

**FINAL PROJECT**

**THE ROLE OF MULTICULTURAL EDUCATION IN  
BUILDING SHALOM COMMUNITY**

In partial fulfillment of the requirements  
for the degree of *Sarjana Pendidikan*

**By:**

**NAME : KATHLYN WIYONO**

**STUDENT ID : 01101170042**



**ENGLISH LANGUAGE EDUCATION PROGRAM  
FACULTY OF EDUCATION  
UNIVERSITAS PELITA HARAPAN  
JAKARTA  
2020**



## UNIVERSITAS PELITA HARAPAN

### Final Assignment Statement and Upload Agreement

I/we, the undersigned,

Name - Student ID : 1. Kathlyn Wiyono - 01101170042  
2.  
3.

Faculty : Education  
Study Program : English Language  
Campus Location : Tangerang  
Type of Final Assignment : Final Project  
Title :

**THE ROLE OF MULTICULTURAL EDUCATION IN BUILDING SHALOM COMMUNITY**

hereby declare that

1. This Final Assignment is my/our own work with the guidance of my/our final assignment supervisor and not a duplication of any other published paper or paper that has been used to get an academic degree from any universities;
2. This Final Assignment is not a plagiarized work from the work of others, and if I/we quote from someone's work, it will be listed in the reference list according to the applied citation style and regulations;
3. I/we hereby grant Universitas Pelita Harapan the non-exclusive royalty-free right for said work to be uploaded to Universitas Pelita Harapan Repository.

If one day a violation of copyright/legislation and academic integrity is found in said work, I/we will personally bear all forms of liability and academic sanctions that arise and release Universitas Pelita Harapan from all liability.

Place : Blora

Date : 3-Dec-2020

The Declarer,

Signage		(without seal)	(without seal)
Name	( <b>Kathlyn Wiyono - 01101170042</b> )	( )	( )



**UNIVERSITAS PELITA HARAPAN**  
**FACULTY OF EDUCATION**

---

**FINAL PROJECT SUPERVISOR'S APPROVAL**  
**THE ROLE OF MULTICULTURAL EDUCATION IN**  
**BUILDING SHALOM COMMUNITY**

By:

**Name : Kathlyn Wiyono**  
**Student ID : 01101170042**  
**Study Program : English Language Education**

has been examined and approved to be presented and defended in a comprehensive examination for Degree of *Sarjana Pendidikan*, English Language Education Program, Faculty of Education, Universitas Pelita Harapan.

**Jakarta, October 7, 2020**

**Approval Signatories:**

**Supervisor**

(Meicky Sorheamanis Panggabean, S.S., M.Pd.)

**Department Chair**

(Atalya Agustin, M.Pd.)

**Dean**

(Oh Yen Nie, S.E., M.Ed.)



**UNIVERSITAS PELITA HARAPAN**  
**FACULTY OF EDUCATION**

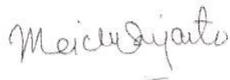
---

**FINAL PROJECT EXAMINER PANEL'S APPROVAL FORM**

On thursday, November 5, 2020 a comprehensive examination was conducted as a partial fulfillment of academic requirements for degree of *Sarjana Pendidikan*, English Language Education Program, Faculty of Education, Universitas Pelita Harapan, named:

**Name** : **Kathlyn Wiyono**  
**Student ID** : **01101170042**  
**Study Program** : **English Language Education**  
**Faculty** : **Education**

with title "THE ROLE OF MULTICULTURAL EDUCATION IN BUILDING SHALOM COMMUNITY" by an examiner panel which comprised of:

<b>Name</b>	<b>Position in the Panel</b>	<b>Signature</b>
1. Neng Priyanti, S.Pd., M.Ed., M. A.	, Chairwoman	
2. Michael Recard Sihombing, S.S., M.Hum.	, Member	
3. Meicky Sorheamanis Pangabebean, S.S., M.Pd.	, Member	

Jakarta, November 5, 2020

## ABSTRACT

Kathlyn Wiyono (01101170042)

### **THE ROLE OF MULTICULTURAL EDUCATION IN BUILDING SHALOM COMMUNITY**

(ix + 25 pages: 2 figures)

In 21<sup>st</sup> century, multicultural education has been established in many institutions, including schools. Early multicultural education has emerged tolerance toward differences without any exception. Thus, this paper aims to examine and adjust the role of multicultural education in Christian schools as a tool to build shalom community. This study would be done by reviewing the literature based on previous study. Additionally, this study would rise the importance of shalom community among heterogeneous community, the urgency between multicultural education and shalom community correlation, and the challenges that Christians face in fulfilling the demand of multicultural education. Biblical-based vision is used as the main base to adjust multicultural education in Christian schools to emerge the awareness of Christian students as cultural being and the image of God. The result of the study shows that biblical-based vision could help Christian school in bridging the demand of society as adult Christians. Thus, biblical-based vision in multicultural education would be a turning point of Christian schools to build shalom community. Hopefully, both Christian teachers and students can affirm their identity as cultural being and the image of God.

**Keywords: biblical-based vision, christian schools, multicultural education, shalom community**

References: 32 (1992-2019).

## FOREWORD

Praise the Lord Jesus Christ for His continual grace and blessings that I have been able to finish this final paper. It is He who has guided me along the journey and renewed my strength each day to finish this well. All glory belongs to Him.

This final project with title “THE ROLE OF MULTICULTURAL EDUCATION IN BUILDING SHALOM COMMUNITY” is prepared and written as partial fulfillment of academic requirements for degree of *Sarjana Pendidikan*, Universitas Pelita Harapan, Jakarta.

I realize that without supervision, support and prayers from every party, it is impossible to finish this final project in timely manner. Therefore, I would like to express my gratitude for the following people whom He has sent to walk and share with me through this journey. Along the way, they have supported me through prayers as well as words of encouragement. May God bestow His abundant blessing upon you:

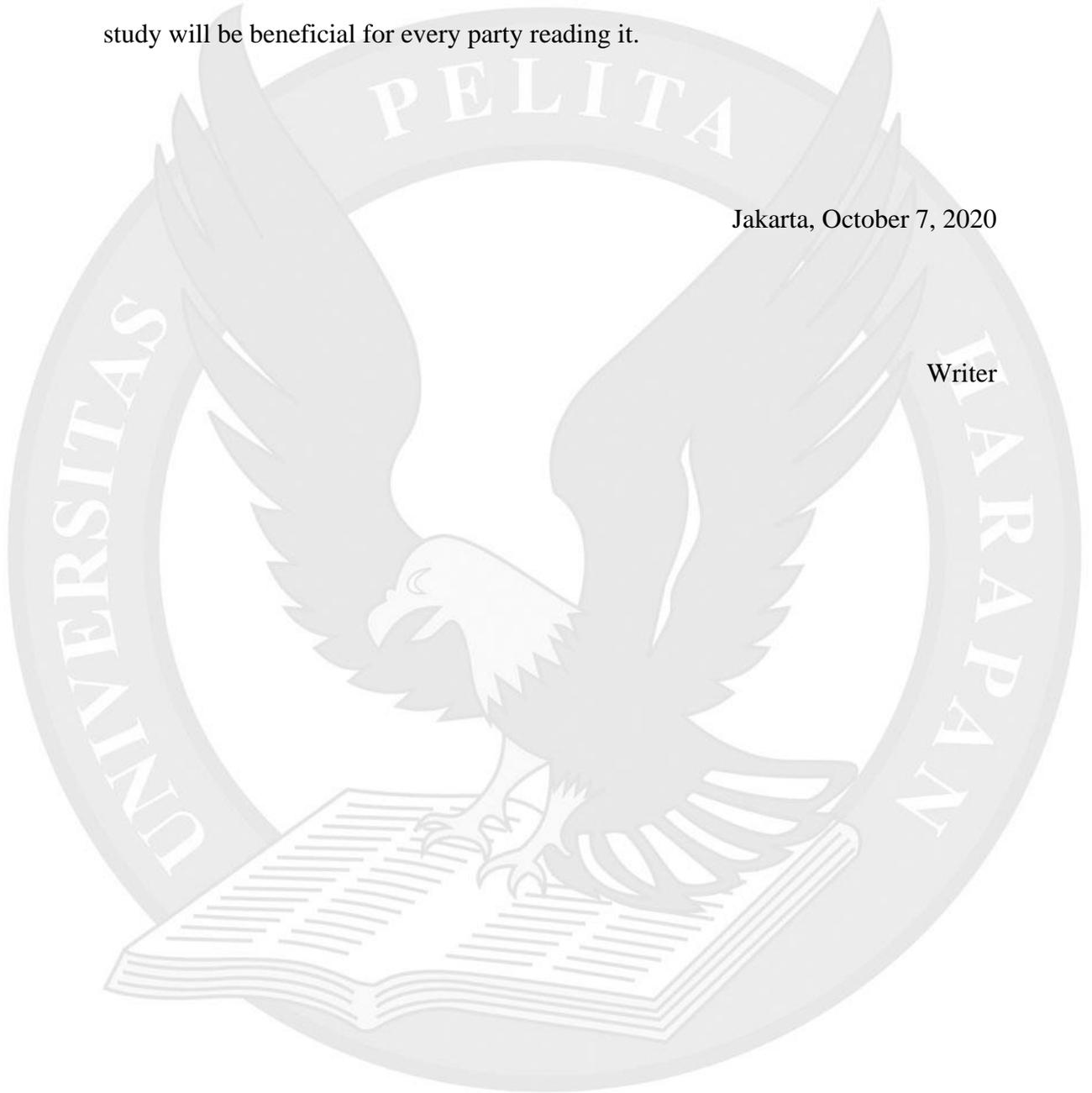
1. Oh Yen Nie, S.E., M.Ed., the Dean of Faculty of Education.
2. Atalya Agustin, M.Pd., the Department Chair of English Language Education Program.
3. Meicky Sorheamanis Panggabean, S.S., M.Pd., the supervisor who supervised and gave me many inputs.
4. My Mom and Dad who always take care of me and support me every single day of my life.
5. Agnes, Leoni, Mustika, Lisa, and Rachma, as my support system who never stop to give me advice and love.

6. My dearest classmates 17ELT1, as my soulmate with many dramas and stories but always give me support, love and joy.

Lastly, I am fully aware that there are things than can be improved in this study. Thus, critics and suggestions from readers will be useful. Hopefully, this study will be beneficial for every party reading it.

Jakarta, October 7, 2020

Writer

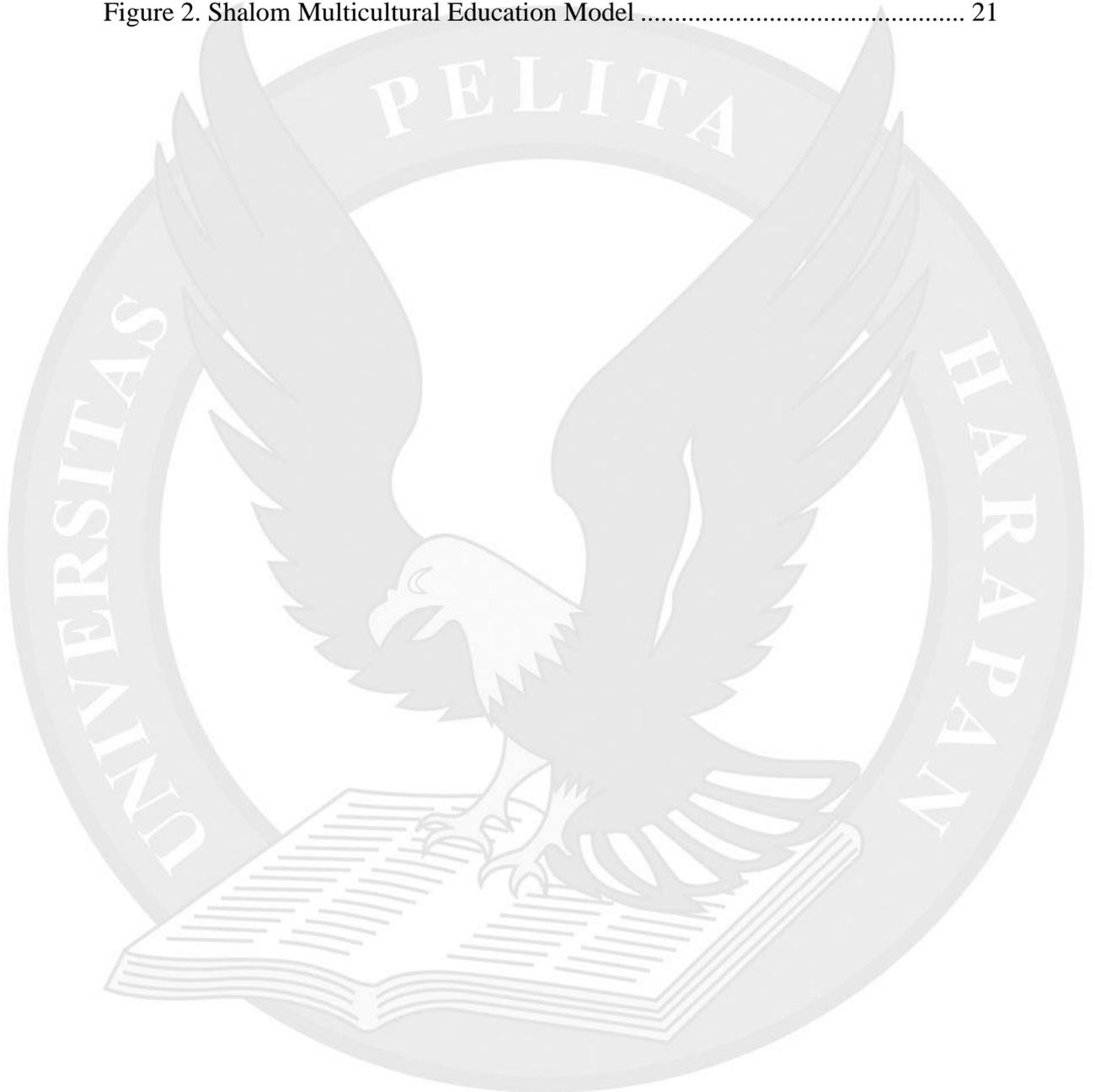


# TABLE OF CONTENTS

	page
<b>COVER</b>	
<b>FINAL PROJECT AUTHENTICITY STATEMENT</b>	
<b>FINAL PROJECT SUPERVISOR'S APPROVAL FORM</b>	
<b>FINAL PROJECT EXAMINER PANEL'S APPROVAL FORM</b>	
<b>ABSTRACT .....</b>	<b>v</b>
<b>FOREWORD.....</b>	<b>vi</b>
<b>TABLE OF CONTENTS.....</b>	<b>viii</b>
<b>LIST OF FIGURES .....</b>	<b>ix</b>
<b>BACKGROUND .....</b>	<b>2</b>
<b>NATURE OF MULTICULTURAL EDUCATION.....</b>	<b>5</b>
<b>TEACHER'S ROLE IN MULTICULTURAL EDUCATION SYSTEM.....</b>	<b>8</b>
<b>SHALOM COMMUNITY .....</b>	<b>11</b>
<b>SCHOOL AS BIBLICAL LEARNING COMMUNITY .....</b>	<b>14</b>
<b>DISCUSSION .....</b>	<b>16</b>
<b>CONCLUSION AND RECOMMENDATION .....</b>	<b>24</b>
<b>REFERENCES.....</b>	<b>26</b>

## LIST OF FIGURES

	page
Figure 1. The Dimensions of Multicultural Education .....	17
Figure 2. Shalom Multicultural Education Model .....	21



# THE ROLE OF MULTICULTURAL EDUCATION IN BUILDING SHALOM COMMUNITY

**Kathlyn Wiyono**

kw70042@student.uph.edu  
English Language Education  
Faculty of Education

## ABSTRACT

In 21<sup>st</sup> century, multicultural education has been established in many institutions, including schools. Early multicultural education has emerged tolerance toward differences without any exception. Thus, this paper aims to examine and adjust the role of multicultural education in Christian schools as a tool to build shalom community. This study would be done by reviewing the literature based on previous study. Additionally, this study would rise the importance of shalom community among heterogeneous community, the urgency between multicultural education and shalom community correlation, and the challenges that Christians face in fulfilling the demand of multicultural education. Biblical-based vision is used as the main base to adjust multicultural education in Christian schools to emerge the awareness of Christian students as cultural being and the image of God. The result of the study shows that biblical-based vision could help Christian schools in bridging the demand of society as adult Christians. Thus, biblical-based vision in multicultural education would be a turning point of Christian schools to build shalom community. Hopefully, both Christian teachers and students can affirm their identity as cultural being and the image of God.

**Keywords: biblical-based vision, christian schools, multicultural education, shalom community**

## **BACKGROUND**

Multicultural education is not something new in 21<sup>st</sup> century. There is no doubt that more schools try to expose their education with multiculturalism explicitly. James Banks stated that multicultural education grew out when the Civil Right Movement in 1960 flared up (Banks, 2013). At the first place, multicultural education is not merely to expose many cultures to students, but to build up cultural awareness through the learning process happens in school. The term of multicultural education itself has a wide meaning which not only about one system or approach to expose cultural issues. James Banks explained that multicultural education emerged in diverse courses, programs and practices that contrived by schools based on the demand of the society or groups (Banks, 2013). In other words, multicultural education is devised to prepare students' awareness of the issues as human who lives in diverse community.

Social class, racial, ethnic, gender or cultural characteristics are the aspects being focused in the multicultural education both through courses in classroom and practical action, so students recognize and have an equality in learning. Banks wrote that multicultural education merges the idea that all students should have an equal opportunity to learn (Banks, 2013). These aspects are crucial since there are still issues occurred practically. Some schools systematically deny some groups of students to have equal opportunity of learning, such as gender issues that has been a problem in the field of education. Boys are more likely to participate in class discussion than girls. Second example is language issues, Indonesia is a country which has many ethnics including Chinese-Indo people, but some institutions are practically won't have any deal with it, this kind of action can violent the right of

every people to have an equal opportunity to learn in school. Thirdly, social class issues that occurred in some schools which still treat students differently based on their social class. Upper class students are more likely have privilege than middle- or low-class students even though they are at the same school.

Thus, multicultural education is one of the way to build up the awareness of students about cultural issues that happen in the real life and does not rule out the possibility of students who experience it themselves even in Christian school which practically apply Christian education. As it is explained before, it is important to build up students' awareness as they are human who live in diverse community or group. Therefore, the role of Christian education perspective must be firm enough as the basic to build up a community which can bring shalom through multicultural education. Shalom itself derived from Hebrew word meaning peace, harmony, or completeness. In other word, it is expected that Christian can build up a peaceful community through multicultural education that is designed from Christian education perspective.

It is also important to understand the purpose of Christian education, as Robert W. Pazmino stated in Magdalena's writing "*Pendidikan Kristen mengupayakan perubahan, pembaruan, dan reformasi pribadi-pribadi, kelompok dan struktur, oleh kuasa Roh Kudus, sehingga anak didik hidup sesuai dengan kehendak Allah, sebagaimana dinyatakan oleh Alkitab dan oleh Tuhan Yesus sendiri.*" (Santoso, 2005, p. 294). In other words, ideally Christian education perspective should totally be the base of multicultural education to renew, recharge and reform Christians, specially to build up a community which brings shalom without any exception. As some examples have been explained before, it shows that

somehow there is a big gap between how multicultural education should work as the bridge to bring students a holistic understanding about their existence as human being to live in such a diverse community as what God expected to them yet sometimes people also deny God's truth in order to fulfill the purpose of multicultural education itself. Thus, in other words multicultural education can be a backword as postmodernism demands individuals to fit in the society.

For example, Lee's study about multicultural education nowadays shows that it is gradually encompass minority groups such as LGBTQ (Lee, 2010). The fact that more schools apply multicultural education can affect the ratio of possibility that Christians are being endangered by the concept that multicultural education serves to build a community and put themselves in a conflict between Christian as part of society who has mission to build up a shalom community but also a believer that hold on the Christian teaching.

This issue exposes a big conflict within society, especially in Christian schools where both teachers and students need to fully aware of the purpose of their role as Christian to portray a well-norm individual which in order to build a community of shalom. But in other side, Christian must fit in the community first. Even though LGBTQ issue is not exposed yet by many education system in Indonesia, but the fact that inequality of gender, racial issue, and social-class issue have still happened, not only in public schools but also not rule out the possibility that Christian schools also have inequality of gender, racial issue, and social-class issue which can violent the teaching of how Christian should build a shalom community in a multicultural environment. A study about shalom community stated that "Shalom Community is best reflected in the context of a multicultural

community for when all cultures come together God is most accurately revealed” (Hong, 2017). It can be related to the condition of Christian education perspective that also serves multicultural community in its school. Thus, it can maximize the chance of Christian to reflect a shalom community which is supported by the multicultural education that students get.

This paper aims to analyze the role of multicultural education in building shalom community. Christian students do not only live within a group of people who have the same characteristics like them. In order to bridge the gap, the author inquiries some questions as the highlight of the paper:

1. Why is it important to be a shalom community?
2. What is the correlation between multicultural education and shalom community in Christian students’ life?
3. What challenges that Christian students have in order to fulfill the demand of multicultural education to build a shalom community?

### **NATURE OF MULTICULTURAL EDUCATION**

As it is stated previously multicultural education grew out since 1960s as Civil Right Movement flared up. James Banks in his article said that in 1960s and 1970s ethnic groups speak up their grievances and pushed for equality (Banks, 2009). The movement expressed the anger and rage of the ethnic groups and demanded institutions such as schools, universities and colleges to put their intention toward the responsibilities that they have for needs, hopes and dreams of the nation which includes all ethnic groups. That was the time when many countries around the world start to recognize cultural issues and started to take a step into

revitalization of multiculturalism. Other movement that might be a greater influence in the history of multicultural education was students' action during the civil right movement.

As many countries grow, people started to move from one country to another country in order to have a better living condition. Therefore, there is a possibility of migration and it affect the increasing of diversity as well as the recognition of diversity (Banks, 2009). Many students and teachers from diverse culture and different background could be found in one school as well as other institutions. It means that there would be an accretion of diverse groups as well as cultural issues including racism, discrimination, and gender inequality. Globalization also affects global migration to rise, students' diversity will also rise worldwide (Yang & Montgomery, 2013). Therefore, many institutions such as schools and universities started to expose multicultural education as a part of education system. Many schools started to take a step in mitigating cultural issues and awareness of multiculturalism. Somehow, there were the emerges of various problems in the early multicultural education system because early multicultural education was aimed to lessen the anger of the ethnic groups. Meanwhile in fact, the needs and expectations of society started to evolve from time to time.

As Banks stated that the gap remain between the goal and the practical situation of multicultural education system, therefore the scope of multicultural education system started to be broadened (Banks, 2013). If the early multicultural education was focusing on the content delivered, multicultural education system by times grow bigger in the scope of teachers' attitude, test and assessment system, and also schools' norms and values. The importance of multiculturalism becomes

more essential as multicultural education evolves. Richard Race in his book wrote that, “multiculturalism is both plural and fluid that recognizes how cultural diversity is constantly changing” (Race, 2011, p. 5). In other words, multiculturalism means that to be fully aware of the cultural diversity changes as well as the emerge of other cultural issue. In fact, schools have a big role in the changing of the culture. Therefore, multicultural education is supposed to facilitate students to perceive multiculturalism as a part on their life.

As multicultural education evolves, therefore the system becomes specific and the characteristics of multicultural education becomes more significant in the society. According to Lee there are four characteristics of multicultural education;

1. Multicultural education originated from post-modern perspective.
2. Multicultural education is a critical pedagogy.
3. Multicultural education is an umbrella concept which targets individuals who belong to all non-dominant groups (race, ethnicity, gender, etc).
4. Multicultural education is a political movement for social justice.

(Lee, 2010).

So, in conclusion multicultural education is originated from post-modern perspective which expects both teachers and students to have a critical thinking, therefore the system also demands teachers to have a critical pedagogy. Moreover, multicultural education concerns to the individuals who come from non-dominant groups. In other words, multicultural education is expected to emerge a high concentration toward non-dominant ethnic group. Other fact of the characteristic of multicultural education is that because education recognize the need of political

movement. In other words, education system will somehow anchored on government system. Therefore, multicultural education as the basis, expects a holistic education for the entire individuals in school that will bring both teachers and students meet the society expectations as the result.

### **TEACHER'S ROLE IN MULTICULTURAL EDUCATION SYSTEM**

Teachers as the educator in school must recognize their significant role as they educate students. Multicultural education expects teachers to have a critical pedagogy which focuses on students as the center to be nurtured. It is stated that both teaching and learning of diversity and diversity issues are anchored on teachers and students (DomNwachukwu, 2010). In other words, teachers have a significant role to educate students so that they learn about diversity and its issues. At the end, it will nurture students' awareness toward multiculturalism. Teachers need to be aware about their role in the globalization era when culture become changeable, some cultures may be vanished, flourish, or assimilate to one another.

In addition, critical pedagogy is seen as the tool for teachers to educate students in perceive multiculturalism. Critical pedagogy was found by some experts among them are Bell Hooks, Freire, and Giroux and McLaren. It was explicated that critical pedagogy encouraged students to be involved actively in the learning process by analyzing the impact of social, political and cultural institutions (Brown & Sekimoto, 2017). Multicultural education in fact discusses lot of things related to culture, justice and society, thus critical pedagogy can be understood as the first base to deliver the significance of multiculturalism through multicultural education system. Giroux stated that critical pedagogy developed out the recognition that

education is vital not only to gain employment but beyond that “Education forms a formative culture of beliefs, practices, and social relations that enable individuals to wield power, learn how to govern, and nurture a democratic society that takes equality, justice, shared values, and freedom seriously.” (Giroux, 2011, p. 4). It shows that critical pedagogy holds up a firm principle for teachers to illuminate and enable every student to mindfully irradiate the value of multiculturalism in their lives. However, teachers themselves have many ways in order to achieve the goal of critical pedagogy in their classroom. In other words, teachers need to enable themselves to keep engage in the classroom yet not to omit their main role as teachers.

Besides concerning on the critical pedagogy, teachers need to understand what approaches needed in the classroom in order to execute the educational process. It is important to understand first that teachers’ role in multicultural education is to see learners as cultural being as well as teachers themselves. The fact that both teachers and students are cultural being is seen from the first time God created human. Therefore, no doubt that human cannot be separated from culture. For that reason, teachers have responsibility to guide students to realize that all humans are cultural being and students are the image of God. A study shows and concludes two types of approaches that teachers tend to do as critical pedagogy applied in multicultural education: Teachers as assimilators and Teachers as accommodators (DomNwachukwu, 2010).

Teachers as assimilators upholds a firm principle to make culture become “one”. The principle is to omit other cultures and students are expected to have the same standard of one culture, usually the standard will be based on the dominant

culture. Teachers put one standard to all students and if students cannot be “one” as it is expected, he will be considered as deficient in the society. This kind of teachers aim to “assimilate” culture into “one”, but in other side, every student has their own culture that stands by itself and teachers cannot force students to have the same standard. A study said that the mind-set of teachers to “assimilate” culture portrays disrespect toward students and inflict the feeling of rejection, low self-esteem and even poor academic achievement (DomNwachukwu, 2010). This approach can lead to the consciousness of how teachers are failed to see their students as the image of God who have different background culture.

The second type is teachers as accommodators. Teachers in this function accommodate students to learn deeper about multiculturalism and other cultural issues. As it is stated before that teachers must understand first that students are cultural being. Each student has different background which gives diversity in the classroom. Therefore, teachers as accommodators will concern on the nonmainstream students who need more attention. In this part, teachers remain as someone who guides students toward the realization of their origin that they are cultural being. Teachers first of all must come to the term of his/her cultural identity and humanity and then go to the next step which is affirming humanity of the students as well as affirming them as cultural being (DomNwachukwu, 2010). Thus, teachers should affirm their cultural identity first before teachers accommodate students’ cultural identity.

The fact that teachers have an important role and seen as someone who needs to be ideal and professional in their profession does not rule out the possibility that teachers do mistakes in seeing students as the image of God who is also a

cultural being. Graham stated that the distortions that flow from human fallen state should make teachers cautious about their interpretations and also humble in their approach to students (Graham, 2009). Moreover, every human has their own limitation as well as teachers do in carrying out their role as teacher, educator, and guider for students. Therefore, teachers should aware on the weaknesses that they have and point out their purpose in teaching.

In other side, multicultural education demand teachers to be able to appreciate each cultural background of their students. In fact, many teachers are not concerned about it and forget the main point of multicultural education. Thus, Christian teachers should take the problem as the urgency in their teaching to appreciate students' differences and do not force students to become "one" as teachers' expectation that does not heed other cultures. Jesus Himself did not call and force His students to learn a body of doctrine or skill of interpretation from a master but Jesus called His students to walk with Him, to listen His words so they might be partner with Him in His work for Kingdom (Keller, 2009). Thus, Christian teachers need to put themselves on one point that the role of guiding students is not to put doctrine into students but become partner to listen and work as what Jesus did with His students to build up a community.

### **SHALOM COMMUNITY**

As the crown of creation, humans were made by God in His own image. From many communicable attributes that God has, one of them is relation between one another. In Genesis, God made Adam on the last day after God created everything. God took one of Adam's ribs then He made Eve as the helper who was

fit with Adam. God saw His work and said that everything is very good including His last creature; human. Both Adam and Eve lived and worked as partner to do the commandment of God. Genesis 2:18, Lord God said, “It is not good that the man should be alone; I will make him a helper fit for him.” From what God had done for Adam, it shows that God Himself pointed out that Adam was in need to have a relation with someone instead of lived alone by himself.

Everything was perfect in its place, both Adam and Eve were in the perfect relation for each other. The condition of shalom was portrayed perfectly in the relation between Adam and Eve also between human and Lord God. But it was broken when Adam and Eve ate the forbidden fruit and fell into sin. That was the time when human built up a gap between him and God. After that, the meaning of shalom was corrupted as human live with sin. Therefore, God gave a consequence that human live in pain and need to strive for everything. From that, human start to survive and strive in order to get “better”. But as the concept of shalom had been corrupted then as well as the desire of human to seek for “better” life. In order to seek for “better” humans need to feel larger and beyond than just individuals and connect with something that transcends humans (Greene, 2018). This is where Christians face the danger in striving for shalom. Timmer once stated that the brokenness of human in seeking peace sometimes make Christians hard to be distinguished from unbelievers (Timmer, 2017). Christians with lack biblical-based vision will be distracted easily by what world gives such us money and position to satisfy the desire of being “better”. Some desires will be fulfilled with self-pride, power, and even physical appearance. Therefore, Christian should be careful on what they do in striving shalom.

But God's grace never stops overflowing in Christians' life to help Christians bridge the gap between Him and human by assuring all believers with His blood so that they can work together in striving for shalom. Platinga interpreted about what the prophets call shalom is that webbing with God, humans, and all creatures in delight, fruitfulness, and justice (Platinga, 2015). Therefore, community is one of the ways for humans in striving shalom, to do the same mission to become one body in Him. In this case, multicultural community can be manifested as one body which has many members with different background culture, gender, and even physical appearance.

As shalom had been spoiled in this corrupted world, Christians' mission is still to strive shalom. Yang once stated, "*Karena tidak ada shalom tanpa keadilan dan usaha mencari hakikat kemanusiaan seharusnya selalu memperjuangkan keadilan.*" (Yang F. , 2005, p. 104). In other words, justice is one of the manifestations of how Christians strive for shalom. Many examples of how humans strive for shalom from time to time, the Civil Right Movement which raised the awareness of multiculturalism is one of the examples. Another example is the Black Lives Matter protesters which was triggered by the death of George Floyd recently that affects almost all people around the world. But Christians must be aware on what is called as humanity without omitting the principle of shalom community.

Some cases appear that Christians nowadays start to accept the controversial topic of LGBTQ and do not to rule out the possibility that some Christians also a part of it. It is not a doubt anymore that Christians prohibit LGBTQ and count that as sin. This is where shalom community should be portrayed. When students understand that being a part of LGBTQ is a sin but not being judgemental because

they know that all are sinners and God has never taught humans to hate those people. The role of shalom community is to embrace the people and not the sin, become friend with them is one of the examples on how Christians, who are definitely also sinners can show what is shalom community meant. Cicero, a philosopher stated, “Friendship is the noblest and most delightful of all the gifts the gods have given to mankind.” (Stephan, 2018, p. 328). This first step to build a shalom community may look challenging for students, so teachers are in charge to make sure that students do not misunderstand the concept. Different purpose is one aspect so that Christians can be distinguished with nonbelievers and reach out a shalom community within multicultural people.

### **SCHOOL AS BIBLICAL LEARNING COMMUNITY**

Every school as learning community is demanded to have a holistic learning system to support every student to reach the goal as well as Christian school do, too. But the motivation will distinguish between other schools and Christian schools. Knight once stated, *”Membawa orang muda pada hubungan yang menyelamatkan dengan Yesus Kristus.”* as the main purpose of Christian education (Knight, 2009, p. 260). He also stated that the final target of Christian education is to have “Christian Character” (Knight, 2009). Knowledge of biblical-based vision is one of the ways to build a Christian character so that students not only apply the character but hopefully, students can grow and live with Christian character.

Christian schools, in having a biblical-based vision community should work faithfully through the Bible. Bible as the base that drives the community, so both teachers and students can work together as partner in seeking the Kingdom of God.

Christian schools need to recognize the main point of biblical-based vision is to illuminate students with different type of worldview based on what Jesus had taught in the Bible. Grudem in his book stated 4 reasons about the truthfulness of Scripture; God cannot lie or speak falsely, all the words in the Scripture is true and without error in any part, God's Words are the ultimate standard of truth, there is no new fact that contradicts with the Bible (Grudem, 1994).

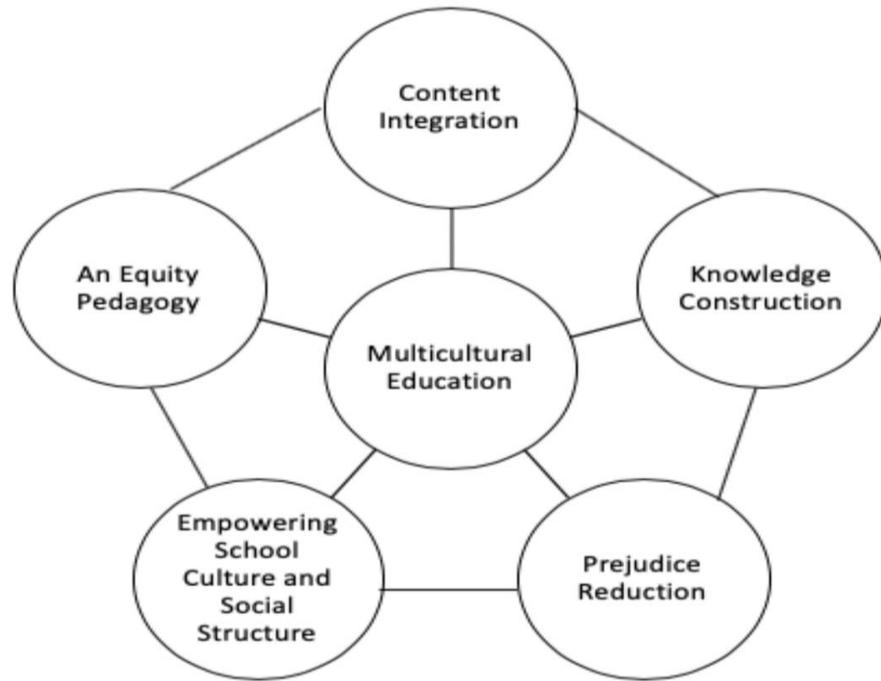
Christian schools should be firm enough in building supportive community so that students can learn in biblical way. Both teachers and the system must work thoroughly to build a biblical-based vision community. It is important to highlight the different between learning biblically and learning about Bible. In learning biblically, teachers as agent of transformation have the mission to have a life based on what the Bible said. Otherwise, learning about Bible is merely to put knowledge about the Bible in mind. The role of teachers is to illuminate what the Bible said and become the role model for students, but teachers need to recognize the only work that can help students live biblically and faithfully is The Holy Spirit. Calvin once stated, *"Iman itu tidak terletak dalam hal tidak mengerti, tetapi justru dalam mengetahui; bahkan tidak hanya mempunyai pengetahuan mengenai Allah, tetapi juga mengenai kehendak Allah."* (Calvin, 2000, p. 133). Therefore, the meaning of biblical learning community does not simply learn about God, but it is to know God's will in life.

In multicultural community, biblical-based vision can be shown through many practical things in order to reflect the biblical learning community. For example, both girls and boys need to have the same opportunity to learn because God Himself had made both genders to work together and not to differentiate them.

Second example, dominant ethnic groups can support the non-dominant ethnic groups. The difference is that the world serves the equality and human rights for all human and all ethnic groups, but beyond that God teaches Christians through the Bible that love each other as the base to do good things. Therefore, schools as biblical learning community not only feed students with bunch of Bible content teaching but beyond that, students will be able to adjust a worldview to see and act as partner with God for the Kingdom of God.

## **DISCUSSION**

Based on the background and the analysis of the sub-focuses, this part aims to answer of how important it is to be a shalom community, to see the correlation between multicultural education and shalom community, and to recognize the challenges that students face in this era. In addition, it can be concluded that multicultural education aims to build up a community that can appreciate each other, full of tolerance among ethnic groups, also to build up an awareness for students in order to live as cultural being. However, the term of multicultural education is still abstract for some institutions of schools. Therefore, James Banks developed the concept of multicultural education to help schools and teachers in practicing multicultural education. There are five dimensions of multicultural education; (1) Content integration (2) Knowledge construction (3) Prejudice reduction (4) Empowering school culture and social structure (5) An equity pedagogy.



*Figure 1. The Dimensions of Multicultural Education*

Source: (James Banks, 2009, pp.15)

Based on the graphic above, James Banks promoted five dimensions that can help both teachers and students in practicing multicultural education. The first dimension is content integration. In this part, teachers take the responsibility to integrate the content of the material with variety of cultures. In other words, content integration will enrich students with more knowledge about variety of cultures, gender equality, and social-class groups. However, teachers need to be firm in delivering the content, to avoid losing track of the focus. This dimension is easier for teacher in practicing multiculturalism through education. A study of multicultural education shows that the content integration dimension is the dimension that most teachers associate with multicultural education (Agirdag, Merry, & Van Houtte, 2016).

The second dimension of multicultural education is knowledge construction. In this part, teachers take the responsibility to construct students' knowledge about multiculturalism. Teachers dig deeper about multiculturalism to help students understand the implicit cultural assumptions. Banks once stated, "Multicultural teaching involves not only infusing ethnic content into the school curriculum but changing the structure and organization of school knowledge." (Banks, 2009, p. 16). Students can perceive the meaning of the content that delivered by teachers. Therefore, it is teachers' responsibility to make a frame of understanding. Teachers need to frame out and set a bold border so that students do not have a wrong assumption. Chapman, in Rosenbusch stated that teachers must take a great care in providing students with reliable information and reference that represents all viewpoint with accurate and carefully researched information (Rosenbusch, 1992). The knowledge construction demands students to not only become consumer of knowledge but also to produce and construct knowledge of multiculturalism in everyday life.

The third dimension of multicultural education is prejudice reduction. This dimension focuses on the heterogeneous community based on cultural background, racial group, and social class group. The different background and culture manifested into different worldview and beliefs that someone has. It becomes more visible when the person lives within a heterogenous community. A study said, "Different beliefs and worldviews about what is right or wrong, true and false, cannot all be simultaneously and equally confirmed, but they can be tolerated." (Verkuyten, Yogeewaran, & Adelman, 2019, p. 244). Therefore, in order to reduce prejudice in each individual, multicultural education helps students to reduce

prejudice started from school environment. Camicia stated that teachers can help students with facilitate environment of positive intergroup relation and contact (Camicia, 2007). Students can learn different perspective from their friends who have different cultures through intergroup communication. From that, both teachers and students can build a positive community that appreciate perspective of every person.

The fourth dimension is empowering school culture and social structure. This part plays big role in multicultural education. This dimension can be expressed well in schools that rich of cultures and racial group. In this part, every part of schools is involved in restructuring the culture of the school so that all students from diverse culture can have the same opportunity to learn. In other words, schools should restructure the ‘cultural activity’ that can give equality among all students within multicultural community. This activity can be implemented into mutual and reciprocal relationship that reflected in school’s goal, norms and cultural practices (Banks, 2009). This dimension shows more on how holistic multicultural education is and not only merely stuck in one part of school’s system, but it needs every part of the school.

The last dimension of multicultural education is an equity pedagogy. This dimension focuses on teachers’ role in the classroom during learning session. Teachers have many styles in teaching, but multicultural education emphasizes the teaching of equity pedagogy. In other words, multicultural education demands teachers to be strict and firm in building an awareness toward multiculturalism. A study reveals various pedagogical strategies in multicultural education that had been found by some experts, among them are Westwall, Schachner, Civitillo and

Mansikka who had stated ‘equality and inclusion’, ‘cultural pluralism’, promoting majority culture, and in small extent, critical strategy as part of pedagogical strategy to support teachers in multicultural education (Szelei, Tinoca, & Pinho, 2019). Equity pedagogy helps both teachers and students to perceive multiculturalism because teachers not only put cultural awareness in the content, but teachers also apply it as the part of their character in delivering it.

Each dimension of multicultural education shows the dots that should be interconnect with each other. One dimension cannot stand by itself and other dimensions cannot be separated with others dimension. Thus, it can be seen that multicultural education at the main base serves a holistic learning experience for both teachers and students. In fact, even though multicultural education is now an established tradition in many education system, but within different context, segregation based on ethnicity, gender and social class group remain as evident across schools (Akkari, 2001). Therefore, the role of schools in giving students a positive environment and supportive community is needed during their learning experience in multicultural community. In addition, multicultural education itself can emerge students’ characters of tolerance within heterogenous community.

However, this is where Christians actually face challenges in reaching out the goal within multicultural community. Besides the facts that multicultural education can emerge students’ character in tolerating other people, multicultural education serves a global point of view from around the world and finally demands both teachers and students to fit in the society of the day. Different with LGBTQ+ issue that explicitly contrast with Christianity, traditional ritual in some cultures still exist and is still being debated by some people. The fact is that many Christians

confused with some traditional practices of some cultures because it is not merely about tradition. Therefore, in multicultural education, Christian schools should firm enough in building a frame of how Christians should perceive multiculturalism and at the end not only to build a community that high of tolerance but beyond that, to build a shalom community.

Therefore, Lee develop a new paradigm of multicultural education based on biblical-based vision that can help Christian schools in practicing multiculturalism in daily life. There are four dimensions; (1) Biblical perspective, (2) Cultural competence, (3) Contextualized pedagogy, and (4) Intentional praxis.



Figure 2. Shalom Multicultural Education Model

Source: (HeeKap Lee, 2010, pp.4)

The concept of this multicultural education is based on the creation that humans were created according to God’s image (*Imago Dei*). Bavinck once stated, “To be human is to be an image-bearer of God, created in His likeness and originally righteous and holy.” (Bavinck, 2004, p. 1110). Additionally, Hoekema stated that

humans as created person, which means humans are able to make decisions, set goals and move to those goals – humans possess freedom (Hoekema, 1994). In this primary point, teachers and students are created person who have the ability to determine their own life to finally being the image-bearer of God. As the primary point, therefore, both teachers and students are God’s image and it drives to the next dimension of this multicultural education model.

The first dimension is Biblical perspective, this dimension is the concept in which teachers and students should see other people as cultural being who have the same opportunity as well as themselves. Biblical perspective sticks in what the Bible said and put it in the context in which both teachers and students can accept. Secondly, cultural competence that teachers should have in teaching. Before teachers teach cross cultural knowledge to students who have different cultures, teachers should be able to affirm their own cultural identity. As the main base of the act is love as what God said in Matthew 22:39 “And a second is like it: You shall love your neighbor as yourself.”. Teachers show their cultural competence by loving their students that can be manifested with appreciate their culture background, gender equality, the same opportunity for every social-class group.

Shalom community -as the first question of this research paper serves before- is important. The fact is that humans were created as person who is dependent to God and other human. Therefore, humans’ nature is to have community with people so they can depend on them. Additionally, humans were created to have relationship, God’s commandment to humans is to make all nations His disciple. In order to do God’s commandment, humans need to build a relationship with others. Bavinck stated, “Our relationship to our fellow humans

and to all other creatures is the outflow of our relationship to God.” (Bavinck, 2008, p. 581). Thus, there is no exception with whom students should build a relationship, even though others have different cultures, gender, and social-class group, God’s commandment remain as the fundamental mission for all Christians.

Secondly, shalom community can be built through multicultural education. The explanation before shows how multicultural education’s goals in primary way is to emerge students’ awareness toward cultural issues and act out a high tolerance between other groups. But, Christian schools in primary way use multicultural education to open the heart of students in realizing their role as agent of change that also cultural being to build a shalom community. Even though the meaning of shalom had been corrupted since the first moment when humans fell into sin, but the grace of God never stop to overflow in Christians’ life. Students need to realize the grace of God in their life and teachers help students to have a right response. Packer stated, “Those who have received grace should henceforth give themselves to “good works” and gratitude will move anyone who has truly received grace to do as God requires.” (Packer, 2011, p. 229). Christians believe that God has given many ways for humans to do what God requires, it is through multicultural education to build shalom community.

Lastly, Christian schools will face many challenges in reaching the goal of multicultural education. Specifically, Christian students who live with the source of postmodernism, Christian students will be dragged easily into the wrong path. The concept of multiculturalism itself come from many places in the world and Christian students are demanded to fit in the society. Other challenges might emerge in more specific area, how cultural background affects someone’s worldview in

seeing something. It can emerge conflict between one student with other students within one community if they have contradiction worldview. Meanwhile Christian students have to grow as adult Christians which demands a deeper understanding of what is bad and good, or right and wrong viewed from biblical way. Grudem once stated that Bible is necessary to maintain spiritual life (Grudem, 1999). Therefore, in order to overcome the challenges in multiculturalism, Christian students should understand the will of God through the Bible and grow as adult Christians.

## **CONCLUSION AND RECOMMENDATION**

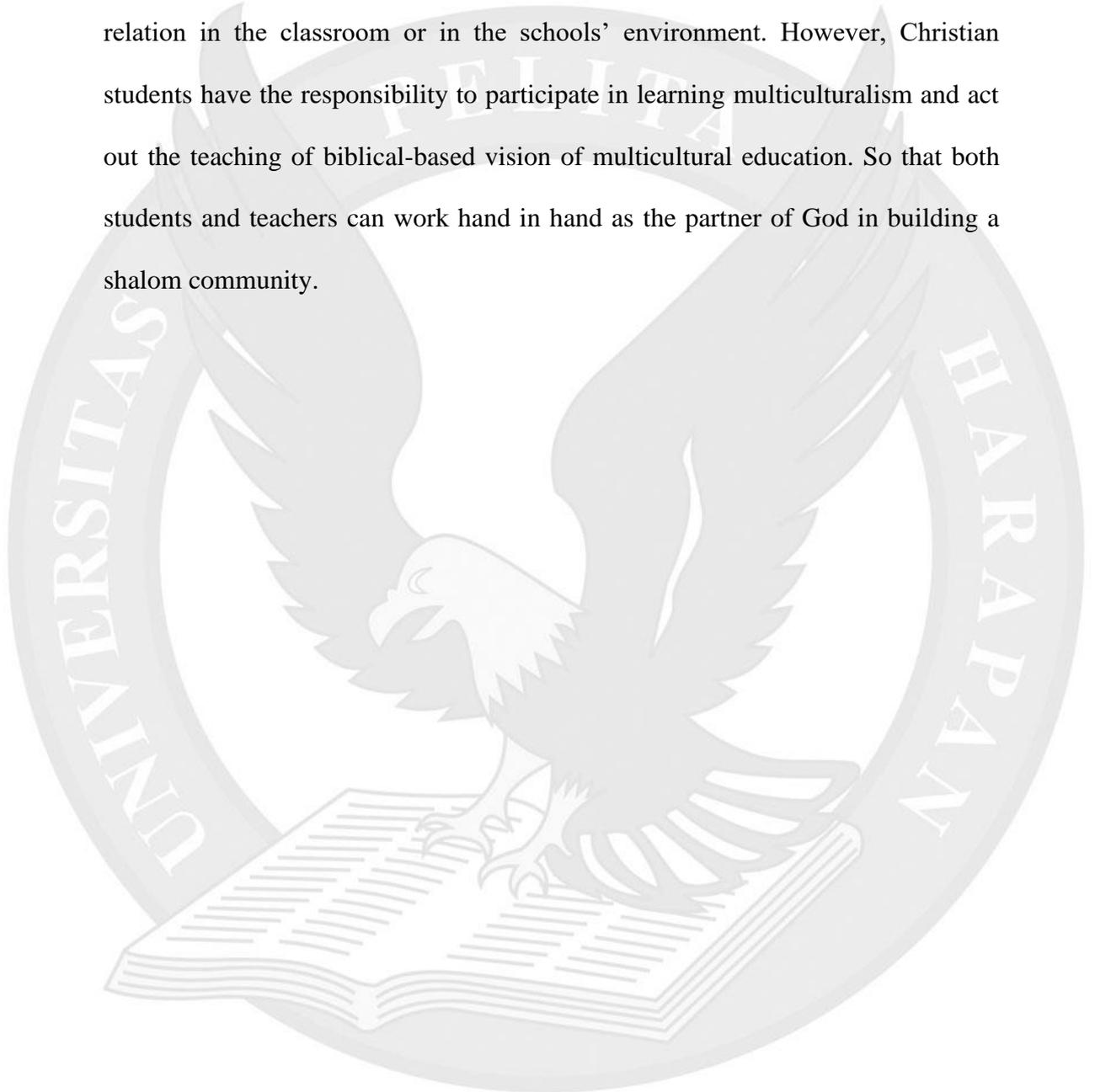
### **A. CONCLUSION**

In conclusion, shalom community is important for students since students live in a community. It also shows that multicultural education correlate with shalom community, students who live in a diverse community can apply what they got in content practically. Christian schools have the responsibility to help students perceive multicultural education from biblical-based vision to recognize their role as cultural being. However, it shows that Christian students face challenges as students live in postmodern, Christian students need to fit in the society yet they also need to do the mission to build a shalom community, cultural background also affect how students see something, therefore students need to have a deeper understanding about multicultural education based on biblical vision.

### **B. RECOMMENDATION**

Thus, Christian teachers are recommended to affirm their cultural identity first so that later, teachers will be able to affirm students' cultural identity. Christian

teachers also should have a firm principle in perceiving multiculturalism, to choose what is wrong and right and what is good and bad. In teaching students, Christian teachers should be a role model in order to accommodate students from different culture background and to rise an awareness of multiculturalism through intergroup relation in the classroom or in the schools' environment. However, Christian students have the responsibility to participate in learning multiculturalism and act out the teaching of biblical-based vision of multicultural education. So that both students and teachers can work hand in hand as the partner of God in building a shalom community.



## REFERENCES

- Agirdag, O., Merry, M. S., & Van Houtte, M. (2016). Teachers' Understanding of Multicultural Education and the Correlates of Multicultural Content Integration in Flanders. *Education and Urban Society*, 48(6), 556-582. doi:10.1177/0013124514536610
- Akkari, A. (2001). Pedagogy of the Oppressed and the Challenge of Multicultural Education. *Interchange*, 32(3), 271-293. doi:10.1023/a:1012447230486
- Banks, J. A. (2009). Multicultural Education Dimensions and Paradigms . Dalam J. A. Banks, *The Routledge International Companion to Multicultural Education* (hal. 9). New York: Routledge.
- Banks, J. A. (2013). Multicultural Education: Characteristics and Goals. Dalam J. A. Banks, & A. C. Banks, *Multicultural Education* (hal. 4). United States: Courier Kendallville.
- Bavinck, H. (2004). *Reformed Dogmatics Volume 2: God and Creation*. Michigan: Baker Academic.
- Bavinck, H. (2008). *Reformed Dogmatics Volume 4: Holy Spirit, Church, and New Creation*. Michigan: Baker Academic.
- Brown, C., & Sekimoto, S. (2017). Engaging Critical Pedagogy in the Classroom: A Student-Centered Approach to Advertising Education. *Journal of Advertising Education*, 21(2), 18-24. doi:10.1177/109804821702100207
- Calvin, Y. (2000). *Institutio: Pengajaran Agama Kristen*. Jakarta: Gunung Mulia.
- Camicia, S. P. (2007). Prejudice Reduction through Multicultural Education: Connecting Multiple Literatures. *Social Studies Research and Practice*, 2(2), 219-227.
- DomNwachukwu, C. S. (2010). *An Introduction to Multicultural Education*. United States: Rowman & Littlefield Publisher.
- Giroux, H. A. (2011). *On Critical Pedagogy*. New York: Continuum.
- Graham, D. L. (2009). *Teaching Redemptively: Bringing Grace and Truth into Your Classroom*. Colorado Springs: Purposeful Design Publications.
- Greene, R. (2018). *The Laws of Human Nature*. New York: Viking.
- Grudem, W. (1994). *Systematic Theology*. USA: Inter-Varsity Press.
- Grudem, W. (1999). *Bible Doctrine*. Michigan: Zondervan.
- Hoekema, A. A. (1994). *Created in God's Image*. United States: William B. Eerdmans Publishing Company.
- Hong, E. (2017). Cultural Awareness for Shalom Community. Dalam H. Lee, & P. Kaak, *The Pedagogy of Shalom: Theory and Contemporary Issues of a Faith-Based Education* (hal. 99). Singapore: Springer.

- Keller, M. N. (2009). Jesus The Teacher. *Journal of Research on Christian Education*, 7(1), 19-36. doi:10.1080/10656219809484859
- Knight, G. R. (2009). *Filsafat & Pendidikan: Sebuah Pendahuluan dari Perspektif Kristen*. Jakarta: Universitas Pelita Harapan Press.
- Lee, H. (2010). Building a Community of Shalom: What the Bible Says about Multicultural Education. *International Christian Community of Teacher Educators Journal*, 5(2), 1-12. Diambil kembali dari <https://digitalcommons.georgefox.edu/icctej/vol5/iss2/4>
- Lee, H. (2010). Jesus's Teaching Model and Its Embedded Constructivist Principles. *Faith-Based Education That Constructs*, 71-83.
- Packer, J. I. (2011). *Knowing God*. United States: InterVarsity Press.
- Platinga, C. (2015). Educating for Shalom. *Expositions*, 9(1), 78-89.
- Race, R. (2011). *Multiculturalism and Education*. New York: Continuum.
- Rosenbusch, M. H. (1992). Is Knowledge of Cultural Diversity Enough? Global Education in the Elementary School Foreign Language Program. *Foreign Language Annals*, 25(2), 129-136. doi:10.1111/j.1944-9720.1992.tb00520.x
- Santoso, M. P. (2005). Karakteristik Pendidikan Kristen. *Veritas*, 6(2), 291-306. doi:10.36421/veritas.v6i2.153
- Stephan, P. M. (2018). *The Passions: a Study of Human Nature*. Oxford: John Wiley & Sons Ltd.
- Szelei, N., Tinoca, L., & Pinho, A. S. (2019). Rethinking 'cultural activities': An examination of how teachers utilised student voice as a pedagogical tool in multicultural schools. *Teaching and Teacher Education*, 79, 176-187. doi:10.1016/j.tate.2018.12.020
- Timmer, K. (2017). Shalom Seeking: Foundations of Flourishing. *Dordt College*, 1-13. Diambil kembali dari [http://digitalcollections.dordt.edu/faculty\\_work/787](http://digitalcollections.dordt.edu/faculty_work/787)
- Verkuyten, M., Yogeeswaran, K., & Adelman, L. (2019). Toleration and Prejudice Reduction: Two Ways of Improving Intergroup Relations. *European Journal of Social Psychology*, 50(2), 239-255. doi:10.1002/ejsp.2624
- Yang, F. (2005). Pendidikan Yang Bergumul Untuk Shalom. *Veritas*, 6(1), 103-116. doi:10.36421/veritas.v6i1.142
- Yang, Y., & Montgomery, D. (2013). Gaps or Bridges in Multicultural Teacher Education: A Q Study of Attitudes toward Students Diversity. *Teaching and Teacher Education*, 30, 27-37. doi:10.1016/j.tate.2012.10.003