This research focuses on West Borneo Indonesia, because this province is sensitive to stereotyping, conflicts and prejudices among the different ethnic groups such as Malay, Madura, Chinese and Dayak. Conflict between the people of Madura and Dayak had occurred many times; however, for the first time in 1999 a riot which broke out between Madura and Malay ethnic groups 416 casualties a subsequently, and Madura population evacuated from this district.

This particular city has one public Islamic university that is called Sekolah Tinggi Agama Islam Negeri (STAIN) Pontianak. Previously this university was part of Institute Agama Islam Negeri (IAIN) Syarif Hidayatullah in Jakarta, however, since March 21, 1997 it has been independent of IAIN Syarif Hidayatullah Jakarta. STAIN has three Faculties which are Education/ *Tarbiyah* Faculty, *SharĒÑah* (Islamic Law) and *DaÑwah* Faculty. STAIN offers diploma and graduate programs. To graduate, a student must have satisfactorily completed a minimum of 150 credit hours or 50 subjects within 8 semesters. The population of students in this university is 582 and 370 students are in Education faculty, 121 students are in the *SharĒÑah* faculty, and 91 students are in *DaÑwah* faculty. The university has 60 lecturers with different levels of degree qualifications. The university also has 33 administrative staff members that provided assistance and services for the principal, lecturers and students of the university.

One of the educational aims of STAIN is to prepare Muslim leaders, scholars, educators and *muballigh*, who are spiritually and mentally balanced and who can devote themselves to the development of the Muslim *ummah*. Students take subjects not only in Islamic studies, but also Human Sciences such as, Sociology

Anthropology, Civic Education and Ethnology. Ethnology and Civic Education are required for students majoring in *Dañwah*, The objectives of the courses are to explain to students the cultures and ethnicity in west Borneo so it will help them to enhance *Dañwah IslÉmiyah (Islamic mission)* in the society, and encourage them to be aware of the different ethnic groups, races, and cultures and thus, become more flexible and moderate in response to prejudice.

Knowing the nature and educational system of Sekolah Tinggi Agama Islam Negeri (STAIN) and given the sociological and philosophical background on which it was established, it is significant that ethnology/multicultural education play its role in helping students understand the diversity of cultures and ethnic, it also helps student to be aware that some of them are still prejudice toward each other, in relation to the incident and riot which happened among ethnic Malay, Madura and Dayak in West Borneo. Therefore, the present study will help students to find out what they think and understand on the role of multicultural education. This will help them implement and practice their knowledge to develop their understanding on differences cultures and internalize the strategies of *dañwah* in their society. Secondly, this will help the teacher or lecturer of this particular subject to implement appropriate strategies so as to accentuate the positive perception of the student toward them and eliminate the negative, if any.

STATEMENT OF PROBLEM

Although it has been a widely accepted subject for university students in Indonesia to help students be aware of prejudice, little is known about their perception toward the role of Multicultural education. This study is aimed at assessing students' views toward the role of multicultural education/ ethnology subject.

Multicultural problem is not focused on the different macro cultures but more in the different micro cultures to which an individual belongs with an emphasis on the interaction of membership in the micro culture factors especially race, ethnicity, class and gender. Gollnick and Chinn (1998) explored briefly this concept based on some fundamental beliefs and assumptions and asserted that:

Cultural differences have strength and values, hence schools should be the model for the expression of human right, respect for cultural differences, social justice and equality for people should be of paramount importance in the design and delivery of curricula, attitudes and values necessary for the continuation of a democratic society can be promoted in schools, schooling can provide the knowledge disposition and skills for the redistribution of power and income among cultural groups, educators working with families and communities create an environment that is supportive of multiculturalism (p. 28).

It is thus important to look into the factors that cause prejudice and riot among students, so that ways could be proposed to overcome them. From the Islamic perspective, it is also important to study prejudice, so that multicultural education could be suggested to help students overcome their prejudice.

The University has already implemented multicultural education at STAIN (Sekolah Tinggi Agama Islam Negeri) in Pontianak, in two subjects namely Ethnology and Dayacology (studying the nature of the origin of the people of Borneo), generally, the subjects stress on the concept of ethnology while focusing on the different ethnic groups exist in West Borneo society, such as Tionghoa, Malay, Dayak and Madura. The subjects also deal with the historical background of the Tionghoa population, culture, and how their population has increased and spread all over West Borneo Island. Ethnology also concentrates on the study of the Dayak culture, and the increase in the population. In addition, it also focuses on the Dayak Muslim. In short, Ethnology focuses on the culture and the historical background of Malay ethnic

groups and Madura.

This Ethnology subject does not only focus on the Dayak culture and ethnic, but also on the Chinese culture, ethnicity, the history of how they come to West Borneo, and how many of them converted to Islam. This is also discusses the Madura and Malay culture in West Borneo.

Ethnology in this university is a required subject for students of the *Dañwah* Faculty and an elective for the others. Based on the course out line of this subject, it is required of the student of *Dañwah* Faculty to understand better the diverse ethnic groups and cultures in West Borneo so that they can implement *Dañwah IslÉmiyah* (Islamic Mission) and internalize the value of unity in diversity.

This research is interested to find out students' perception toward multiethnic education. It will also look at the role of multicultural education to enhance *Dañwah IslÉmiyah* in a pluralist society and help students develop their motivation and skills in *dañwah (mission)*.

SIGNIFICANCE OF THE STUDY

The present study is formulated on the knowledge that no study has been done on this particular issue in Sekolah Tinggi Agama Islam Negeri (STAIN) in Pontianak. Therefore, it is worthwhile to conduct a study to find out students' perception toward the role of Multicultural education (Ethnology). The outcome of this study is expected to provide the following contributions:

1. Help students understand their own perceptions toward the role of the Ethnology

- subject' and thus, able to assist them in reducing prejudice.
2. Give the university authorities information and knowledge about students' perception, which can be considered in improving the education curriculum. It will also give more understanding on how multicultural educational program can contribute to reduce prejudice and riots in the multiethnic societies of West Borneo.
 3. Since one of the major goals of the *DaÑwah* Faculty's mission is to enhance *DaÑwah IslÉmiyah (Islamic mission)* in this pluralist society, the results of this study will be useful and meaningful for the planning and evaluation of *DaÑwah* Faculty program
 4. Help the Indonesian government to find out ways to reduce prejudice among their people.
 5. Since this is a pioneer study in students' perception toward the Ethnology/ Multicultural education in this particular university, it will open the way to encourage other research in similar studies.

PURPOSE OF THE STUDY

The main purpose of this study is to understand and explore the nature and importance of multiethnic education for interethnic society especially in West Borneo society. The study is also aimed at looking into how multiethnic education can help reduce prejudice and foster interethnic understanding. It is further aimed at obtaining a deeper understanding of the concept of prejudice. It is also to examine the responses of students toward this subject and how they are able to implement the subject into their society and lastly it is to find out the *Islamic* responses toward prejudice.

RESEARCH QUESTIONS

1. What are the concepts of multicultural education?
2. What are the students' perceptions on the role of multicultural education?
3. What are the students' perceptions on the role of multicultural education in respect to prejudice?
4. How does ethnology help students in enhancing *Dañwah IslÉmiyah (Islamic mission)*?

DEFINITION OF TERMS

For the purpose of clarification, this study uses the operational definition as follows:

1. Perception

Perception is more towards the students understanding or judgment as expressed in his or her responses on items from the questionnaire. It is also the person's feeling about a concept, idea or issue inferred from his or her responses on particular item from the questionnaire. It will be used interchangeably with view or opinion. It is a continuous process of integration of the present and past sensory impression (Good, 1973). Thus, in this study perception is the ability to perceive, especially to understand the action of the mind in referring sensation to the object which caused them.

2. Multicultural Education.

Multicultural education is a teaching process that highlighting the differences in culture, ethnic, social class, religion and gender (James Bank, 1994). It is an educational reform movement whose major goal is to restructure curricula and educational institution so that students from diverse social class, racial and ethnic groups as well as both gender groups will experience equal educational opportunities

(James Banks, 1999). Thus, in this study multicultural education is a synonymous term for Ethnology.

3. STAIN

Sekolah Tinggi Agama Islam Negeri which is located in Pontianak West Borneo or it is also known as an Islamic university that offers Islamic studies and Human Sciences studies. Thus, STAIN is a synonymous term of IAIN (Institute Agama Islam Negeri).

4. Ethnology

Ethnology is the study of contemporary cultures (Barnouw 1982). Thus in this study, the term Ethnology is the study of ethnic and culture in West Borneo which consists of: ethnic Malay, Madura, Dayak and Chinese. It is also a required subject in STAIN Pontianak for the students of the Faculty *Dañwah*.

5. *Dañwah IslÉmiyah*

Dañwah IslÉmiyah is a call for making people more aware of the message of *Islam*. It is the responsibility of the people who embrace *Islam* to implement the Islamic System (Khan, 2005). It will be used interchangeably with Islamic mission or Islamic activism. *Dañwah IslÉmiyah* is an invitation to think, to debate and argue, and to judge the case on the merits presented to the mind (Muslim American Society, 2003).

DELIMITATION OF THE STUDY

This study is confined to students who are studying in Sekolah Tinggi Agama Islam Negeri in the district Borneo. A total of 45 students were selected randomly to be the respondents to answer the questionnaire. As many as 5 students were randomly

selected to be the interviewees for this study. The present study also explored the students' perceptions on multicultural education based on an existing instrument developed by James A. Banks (1999).

LIMITATION OF THE STUDY

The following are the limitations of the study

1. The study will not attempt to examine the factors that affect students' perception toward the multicultural education/ethnology subject's role; rather this study only considers students' perception toward the ethnology subject.
2. Since this is a case study, the result of the study will not be generalized to other situations and circumstances.

CHAPTER TWO

LITERATURE REVIEW

INTRODUCTION

This chapter is divided into three parts: the first part describes the different definitions of multicultural education, the second part deals with the role of multicultural education and the last discusses the Islamic point of view of Multicultural education and prejudice.

DEFINITION OF MULTICULTURAL EDUCATION

There are various meaning to the term of Multicultural education. Scholars who come from the sociological studies define multicultural education as a popular term that educators increasingly use to describe education policies and recognized practices, accept, and affirm human differences and similarities related to gender, race, handicap and class. Another scholar may think multicultural education refers to materials and programs that foster understanding and appreciation of ethnic diversity and promote positive interethnic relation. This means cultural pluralism in education is characterized by different atmosphere which is appreciated and shared and in which students from various racial/ethnic background feel equally comfortable as students in a university or school.

Banks (1999), defined multicultural education as an educational reform movement whose major goal is to restructure curricula and educational institutions so that students from diverse social class, racial, and ethnic groups as well as both gender will experience equal educational opportunities.

In addition, he proposed that multicultural education consists of three major components:

1. an educational reform movement whose aim is to create equal educational opportunities for all students;
2. an ideology whose aim is to actualize American democratic ideals, such as equality, justice and human rights;
3. a process that never ends because there will always be a discrepancy between democratic ideals and school and social practices.

According to Johnson and Johnson (2002), the purpose of multicultural education is to foster the intellectual, social, and personal development of all students to their highest potential, so it is necessary to provide each student with an equal opportunity to learn. They added that the purpose of Multicultural education (MCE) can be achieved through four interrelated activities:

1. is ensuring the educational opportunities for all students are fair and equal so that all students, including minority and economically disadvantaged students, can achieve their highest potential;
2. is reforming curricula so that multicultural education and global perspectives are studied. It is to ensure that students develop multiple historical perspectives, and students should learn to consider both minority and majority points of view in interpreting local and national events;
3. is teaching intercultural competencies to students so that they can interact effectively with members of cultures different from their own. Intercultural competences refer to the ability to behave so the consequences of a person's behaviour match his or her intention when interacting with members of other cultures;

4. is teaching students the knowledge and social skills needed to combat prejudice, discrimination and other major problems that may threaten the future of the planet and the well being of humanity. This activity is in line with one of the purpose of *daÑwah IslÉmiyah*, which is multicultural education, requires an end to prejudice and discrimination and encourage people to internalize pluralistic and democratic values.

Gollnick and Chinn (2002) stated that multicultural education is the educational strategy in which students' cultural backgrounds are used to develop effective classroom instruction and school environment. It is designed to support and extend the concepts of culture, diversity, equality, social justice and democracy in the formal school setting.

According to Manning and Baruth (2000), multicultural education is a process of teaching to recognize, accept and appreciate the diversity of culture, ethnicity, social, class, religion and gender, whereas other scholars maintained that multicultural education is a popular term that educators increasingly use to describe education policies and recognized practices, accept, and affirm human differences and similarities related to gender, race, handicap and class.

Payne (1984, as cited in Manning & Baruth, 2000) suggested that it is important to understand three concepts of Multicultural education especially because an educator's concept of the term determines a program's direction and issues. He said in the first concept that Multicultural education is a product which emphasizes the study of ethnicity. This view addresses the teaching of different ethnic and cultural groups. In