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Learning Harmony Model through Multilingual and Multicultural Education in Islamic Boarding School (A Case study in Darul Arafah Raya, North Sumatra, Indonesia)

Abstract: During the last two decades there has been a significant growth of research on multilingualism and multiculturalism. From the phenomenon, it can be stated that various societies across the globe might have different policies and rules to apply their education systems, which covers the decision and authority determine the kind of curriculum and languages (as lingua franca) used in the academic system and implement multiculturalism in the good way based on races, ethnicity, religion and culture.

With respect to the phenomenon, this paper explores some issues on the learning harmony model through multilingual and multicultural education applied in *Pesantren Darul Arafah Raya*, north Sumatra, Indonesia. The main point of this study is to elaborate that *Pesantren Darul Arafah Raya* as Modern Islamic boarding school carries on the multilingual and multicultural education. This research uses the qualitative method from the interview either in focus group discussion (FGD) or indepth interview. Moreover, the researchers observed to look at the daily activities of *pesantren* particularly how students (*santri*) cope with the multilingualism and multiculturalism.

The findings suggest that *pesantren Darul Arafah Raya* has its own understanding of students' daily activities within 24 hours and living together in hostels. Its understanding of multilingual life can be found from the curricula on the basis of English and Arabic, the students' daily activities as they have to speak Arabic and English. Besides, they are natives in their mother tongue (L1) and also Bahasa Indonesia as the national language (L2). Furthermore, the multilingual education has been implemented in this modern *pesantren* with regard to its importance and relation to the existing values for the future development.

From multicultural education, the learning harmony model has been applied by *Darul Arafah Raya* as an Islamic boarding school for many years. It can be seen from various students who are coming from multi ethnics and multi cultures. Some of them are *Bataknese*, *Karonese*, *Gayonese*, *Javanese*, *Malay*, and *Acehnese*. They get equal treatment from *pesantren* foundation. Anyone breaks the *pesantren* regulation; the student will be equally treated before the internal regulation of *pesantren*. In the end, *Darul Arafah Raya* not only taught the students based on the curriculum and teaching strategy but also put forward the role of teachers (*ustadz*) as the educational psychology specialist, artist in human relations, and catalytic agent.

Keywords: Learning Harmony model, multilingual, multicultural, education, *kyai*, *ustadz*, *santri*.

1. Introduction

Nowadays, multilingual and multicultural concept of education occurs in many countries of the world. From the phenomenon, it can be stated that various societies across the globe might have different policies and rules to apply their education systems, which covers the decision and authority determine the kind of curriculum and languages (as lingua franca) used in the academic system and implement multiculturalism in the good way based on races, ethnicity, religion and culture.

Indonesia is a multilingual society which is consisted of 600 languages and 1340 ethnics (language development and cultivation of Indonesia, 2012). Following Indonesia's independence in 1945, there was mass campaign to promote Bahasa Indonesia as a symbol of nationalism. Renandya (as cited by Widodo & Fardhani (2011, p.133) argues that Bahasa Indonesia is a symbol of nationalism and patriotism for unity and solidarity of the nation. According to Yusuf (2013, p.3), Bahasa Indonesia has become the official language in Indonesia. Further, in 1970s, the new order of the Government of Indonesian Republic has urged its population to use good Bahasa Indonesia to promote national unity (see Arka, 2013), including North Sumatra Province. The central government has mandated Bahasa Indonesia as the national and official language for use in schools, government offices, and public places (Ayatrohaidi, 1999, p.124).

This mass campaign has resulted in using the national language in almost all aspects of public life, and therefore the use of local languages decreased dramatically. The influence of Bahasa Indonesia is also noticeable in almost all local languages. This has had a negative impact on

local languages, as the central government has failed to promote the indigenous language throughout the country. Anderbeck (2010, p.98) expresses her concern about the stability of vernacular languages in Indonesia by arguing that “many minority languages in Indonesia are at risk with respect to the powerfully dominant Standard Indonesia.”

Bahasa Indonesia is spoken generally as the first language by Indonesian people in urban areas and as a second language by those residing in more rural parts of Indonesia. Beside those languages, the Indonesian educational authority permitted some foreign languages to be taught a second or third language at secondary school up to university level, they are: English, Arabic, German, Mandarin, etc, which aims at preparing the students' skill in foreign languages.

The diversity of tribes and culture in Indonesia is the reality of history and socio-cultural. This phenomenon can be seen from many studies show that Indonesia has a lot of supporting elements of multiculturalism which has 1340 ethnics with different traditions and 600 languages.

As one of the biggest city in Indonesia, Medan is the capital city of North Sumatra which has 5 million populations. So, it certainly has various tribes, races, religions, and cultures. Many tribes living in this city, such as Batakese, Melayu, Javanese, Minangkabau, Karonese, Acehese, and Sundanese. Batakese is more dominant living in this city. Moreover, the immigrant tribes from Chinese and Indian are living for many years ago in this city. For those tribes living in Medan, it can be dubbed that Medan is the city of multicultural society. The life of multiculturalism cannot be found in daily life only but also in educational field from playgroup, primary school, junior high school, senior high school, and Islamic boarding school. Therefore, Indonesian government through education authority should find harder the good

model to educate students for the sake of social harmony particularly in schools, where it is the place for the multicultural education.

Simply, the meaning of multiculturalism is “the diversity of culture”. The definition of multiculturalism is often used to explore the condition of Indonesian people who have various religions, races, languages, and different cultures. Many experts defined on it, such as Mahfud (2005) points out the diversity shows the existence of more than one, difference, heterogenic and it cannot be similar. Sonia (2002) says that the reality of multiculturalism is very significant among plurality, diversity and multicultural.

From the understanding of multiculturalism above, it can be found that the concept of multiculturalism is the availability of welcoming other social groups equally without paying attention to the difference of culture, ethnics, gender, language, and religion. The multicultural society is the complex of society that bring many consequences, whether from opportunity or challenge. Therefore, the study of multicultural society becomes very important for Indonesian people particularly the role of students as “the agent of change” who have high motivation and spirit to construct the potential building. This is increasingly confirmed that the character building becomes very important to obtain “nation building” in multicultural society. The two elements cannot be separated from the role of the school as a pioneer of multicultural education.

Multicultural education is a strategy or model to obtain the social harmony particularly in learning. This can be the background of cultural diversity and used to improve education and environment. Such conditions are designed to support and expand cultural concepts, dissimilarities, similarities, and democracy. Besides multicultural education, there is a renewal movement of education bases on the harmony of learning which aims to prioritizing the

importance of culture and ethnic diversity in shaping a lifestyle, social experience, personal identity, educational opportunities from individual, group or nation.

From the observation, the learning harmony model has been applied by many schools from elementary school, junior high school and senior high school in Indonesia. One of the schools is *Darul Arafah Raya* as an Islamic boarding school which was located in Deli Serdang, North Sumatra. The researcher found that *Darul Arafah Raya* did not only teach the students based on the curriculum and teaching strategy but also put forward togetherness living at hostel for 24 hours and the role of teacher as the educational psychology specialist, artist in human relations, and catalytic agent.

In Indonesia, the term of *Pesantren* or Islamic boarding school is an educational institution originally rooted from the Hinduism-Islamic educational system, which was founded by Ki Hajar Dewantara as the father of education of Indonesia since 1062 (Yasmadi,2002:99; Daulay, H.P, 2009:61; Madjid, 2013:3; Engku, et. all, 2014:107). Western media and policy spread the issue of *pesantren* was the place of a source of radicalism appeared in last of 2001 (Lukens-Bull, 2008, p.1). With respect to the above theoretical formulations, the second section of the paper interrogates the implications of certain conceptual categories about multilingual and multicultural education. The third outlines the profile of modern *pesantren Darul Arafah Raya*. The fourth section provides the findings of the multilingual education involved in modern *pesantren Darul Arafah Raya*. The fifth section provides the findings of multicultural education involved in this modern *pesantren*. The last section will be the conclusion.

2. Conceptual Interrogation: Multilingual and Multicultural Education

Multilingualism today, more than ever before, is a reality. It is an inevitable consequence of approximately 200 countries sharing about 5000 (6000 according to some estimates) languages spoken all over the world. Another important factor contributing to the growth of multilingualism is the acceptance and spreading of spreading English as a global means of communication. Several studies have addressed the issue of multilingual and multicultural education used in schools and institutions separately. In relation to multilingualism, Skutnabb Kangas (2000) points out, there is a strong relationship between cultural – linguistics diversity and biodiversity; the regions, which are rich in biodiversity, also have a high degree of linguistic and cultural diversity. Mohanty (2003) explains bilingualism, supported by the multilingual pluralistic social ethos and the process of socialization, is assumed to exert direct impact on cognition since complex communicative demands of a multilingual society challenge and lure cognitive development to higher levels. It can be drawn that Indonesian multilingualism can be viewed as having positive cognitive and social consequences.

In addition, Johnson (1963) shows that if students are taught properly for multilingual learning at an early age as a whole can spur the development of the competence. In addition, Cenoz (1998) reports that the benefits of learning a second or third language at the early age include everything from increasing the ability of creativity and children have a greater understanding of the culture.

These assumptions associated with the concept of development in most of the multilingual societies, as in Indonesia, languages are located in different layers of a power hierarchy. Some languages, such as English, Germany, Arabic etc, are privileged and endow their speakers with greater power and access to resources. For this reason, modern *pesantren* such as *Darul Arafah Raya* applies multilingual education to their students with two foreign languages namely Arabic and English.

In other hand, the concept of multicultural education had been recognized by Lukens-Bull (2001) point out the multicultural education is educational policies and practices that recognize and strengthen human dissimilarities and similarities related to gender, race, handicap and class. Banks (1989) clearly defines “as philosophical position and movement deems that gender, ethnic, racial, and cultural diversity of a pluralistic society should be reflected in all of the institutionalized structures of educational institutions, including the staff, the norms, the values, the curriculum, and the student body”.

From the statements above, it is clear that *pesantren* as a gathering place for students to learn foreign languages, religion, and other sciences who have a spirit of togetherness, unity even though they came from different tribes, languages, and regions.

3. The Profile of Modern *Pesantren* Darul Arafah Raya

Historically, *pesantren* was known as an Islamic institution in the Indonesian archipelago since the sixteenth century. Geertz (1960) defines *pesantren* was built and existed in the sixteenth century, when learning and activity centers were established, the students only learned Islamic teaching and they were called ‘*santri*’. After the colonization era, this educational institution learning system was modernized and developed by applying two foreign languages namely Arabic and English, besides *Bahasa Indonesia* and local languages.

The term of Islamic modern boarding school was first introduced by *Gontor Darussalam Ponorogo* in Java Island. The modern connotes positive values such as discipline, neat, punctuality, and hard work. The modern values cover the physical in nature which are reflected in the way of *santri* (students) dressing with symbols of tie, suit, and military-style short hair. This term was later adopted in other *pesantren*, especially *pesantren* which is recently developed by adding the "modern" term.

Although *Pondok Modern Gontor* referred to as the pioneer of modern Islamic boarding schools, but not all modern boarding schools imitate Gontor 100%. However, Gontor was the pioneer and introduced 'modern *pesantren*' systematically and gradually to over of the world. So that by reforming the system, *pesantren* was not only favored by rural people but also began to attract urban / urban communities to send their children to school and to be educated in boarding schools.

Modern boarding schools have the applicable and dynamic systems which make people who are rather cynical become proud of *pesantren*. The modernity did not highlight the jargon and symbols in running the *pesantren* systems, but also included the implementation of intrinsic and Islamic modern values. The modern *pesantren* system is not without criticism. One criticism is the weakness of modern santri in mastering the classic book of Islam (*kutub at-turats*). Further, the students (*santri*) are highly hoped to master two international languages namely English and Arabic. Therefore, many *pesantren* do not directly imitate this system but combine it with the *salaf* system and other education systems that were previously outside the *pesantren* such as formal education, and others. Nowadays, there are 27.218 *pesantrens* in Indonesia. The number of *pesantrens* will increase from day to day (Depag: Direktori pondok *Pesantren*, 2012:173).

As one of Islamic institution and run multilingual and multicultural education, *Darul Arafah Raya*, was established on 17 August 1985 by Mr. Amrullah Naga Lubis and his family along with several *Gontor* Islamic Boarding School alumni teachers. Then on May 8, 1986 to coincide with 26 Sya'ban 1706 the registration was opened for the first-class male students in the Darularafah Islamic Boarding School. It is located in the centre of sub-district, Kuta

Limbaru, Lau Bakeri, North Sumatra, Indonesia. Nowadays, the total of *santri* in *pesantren Darul Arafah Raya* is about 2.000 *santri* who are coming from different regions and provinces. The initial goal was to give birth to scholars who were experts in the field of Islamic studies. But in its development not only the Islamic knowledge is given but also other sciences such as Social, Economic and sciences, so that the alumni can continue their studies to world class universities and local universities (Aligarh, JNU, *Al-Azhar*, USU, UI, UGM, IPB, UNIMED, UNPAD, etc.) besides of course just to National College of Islamic studies (IAIN Indonesia).

Darul Arafah Islamic Boarding School developed rapidly and was followed by the establishment of Islamic boarding schools specifically for women. The construction of the vision began in April - May 1996 covering 5 building units for dormitories, 1 unit hall, activity room, prayer room, teacher housing office and dining room. The series of buildings was inaugurated by Ms. Hj. Ainun Habibi (former First Lady of the Republic of Indonesia) on September 30, 1996. *Darul Arafah* Islamic Boarding School also teaches the students on organizational education to *santri* and *dyah*. Those who sit in grade 5 or equivalent to class 2 Aliyah get a mandate to take care of their junior from grades 1- 4 to run all the rules and the *sunnah* of the *pesantren*.

Darul Arafah Raya Islamic Boarding School separates organizations between *santri* (male student) and *dyah* (female student). The *santri* organization is called *Darul Arafah Raya* (OPPDA) Student Organization, while the *dyah* organization is called *Dyah Galih Agung* Student Organization (OPDYGA). From this organization, the teachers suggest the organizational managers kindly respect the seniors and love the juniors, and ignore the diversity among them and their members.

The English and Arabic are used in teaching and learning process and also in daily communication inside *pesantren*. The obligatory to use the foreign languages in this school was intended to improve the students' knowledge of Islamic study and science through their languages skill.

As a big *pesantren* in Sumatra Island, *Darul Arafah Raya* could not run the systems and teaching without three kinds of curricula, namely; DIKNAS (minister of national education) curriculum, DEPAG (ministry of religion affairs) curriculum, and *pesantren* curriculum.

4. The Findings of the Multilingual Education Involved in Modern Pesantren Darul Arafah Raya

To obtain the accurate data, the researchers employ qualitative methodology through a case study. This method will answer the problem of the study how learning harmony model through multilingual and multicultural education applied in *Darul Arafah Raya*. The method that the researchers conduct are an approach in which the researcher's interest is in depth investigation of the particular rather than the general (Creswell 2013; Miles 1994; Yin 2009). In relation to the method applied, the researchers conducted participant observation and interview. The researchers also carried out participant observation by attending some religious lessons, Arabic and English lessons involving in the dormitory life in *pesantren*. So that, the researchers visited *pesantren Darul Arafah Raya* many times which ranged from several hours and several

days. They also conducted in-depth interview with three groups of informants. These include kyai (director/leader), teachers (*ustadz*), and students (*santri*).

The researchers firstly interviewed a number of *santri* (students), from the observation conducted that we found several information from the way of *santri* to adapt with multilingual education which is strongly influenced them in daily communication. They must speak Arabic and English weekly. And they also told about the teacher suggested them to bring a pocket dictionary Arabic or English in any places. It aims to make the students' habit to open the dictionary when they do not know to say unknown things. Further, they also have morning vocabulary which is held every day in the morning. There are two vocabularies given in every morning and every student should memorize and make a sentence for each vocabulary. Consequently, every student will have 728 vocabularies in a year. The vocabularies given will be examined in the end of even semester. The student who got the highest score will be given the prize. And the student who got the lowest score in case he failed, then he needs to join the remedial exam. In addition, the language mover usually play the English and Arabic movie in audio visual hall based on the week schedule.

And then, the researchers interviewed a number of teachers. They told that there are many programs in implementing multilingual education in *pesantren Darul Arafah Raya*, namely; English and Arabic week, morning vocabularies, the morning and evening conversation for the first to the third class students. He also convinced that Arabic and English week is the parameter of the students' speaking schedule. It is relation to *pesantren*'s motto is 'language is crown'. The change of the students' speaking schedule will be announced by the information and publication section in the mosque. The students from the first class to the sixth class should speak English and Arabic. The new students do not study grammar, *al-nahwu* and *al-sharafu*. But they should speak freely and not afraid of making mistakes.

In relation to the classroom activities, the researchers observed the process of learning and teaching, for example, the way teacher in explaining the English and Arabic lessons. Every teacher must have *RPP* (lesson plans). Lesson plan is a guide line for each teacher teaching in class and language laboratory. In preparing the *RPP*, the teacher must concern standard competency which aims to the purpose of teaching, teaching material, steps in teaching, references and evaluation. For example of lesson plan written by one of English teacher (*ustadz*) in *pesantren Darul Arafah Raya*; theme: personal life, skill: listening, time: 2 x 40 minutes. A) Standard Competency: to understand the meaning of transactional and interpersonal conversation to communicate with people. B) Basic Competency: to respond the meaning of transactional conversation (to get things done) and to communicate with the people by greeting to known or unknown people. C) The purpose of teaching is hoped that the students will be able to reply the greeting to well-known or unknown people, introduce his/her self and introduce someone else. D) Teaching material: a short conversation; a. good morning, how are you? b. Good morning, fine thank you. E) Teaching technique: three-phase technique (pre-listening, whilst listening and post- listening). F) Classroom activities: a. preliminary activities; asking the students condition/greeting, the students are answering their identities, the teacher explains the basic competency. b. main activities: the teacher writes and describes the difficult vocabularies found in the text, the students need to listen the words are pronounced by the teacher, the teacher defines and explains the meanings and functions of the words listened, the students should listen to the conversation on introduction and then they reply (imitate) the expressions involved in the material. G) Sources or references will be the relevant text book, conversation script and having the relevant picture/ media. H) Evaluation. So that, the teachers of the two languages should have the viable strategy and improve their skills in reading many books of teaching strategy, to give students' motivation in learning Arabic and English increased and compete one another.

During conducting the research in this *pesantren*, the researchers found many papers were put on the wall, the students' cupboard and in the garden of hostel. The papers were contained the English and Arabic proverbs, for instances; time is money, long life education, never too old to learn, *man jadda wa jada*, *alwaqtu ka as-syaiifi* etc. The researchers contends that these elements practically support multilingual education.

In the end, the researchers interviewed the *kyai* and the language mover of *pesantren Darul Arafah Raya*. The *kyai* explained that this *pesantren* has three kinds of curricula, namely; DIKNAS (minister of national education) curriculum, DEPAG (ministry of religion affairs) curriculum, and *pesantren* curriculum. Further, the language mover (Mr Saiful) explained that the existence of sanction or punishment is very important to introspect and correct the self. So this *pesantren* hold the language court for the student who speaks Bahasa Indonesia or his local language, not memorize the morning vocabularies given and not bring the pocket dictionary. And this court is managed and controlled by the teachers. The sanctions given are various, such as memorizing vocabularies, running around the hostel by shouting "my brother, do speak English or Arabic!", and giving English or Arabic speech in the side of the road. All of sanctions were given to students not only to give them different effect but also to improve their language skills. In case, the students who get the punishment are not naughty but they are active, creative and productive people.

5. The Findings of Multicultural Education Involved in Modern *Pesantren Darul Arafah Raya*

Multicultural education is a strategy or model to obtain the social harmony particularly in learning. This can be the background of cultural diversity and used to improve education and environment. Such conditions are designed to support and expand cultural concepts, dissimilarities, similarities, and democracy. Besides multicultural education, there is a renewal

movement of education bases on the harmony of learning which aims to prioritizing the importance of culture and ethnic diversity in shaping a lifestyle, social experience, personal identity, educational opportunities from individual, group or nation.

From the observation conducted, the learning harmony model has been applied by *Darul Arafah Raya* as an Islamic boarding school for many years. It can be seen from various students who are coming from multi ethnics and multi cultures. Some of them are *Bataknese, Karonese, Gayonese, Javanese, Malay, and Acehnese*. They get equal treatment from *pesantren* foundation. Anyone breaks the *pesantren* regulation; the student will be equally treated before the internal regulation of *pesantren*. The researchers found that *Darul Arafah Raya* not only taught the students based on the curriculum and teaching strategy but also put forward the role of teacher as the educational psychology specialist, artist in human relations, and catalytic agent.

Further, the principal expects all of teachers should understand and appreciate their students in full of attention, no comparing them on gender, race, tribe, and social economy level. The teachers also should behave good behavior, not to bring personal problems to class, speaking politely, not be pussy, avoiding harsh words to hurt someone's feeling, and not being indifferent. As, this model is critical pedagogy, reflection and becomes the basis of change in society. Therefore, the students are able to improve the democracy principles in running social justice and participating in carrying out harmony values among teachers, students, and the society.

Therefore, education and learning for multicultural students not only enough by doing formal education, but also it needs the non-formal education. In formal education, learning harmony model can be integrated in educational system through curriculum, the role of teachers, and school environment itself. While, in non-formal education can be socialized and applied from several workshops on learning multicultural model which puts forward the respect to diversity

of races, tribes, religions among the society. Therefore, the existence of formal and non-formal education should be synchronized where the students will get learning social harmony model through the curriculum bases on the characters with directly supervising from the principle and all of teachers who always give the exemplary behavior to their students in order to apply the value of multicultural life. And then, the students will get the positive effect and implement it to family and society.

This is absolutely relevant to the idea of Ali Ismail (2016) regarding the objective of multicultural education, which is social justice for all stakeholders in educational organization. In this case, the researchers asked Mr Marwan Halim SpdI (school principal), Mr Saiful (Language mover) and Mr Harun Lubis M.Psi (the leader of *pesantren*). They state that the director always suggests and gives advice to all teachers to respect any differences and put professionalism as the main priority to measure student's academic performance and competence. The outcome from this suggestion and reminder can be showed not only in the classroom activities, but also in the way of santri's life while interacting others during twenty four hours. As far as the researchers observed in the life of hostels, all *santri* (students) are very open to make friends from other race, economic status. It can be clearly drawn from their eating, sharing foods, washing dress, and studying together.

Further, they usually play kinds of sport, namely football, badminton, basketball, volley ball after *Ashar* prayer around one hour every afternoon. And they will do exercise of martial art twice in a week (Wednesday afternoon and Friday morning). Even, the principal also suggests making sport competition among hostels of Darul Arafah Raya once at one semester. From their full daily activities, this can make all of students more solid and feeling closely.

To get more curiosity on student's condition living 24 hours in *pesantren*, we asked one of students about his response on learning harmony model applied by *pesantren*. He feels like a big family living with different ethnics and cultures. Where they are mixed living in hostels,

they insist on building strong relationship through respecting and loving each other based on different ethnics and cultures.

In other hand, the *kyai* always remind all of teachers (*ustadz*) to encourage the students to conduct and behave as The God's instruction to the human being. As, the relationship to The God is proven by doing the rituals, namely; doing five times praying, fasting in the holy month of *Ramadhan*, reciting the Holy of Koran after *Ashar* and *Maghrib* prayer. Meanwhile, the relationship to the human being can be drawn by respecting and loving each other in every single opportunity. Further, the students are highly expected to help each other and more significantly, they also should appreciate the values of humanity. In the life of *pesantren*, *santri* are not allowed to call other *santri* with bad nickname or racist call that will humiliate the others, they should call their friends with good names.

From our point of view, this is an example of real multicultural education that has been applied in daily life of *pesantren*. Even though, *santri* (students) and *ustadz* (teachers) do not learn theories of multicultural education living together in hostels within 24 hours. And they do not also learn multicultural education on the Western perspectives. Yet, they had applied the teaching of Holy *Koran* and *Hadits* immediately to their students bases on the values of multicultural education.

5. Conclusion

Education in modern multilingual Indonesia is popular for the sheer number of languages officially sanctioned for use in education. But provisions for the use of language (s) in education as the three-language formula are politically conciliatory in nature and have little to do with informing teaching learning practices in multilingual classrooms in multilingual Indonesia.

In other hand, the diversity of tribes and culture in Indonesia is the reality of history and socio-cultural. This phenomenon can be seen from many studies show that Indonesia has a lot of supporting elements of multiculturalism which has 300 ethnics with different traditions and languages. The life of multiculturalism cannot be found in daily life only but also in educational field from playgroup, primary school, junior high school, senior high school, and Islamic boarding school. Therefore, Indonesian government through education authority should find harder the good model to educate students for the sake of social harmony particularly in schools, where it is the place for the multicultural education.

From the study above, the researchers will highlight some key elements in terms of learning harmony model through multilingual and multicultural education in modern *pesantren Darul Arafah Raya*. Firstly, Arabic and English have been taught intensively in this *pesantren*. Besides Bahasa Indonesia and the local languages that made this *pesantren* became a multilingual community. Secondly, the phenomenon of language use and choice in this *pesantren* show the current multilingual and multicultural society. As the students (*santri*) can speak four languages, namely: Arabic as the language religion, English as a language of science, technology and global communication, Bahasa Indonesia as the formal use and national language and the local language shows the students identity, culture and to avoid those local languages from loss and endangerment. Thirdly, all students (*santri*), teachers (*ustadz*) and also *kyai* already implemented the term of multilingual education as it can be shown from students activities in 24 hours, class room activities and create English and Arabic environment. Fourthly, this *pesantren* itself have own understanding regarding multiculturalism. The director (*kyai*) expects all of teachers (*ustadz*) should understand and appreciate their students in full of attention, no comparing them on gender, race, tribe, and social economy level. The teachers also should behave good behavior, not to bring personal problems to class, speaking politely, not be

pusy, avoiding harsh words to hurt feelings, and not being indifferent. As, this model is critical pedagogy, reflection and becomes the basis of change in society. Therefore, the students are able to improve the democracy principles in running social justice and participating in carrying out harmony values among teachers, students, and society.

Further, education and learning for multicultural students not only enough by doing formal education, but also it needs the non-formal education. In formal education, learning harmony model can be integrated in educational system through curriculum, the role of teachers, and school environment itself. While, in non-formal education can be socialized and applied from several workshops on learning multicultural model which puts forward the respect to diversity of races, tribes, religions among the society. Finally, the existence of formal and non-formal education should be synchronized where the students will get learning social harmony model through the curriculum bases on the characters with directly supervising from the principle and all of teachers who always give the exemplary behavior to their students in order to apply the value of multicultural life. And then, the students will get the positive effect and implement it to family and society.

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