

**MULTICULTURALISM
IN TEACHER - STUDENT'S PEDAGOGICAL COMMUNICATION
(CASE STUDY IN MADRASAH MU'ALLIMIN MUHAMMADIYAH
YOGYAKARTA)**

Compiled by Andi Prastowo

Study program in PGMI (madrasah teacher education) Tarbiyah and Teaching
Faculty

E - mail : anditarbiyah@gmail.com

ABSTRACT

The symptoms of disintegration appearing in several regions in Indonesia showed the fragility of national unity . National unity crisis in the late twentieth century shows a strategic failure of nationalism development. Muslims as the majority of the population in Indonesia can basically play a central role in reinforcing national unity which began torn or otherwise . Through field research with qualitative approach and use this case study examined the design of one of the efforts of Islamic educational institutions , namely Madrasah Mu' allimin Muhammadiyah Yogyakarta , in instilling the values of multiculturalism through pedagogical communication to strengthen national unity joints . The findings of this study indicate that it is done through inter-ethnic pedagogical communication based multiethnic Quranic education. It is a model of interethnic communication in interpersonal pedagogical activities based on Islamic doctrine oriented to humanity , togetherness , peace , and worship to create mutual understanding and accepting ethnic differences so as to create a culture tolerant , egalitarian and harmonious.

Keywords : *multiculturalism , pedagogical communication , multiethnic education , madrasah.*

A. INTRODUCTION

The symptoms of disintegration appearing in several regions in Indonesia showed the fragility of national unity . In Tilaar view, separatism, desire to separate themselves from the “prevailing culture

“, probably is caused by the dissatisfaction of some tribe or group of people who feel marginalized from mainstream culture .

This has led to an atmosphere of resistance , even to develop low self-esteem and have a huge impact on the desire to actualize themselves , firmed professor at the Faculty of Teaching and Education of the State University of Jakarta .¹ Like the results of a survey released by the Indonesian Survey Circle (LSI) and Denny JA Foundation that there are five of the worst cases of violence that have occurred in Indonesia , namely the inter- ethnic violence in Maluku and North Maluku , Dayak versus Madurese in Sampit , May 1998 , Transito Mataram , and South Lampung .²

Whereas Tilaar said that the cultur means cultural capital which is cement or cohesion of a society . As indicated in the National Revival period I (birth of Sampoerna Oetomo 1908) . This incident also shows that nationality is not born spontaneously , but need to be cultivated .³ National unity crisis that society and the nation of Indonesia faced at the beginning of the XXI century seems an indication of the government’s failure to take the strategy of development of nationalism . Thus, in terms HAR Tilaar , strategic failure of nationalism development can actually give birth defense-mechanism symptom.⁴

Muslims As the majority of citizen in Indonesia can indeed play a central role in reinforcing national unity which began torn or otherwise .⁵ This central position ca be played through the cultivation of the multiculturalism values by education media. Because theoretically and empirically it is no doubt anymore . As A. Malik Fajar recognized that education has become an institutional force for a nation to achieve progress . Further Horld G. Shane explained that education contains significance for human life and society , because first , education provides a vehicle that has been tested to implement the values and desires of a changing society . Second , education can be used to address social problems . Third , education has shown an increasing ability to accept and implement the new values . Fourth , education is the best way to guide human development .⁶

Another suggestion was discovered by John Vaisey and Christopher J. Lucas . Vaisey that theoretically education is the foundation of economic growth , science and economic development , reduce poverty and inequality in income and improving the quality of human civilization in general .

¹ H.A.R. Tilaar, *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia* (Jakarta: Rineka Cipta, 2012), hlm. 477

² Bowo, “Lima Kasus Kekerasan Terparah di Indonesia”, Diakses dari <http://suarapublik.co.id/web/2012/12/27/lima-kasus-kekerasan-terparah-di-indonesia/>, Tanggal 13 April 2013 Pukul 10.51

³ H.A.R. Tilaar, *Perubahan Sosial ...*, hlm. 477

⁴ Ibid, hlm. 477-478

⁵ View Voice Data Muhammadiyah that approximately 85.1% of the population of Indonesia is 240 271 522 Muslims, 9.2% Protestant, 3.5% Catholic, 1.8% Hindu, and 0.4% Buddhist. Based on the results of the 2005 census BPS, Muslims in Indonesia are still the majority when compared with other religions. Number of children aged 0-19 years who embraced Islam at 72,043,352 people or 88% of the population of children aged 0-19 years in Indonesia. Read Isngadi Marwah, “An Islamul Ainal?”, Voice of Muhammadiyah, No.. 04 Year-97, Date 16 to 29 February 2012, p. 7

⁶ A. Malik Fadjar, *Reorientasi Pendidikan Islam* (Jakarta Timur: Fajar Dunia, 1999), hlm. 157-158

Meanwhile, Lucas concluded that education saves an incredible power to create all aspects of the environment and can provide the most valuable information about a matter of life in the future as well as help students prepare for the necessities of life that are essential to deal with change.⁷

In regard to the role, the organization Muhammadiyah, as one of the oldest Muslim organizations had no small role in strengthening national unity joints. Malik Fajar said that in its journey, Muhammadiyah has shown a big role, especially in the field of charitable efforts, particularly educational institutions. In education, for example, Muhammadiyah has thousands of schools and dozens of colleges spread out across the country.⁸ This suggests that Muhammadiyah has managed to become a partner of the government in the implementation of educational equity programs.⁹ In other words, that Islamic organization founded by KH Ahmad Dahlan on 18 November 1912¹⁰ has a strategic role in maintaining a sense of national unity while building a sustainable manner.

Seeing the old age, even older than this country, Muhammadiyah has a long experience in the context of multicultural education in its educational institutions. One of the most famous is Madrasah education institution through Mu'allimin Yogyakarta, as example. Madrasah which was once the school of community cadre accommodate students selected from various regions in the archipelago, with a very heterogeneous ethnically. Where the long period since the establishment of this institution, 1918, until into the 21st century, the Madrasah Mu'allimin Yogyakarta is able to keep the culture or climate of the school, both in lessons and outside of lessons, peaceful and tolerant despite learners ethnic cross from almost all over the country. From the school was also never unheard of issue or news about conflicts between different ethnic students.

School climate as above, according to Triatna and Komariah, called as the school culture. The difference of School culture difference from other organizational culture, is the core business of school is learning. That's why the school culture has distinctive characteristics which is cultivating learners in accordance with the principles of humanity.¹¹

School culture in question in Madrasah Mu'allimin Muhammadiyah Yogyakarta is a tolerant school culture in the reality of multi-ethnic students. Meanwhile, according to Hodge and Anthony, there are four stages of the formation of such an organization culture: first, dependence or authority (dependence or confrontation authority), the second, confrontation of intimacy, role differentiation, peer relationship issues (confrontation familiarity, distinguishing roles and issues relationship between colleagues), third, or stability creativity (creativity or stability), and the fourth, survival or growth issues (or growth issues can survive).¹²

⁷ Ibid., hlm. 157

⁸ A. Malik Fajar, *Reorientasi Pendidikan* ..., hlm. 147

⁹ A. Malik Fajar, *Reorientasi Pendidikan* ..., hlm. 162

¹⁰ Arsip "Refleksi Perjuangan Satu Abad Muhammadiyah" dalam situs resmi Muhammadiyah di <http://www.muhammadiyah.or.id/content-177-det-refleksi-perjuangan.html>, Diakses tanggal 13 April 2013 Pukul 13.28 WIB

¹¹ Aan Komariah dan Capi Triatna, *Visionary Leadership Menuju Sekolah Efektif* (Jakarta: Bumi Aksara, 2005), hlm. 101

¹² Ibid., hlm. 113

At this stage of the culture - forming stage, according Komariah and Triatna, leaders have an important role. Therefore, it takes a leader who can realize a positive and tolerant culture that leads to significant organizational change.¹³ Herein lies the interpersonal communication between the teacher - pupil plays a central role. Due to the interaction interpersonal communication occurs through the exchange of linguistic symbols with the aim of creating a message, transfer messages, and giving human being as a place that is in the hearts and mind of others to receive messages in order to obtain understanding interpersonal (understanding of interpersonal relationships).¹⁴

Relevant to that is statement expressed by Hendyat Soetopo that communication plays an important role in the organization. Without communication, the organization will stagnate (stop), because there is no running dynamics within the organization. Organizations of which there are the people and the parts and functions can not perform their functions properly without any communication with each other.¹⁵

From the above description, multiculturalism in the pedagogical teacher-student communication in Madrasah Mu'allimin Yogyakarta interesting to study because it can explain the essence of form and mechanism of development of multiculturalism in pedagogical communication in the madrasa school so that they can give birth to a culture of tolerance despite the heterogeneous ethnic conditions. Therefore, this study raised the topic " Multiculturalism in Teacher -Student Pedagogical Communication : A Case Study at Madrasah Mu'allimin Yogyakarta " as the focus of research.

The Assumption of this study is the culture of the Madrasah schools in Muhammadiyah Mu'allimin Yogyakarta which tolerance and mutual respect between ethnic have been formed well because the values of multiculturalism in the teacher- student pedagogical communication have been internalized. From here, the study aims to reveal about Multiculturalism in the form of pedagogical communication of multi ethnic student teacher at Madrasah Mu'allimin Muhammadiyah Yogyakarta, Internalization mechanisms of Multiculturalism in the pedagogical teacher- student communication in Madrasah Mu'allimin Muhammadiyah Yogyakarta, and the impact of multiculturalism based pedagogical communication for multi-ethnic students in Madrasah Mu'allimin Muhammadiyah Yogyakarta. To examine this, the study uses postpositivisme approach (qualitative) case study design items, namely the research setting in Madrasah Mu'allimin Muhammadiyah Yogyakarta. This research can also be categorized as field research (field research). As an analysis knives, several theories are used as a conceptual framework include multicultural education, communicative action, intercultural communication, habitus, and school culture. A number of interviewees who were the subjects of

¹³ Ibid.

¹⁴ Alo Liliweri, *Dasar-Dasar Komunikasi Antarbudaya*, Cet. VI (Yogyakarta: Pustaka Pelajar, 2013), hlm. 6-7

¹⁵ Hendyat Soetopo, *Perilaku Organisasi: Teori dan Praktik dalam Bidang Pendidikan* (Bandung: Remaja Rosdakarya, 2012), hlm. 189

¹⁶ Interview with Muhammad Ikhwan Ahada, M.A., Director of Madrasah Mu'allimin Muhammadiyah Yogyakarta on 5 November 2013.

¹⁵ Hendyat Soetopo, *Perilaku Organisasi: Teori dan Praktik dalam Bidang Pendidikan* (Bandung: Remaja Rosdakarya, 2012), hlm. 189

this study were selected by using sampling purposive technique, including the director, deputy director for student affairs, chaplain, *mushrif*, *mujanib*, students and graduates and students in Madrasah Mu'allimin Muhammadiyah Yogyakarta. To synthesize the data this study used a moderate participant observation, in-depth interviews, and documentation. While the analysis of the data using an interactive model developed by Miles and Huberman. Furthermore, to check the validity of the research the data is then used a number of ways including triangulation of sources and methods, increase of persistence, and read related references. In addition, also done by presenting the data and research reports presented as detailed as possible so that it can be described.

B. DISCUSSION

1 Forms of Inter-Ethnic Pedagogical Communication In Madrasah Mu'allimin Muhammadiyah Yogyakarta

School culture that is tolerant, inclusive, and equitable to the ethnic differences in Madrasah Mu'allimin Muhammadiyah Yogyakarta is formed through a process of inter-ethnic communication based pedagogical multiethnic Qur'anic education (based multi-ethnic education in the teachings of the Qur'an). Communication-based pedagogical ethnic multiethnic Qur'anic education is an interpersonal communication in pedagogic activities conducted by religious teacher and students of different ethnic backgrounds in the form of Islamic doctrine based *ta'aruf*, *tafahum*, *ta'awun*, *tarahum*, *ta'aluq*, and *tashaluh* oriented to humanity, togetherness, peace, and worship to create mutual understanding and accepting ethnic differences so as to create a culture tolerant, egalitarian and harmonious. Pedagogical interethnic communication process is done in a variety of academic and non-academic activities that take place in Madrasah Mu'allimin Muhammadiyah Yogyakarta. The purpose of it is to form a multicultural competencies, pedagogic equality, social justice and taught to the students.

Some characteristics of the underlying pedagogical interethnic communication is based on multiethnic Qur'anic education in Madrasah Mu'allimin among others: first, the principle of *ta'aruf* (each other), *tafahum* (mutual understanding), *ta'awun* (mutual help), *tarahum* (mutual love and compassion), *ta'aluq* (mutually bind themselves and need), and *tashaluh* (mutual maintain harmony); secondly, oriented to humanity, unity, and peace, and third, to develop an attitude admit, accept, and appreciate cultural diversity. Map pedagogical concept of inter-ethnic communication forms can be visualized as in Figure 1 below:

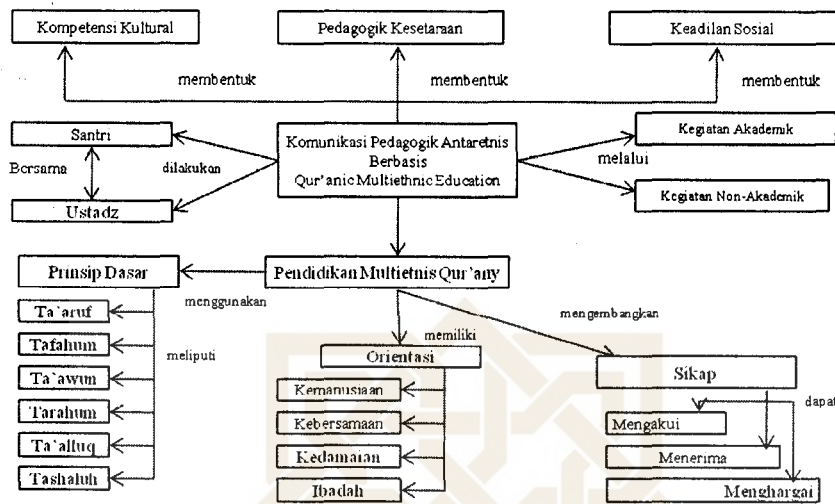


Figure 1 Interethnic Pedagogical communication Based Qur'anic Multiethnic Education

a. Principles of Pedagogical Communication-Based interethnic Qur'anic Multiethnic Education

Interethnic Pedagogical communication in Mu'allimin Madrasah education based on multiethnic Qur'anic (education multiethnic Islamic state is inspired by a doctrine that is believed by Muslims). A number of principles and values underlying the Qur'anic multiethnic education among which are: ta'aruf (each other), tafahum (mutual understanding), ta'awun (mutual help), tarahum (love and compassion), ta'aluq (mutually bind themselves and need), and tashaluh (mutual maintain harmony) .. These basic principles are extracted from a doctrine that is believed by the Muslims holy book the Quran Surat Al-Hujurat verse 13. These five principles are the foundation of multiethnic Qur'anic education in Madrasah Mu'allimin.

Regarding to this, the Director of Madrasah Mu'allimin, Muhammad Ihwan Ahada said :

"The values that we instill tolerance relation of culture is, according to the letter of Al - Hujurat verse 13, (which) I conclude : (first) , ta'aruf (each other) ... , (second) tafahum (mutual understand) ... , (third) ta'awun (helping each other) ... , (fourth) tarahim (love each other and love) ... , (and fifth) tahalluf (liver tying each other) These five values are what have always been our weapon in creating an environment that closely strong and sturdy . So that each individual can actualize themselves and acknowledged its existence in the madrassah . So that unity , independence , tolerance , materialized . "¹⁶

By thus no doubt that communication pedagogical interethnic in Mu'allimin Madrasah uses the multiethnic education base with the principles extracted from the doctrines of Islam . The principles were extracted from the Qur'an , which includes ta'aruf (each other) , tafahum (mutual understanding) , ta'awun (mutual help) , tarahum (love and compassion) , ta'aluq (each tie themselves and need

¹⁶ Interview with Muhammad Ikhwan Ahada, M.A., Directur of Madrasah Mu'allimin Muhammadiyah Yogyakarta on 5 November 2013.

), and tashaluh (mutual maintain harmony). Meanwhile, a number of views on the ethnic differences of the various elements in Madrasah Mu'allimin, both managers of elements, elements of the cleric, and the element of students, all of whom gave a positive response to the existence of multi-ethnic citizens madrasahs help strengthen it. A number of views of the various elements in the Madrasah Mu'allimin can be classified into the following three views: first, an ethnic differences and social capital investment, second, ethnic differences as a learning medium for effective interaction, adaptive, tolerant and egalitarian, and third, ethnic differences as challenges in managing conflict.

These principles in line with the opinion of James A. Banks, Frederick J. Baker, and Abdullah Aly. Banks revealed that multicultural education is a "concept of education that provides equal opportunities to all students - regardless of gender and social class, ethnicity, race, religion, and the characteristics of their cultural - to learn in the classroom". This was confirmed by Baker that multicultural education is: "a reform movement designed to change the overall educational environment so that students from diverse racial and ethnic have an equal opportunity to receive education in schools, colleges and universities." While the Abdullah Aly stated, "the principle of democracy, equality, and justice are the underlying principles of multicultural education, both at the level of ideas, processes, and movement".¹⁷

Pedagogical principles of inter-ethnic communication based-multiethnic education in Mu'allimin Madrasah that is based on Islamic doctrine is also aligned with the four core values or core values of multicultural education developed CI Bennett, namely: first, an appreciation of the fact of cultural plurality in society, secondly, the recognition of human dignity and human rights; Third, the development of the world community responsibility, and the fourth, the development of human responsibility towards the planet.¹⁸

Multicultural education that is based on democracy, equality, and justice has turned out to be compatible with the doctrines of Islam and Muslim historical experience. The doctrine of Islam which contains the principles of democracy, equality, and justice, among others, found to exist in the Qur'an Surat al-Shura (42): 38,¹⁹ al-Hadid (57): 25,²⁰ and al-A'raf (7): 181.²¹ In other words, Islam does not teach the doctrine of racism.²² As Aly Abdullah disclosed, the Islamic

¹⁷ Abdullah Aly, *Pendidikan Islam Multikultural di Pesantren: Telaah terhadap Kurikulum Pondok Pesantren Modern Islam Assalam Surakarta* (Yogyakarta: Pustaka Pelajar, 2011), hlm. 105-109

¹⁸ H.A.R Tilaar, *Kekuasaan dan Pendidikan: Suatu Tinjauan dari Perspektif Studi Kultural* (Magelang: Indonesiatara, 2003), hlm. 171-172

¹⁹ QS. al-Syura (42): 38: "Dan (bagi) orang-orang yang menerima (me-niatuhi) seruan Tuhannya dan mendirikan shalat, sedang urusati mereka (diputuskan) dengan musyawarah antara mereka; dan mereka menafkahkan sebagian dari rezeki yang Kami berikan kepada mereka.

²⁰ QS. al-Hadid (57): 25: "Sesungguhnya Kami telah mengutus rasul-rasul Kami dengan membawa bukti-bukti yang nyata dan telah Kami turunkan bersama mereka al-Kitab dan neraca (keadilan) supaya mamisia dapat melaksanakan keadilan..."

²¹ QS. al-A'raf (7): 181: "Dan di antara orang-orang yang Kami ciptakan ada umat yang memberi petunjuk dengan hak, dan dengan yang hak itu (pula) mereka menjalankan keadilan."

²² Abdullah Aly, *Pendidikan Islam Multikultural ...*, hlm. 111-113

doctrine teaches about the principles of democracy (al - deliberation) , equality (al - musawah) , and justice (al - ' adl) above has been practiced by the Prophet to manage the diversity of groups in the community in Medina.²³

So it can be understood that the principles of inter-ethnic communication in Madrasah Mu'allimin pedagogical Muhammadiyah Yogyakarta elaborate among multiethnic educational values and doctrines of Islam . Or in this study later termed multiethnic Qur'anic education.

b. Implementation of interethnic Pedagogical Communication-Based Qur'anic Multiethnic Education

Implementation of inter-ethnic communication-based pedagogical multiethnic Qur'anic education in Madrasah Muallimin developed following the pattern as depicted in Figure VI.2 with Indonesian as the official language. This communication is used in a variety of contexts, both in academic and non-academic activities.

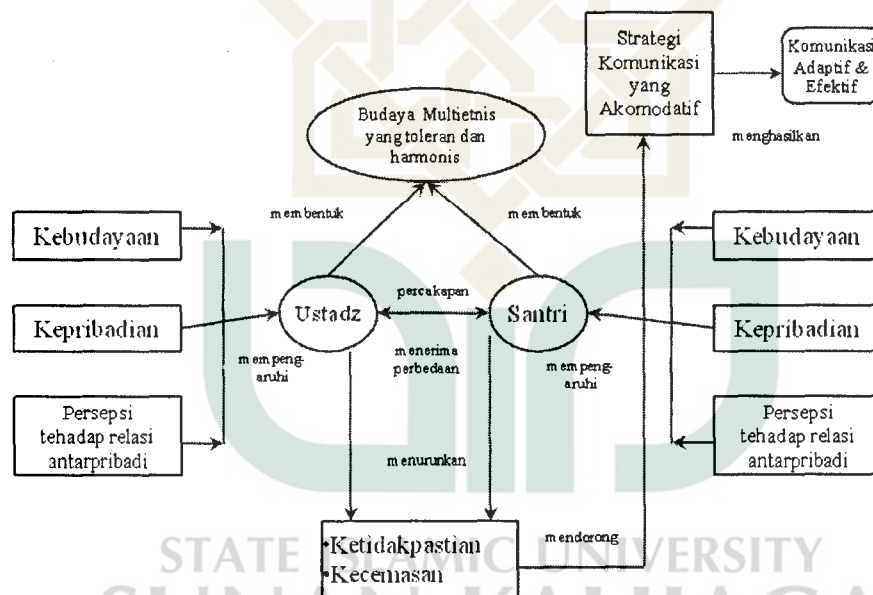


Figure 2 Pedagogical model of interethnic communication Based Qur'anic Multiethnic Education

In this communication pattern (Figure 2) , religious teacher and students are two different sides of cultural backgrounds , because it has also personality differences and their perceptions of interpersonal relationships . As chaplain and students converse, that is called the two sides of interethnic communication, because the two parties “accept” the difference between them so it is useful to reduce the level of uncertainty and anxiety in interpersonal relationships. Decreased levels of uncertainty and anxiety can be a motivation for the communication strategy that is accommodating. The strategy

²³ Ibid. hlm. 112-113

also generated due to the formation of a “culture” of new (i.e. life tolerant and harmonious multiethnic) that are psychologically unpleasant both parties. The result is communication adaptive, egalitarian, and tolerant of the religious teacher and pupil to adjust to each other and consequently produce interpersonal communication - effective inter-cultural.

During this time, Madrasah Mu'allimin Muhammadiyah Yogyakarta doesn't mean never experienced obstacles in implementing pedagogical interethnic communication. With so heterogeneous ethnic and religious teacher held students Mu'allimin, communication in the implementation of educational activities in this Madrasah sometimes experience some problems. However, these problems are not big and these can be overcome in the not so long ago, as the process of understanding and acceptance of differences in the characteristics of each ethnic develops, the presence of positive feelings (positive thinking) amid fellow citizens madrasahs, and clarity of purpose and communication objectives embodied in verbal behavior (language) and non-verbal behavior (body language), can ultimately be resolved properly.

As Muhammad Sanusi stated, the cleric who serves as Assistant Director of Student Affairs III, that the general pedagogical interethnic communication with multiethnic students never had trouble. But once in a while that. According to his explanation, he had difficulty at a time when he had to face the students who like to make noise in class. In his view it was probably due to a variety of factors, some of which he mentioned that ethnic background, ancestry, place of origin and environment of students. According to him, there is a difference in character between students of one ethnic with other ethnics. As revealed that students from non-Javanese ethnic seem more critical or brave in speech or their expression, whereas students of ethnic Javanese tend to calm and do not like to ask.²⁴

Pedagogical communication problems and issues faced by some teacher of religion and the students showed that the communication climate have a close relationship with effectiveness of pedagogical interethnic communication in Madrasah Mu'allimin. As Liliweri disclosed that the climate impact of communication can result in positive or negative, and it depends upon three dimensions, namely positive feelings, knowledge of the communicant, communicator and behavior. Habermas cites the opinion that in any communication process (whatever it is) there is always the fact of all the situations that are hidden behind the communication participants, which is according to him, some of the key communication climate can be shown by characteristics, among others; atmosphere that describe degrees of freedom, an atmosphere where there is no more pressure on the power of participant communications, principles of openness to all, the atmosphere is capable of delivering the communicator and the communicant to be able to distinguish between personal interests and interest groups.²⁵

²⁴ Interview Result with Muhammad Sanusi, SH.I, Assistant Director of Student Affairs as well as the third Ustadz for subject Fiqih in Madrasah Aliyah Class X and Kalam Science Subjects in Madrasah Aliyah Class XI and XII on October 8, 2013

²⁵ Alo Liliweri, *Dasar-Dasar Komunikasi* ..., hlm. 48

Therefore, no doubt that communication between ethnic -based pedagogical multiethnic Qur'anic education can take place effectively, tolerant, and egalitarian in Madrasah Mu'allimin due to healthy communication climate. Some healthy communication climates are presence of the development process of understanding and acceptance of differences in the characteristics of each ethnic, positive feelings (positive thinking) to another madrasa abouts multi-ethnic, and clarity of the intent and purpose of communication embodied in verbal behavior (language) and non-verbal behavior (body language).

Meanwhile, judging from the context of the development of conflict resolution skills, the ways used by teachers and students in Madrasah Mu'allimin pedagogical interethnic communication is more directed to the use of a win-win approach (win-win approach) and creative response (creative responses).²⁶

2 . Pedagogical Communication Development Mechanism-Based Inter-Ethnic Quranic Multiethnic Education

Internalization of Qur'anic multiethnic pedagogical education in inter-ethnic communication in Madrasah Mu'allimin Muhammadiyah Yogyakarta hasn't been programmed well. Multiethnic education in pedagogical interethnic communication that has been done through habituation, exemplary, and systems in *maskan* or dorm with *uswah* approach (example), scientific activities, and leadership skills. In other words, the development of inter-ethnic communication-based pedagogical multiethnic Qur'anic education in Madrasah Mu'allimin done through reflective models. Or it can also be understood that the practice of reflective learning as a practice of real hidden curriculum in the form of service learning.

Pedagogical development of inter-ethnic communication mechanism based multiethnic Qur'anic education in Madrasah Mu'allimin occurs through several phases as follows: first, phase of the conflict, secondly, the introduction phase; Third, prejudice reduction phase; fourth, phase of realizing equality, and the fifth, the phase becomes madrasa culture. Explanation of each phase are described briefly below (Figure 3)

²⁶ Darmiyati Zuchdi, *Humanisasi Pendidikan: Menemukan Kembali Pendidikan yang Manusiawi* (Jakarta: Bumi Aksara, 2010), hlm. 155-156

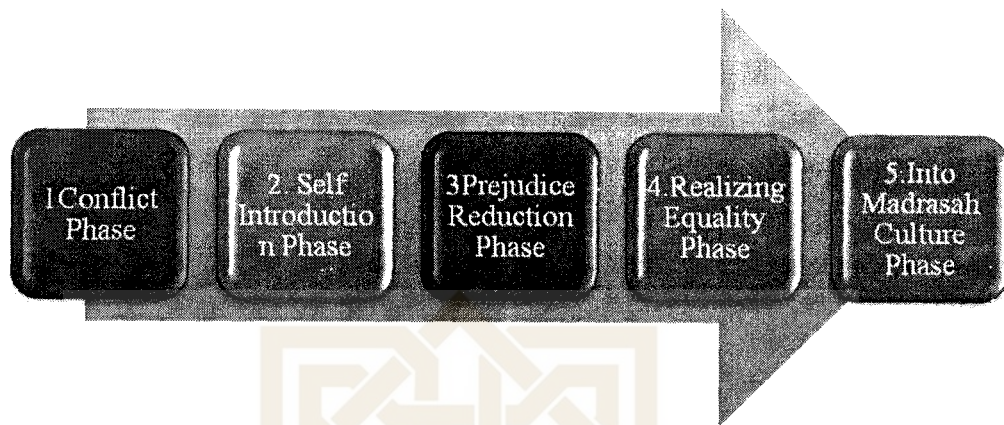


Figure 3 Chronology of Communication Pedagogical Development Mechanism interethnic Based Qur'anic Multiethnic Education

a. Conflict phase

In the first phase, ie. the phase conflicts, new students are usually still experience inner conflict due to miscommunication or physical conflict with the speaker (communicant) of different ethnicities. Stereotypes and prejudices dominate the mind more than the students attempt to clarify to the prejudice. In addition, fear of being wrong and to act when communicating with the next communicant multiethnic cause conflicts that arise within the new students. This is usually caused by a few things in between lack of insight into the culture of Madrasah Mu'allimin multiethnic residents. In addition, the new students are usually the attitude and behavior is often carried away by the customs and culture of the area of origin. Yet to release the habits and culture is not easy and takes time. Therefore, the new students were generally undergo a process of this conflict for several weeks, even one to two months. In other words, this phase can not be lost in a moment of time.

b. Self Introduction Phase

After that the students live in dormitories and mingle with other students from a variety of different ethnicities. As they increasingly intense talking, joking, learning together, and contact with other students (communicant) of different ethnicities, and even then the new students the opportunity to begin to understand, menginvestigasi, and determine how kultural assumptions, frameworks and perspectives communicant from other ethnic groups. At that stage of the second phase occurs which is called self-introduction phase. So in this introductory phase, which is widely used method is dialogue and discussion.

c. Prejudice Reduction Phase

Because the students begin to know and understand the characteristics of the communicant (students) who have diverse ethnic, then they begin to reduce the nature and behavior of

prejudice . This is the next phase after phase , namely the introduction of prejudice reduction phase . In this phase , the students begin to understand and appreciate the various cultures with all the differences that accompany it . Pupils can understand and appreciate these differences and have a positive attitude and democratic reality of the existence of racial and ethnic differences

d . Realizing Equality Phase

A reduction of communicants prejudice against different ethnic make the students began to realize and appreciate the reality of multiethnic . They began to accept the presence of the students of various ethnicities . They can recognize the equality among the various ethnic groups in Madrasah Mu'allimin environment . Thus , in this phase the students were able to perform inter-ethnic communication undisturbed and without seeing another ethnic background .

e . Into Madrasah Culture Phase

The last phase after the students were able to realize ethnic equality named Into Madrasah Culture Phase. In this stage , the pedagogical inter-ethnic communication has been going on as an action entrenched in the Madrasah Mu'allimin . Thus , this communication was transmitted from generation to generation of senior students to junior students . Culture is important to be built with the aim to guarantee all students with ethnic backgrounds different feel and experience equal treatment.

From the above discussion clearly shows that the inter-ethnic communication -based pedagogical multiethnic Qur'anic education in Madrasah Mu'allimin Muhammadiyah Yogyakarta developed through reflective models . In explanation Kusuma , et al . , Learning reflective character model has a number of principles that must be taken in order to perform well , namely : first , the basic interaction between multiple religious teacher learning and students are affectionate , secondly , the attitude and behavior must reflect the religious teacher 's values or referred by the school , or in other words , the basic interaction is exemplary chaplain ; third , the view chaplain to students is the subject of growing and developing the growth and development associated with the role of chaplain.²⁷

Then , with regard to the mechanism of the development of inter-ethnic communication -based pedagogical multiethnic Qur'anic education in Madrasah Mu'allimin has similarities with the concept of Banks , that the implementation of education mltikultural includes five stages , namely : first , content integration , secondly , a knowledge of construction proses ; Third , equity pedagogy ; fourth , prejudice reduction, and the last , the fifth is empowering school culture .²⁸

This mechanism of the development of inter-ethnic pedagogical communication in Madrasah Mu'allimin reinforces the thesis Papadopoulos and Lee in Zamroni which states that cultural competence is formed by four factors that move dynamically following : the acquisition of knowledge, critical thinking or critical power , the ability to develop something , and practical abilities .²⁹ Thus,

²⁷ Dharma Kesuma, Cepi Triatna, Johar Permana, Pendidikan Krakter: Kajian Teori dan Praktik di Sekolah (Bandung: Remaja Rosdakarya, 2011), hlm. 120-121

²⁸ Zamroni, Pendidikan Demokrasi pada Masyarakat Multikultur (Yogyakarta: Ombak, 2013), hlm. 132-134

²⁹ Zamroni, Pendidikan Demokrasi pada Masyarakat..., hlm. 136-137

the development of pedagogical communication mechanism based on inter-ethnic multiethnic Quranic education in Madrasah Mu'allimin further strengthen the implementation of the concept of multicultural education Banks developed. Although the two differ in some aspects, but in most others they have in common.

3 . Pedagogical Role of Communication of InterEthnic Based-Multiethnic Quranic Education in Creating a Culture of The Tolerant And Harmony in Madrasah

Pedagogical communication of InterEthnic-Based Multiethnic Quranic in Madrasah Mu'allimin Muhammadiyah Yogyakarta has a major role in creating a culture of tolerance and harmonious madrasahs. In such cases, inter-ethnic communication pedagogical role in developing the three aspects within each religious teacher - students as follows: first, the development of cultural identity, second, interpersonal relationships, and the third empower yourself.

Three scope of the cultural competency include: first, the ability of individuals to accept, respect and build cooperation with anyone who has differences from him. Second, cultural competence is the result of knowledge and awareness of "cultural bias" that is owned by the students and teachers as a factor that affects cultural differences. Third, the process of developing cultural competence requires the development of knowledge, skills, attitudes and behaviors that enable a person to understand and interact efficiently with people who have different cultures.

As for the role of communication in terms of attitude formation cleric - Madrasah students Mu'allimin Muhammadiyah Yogyakarta on ethnic identity or cultural identity can be found in three types, namely ethnic Identifies clarification, the ethnicity, and multiethnicity. This explanation also reinforces the opinion that the perspective Zamroni learning outcomes, multicultural education has developed three goals to every students, namely: first, the development of cultural identity, secondly, interpersonal relationships, and third, to empower themselves. The third goal is cultural competence.³⁰ In addition, the identification of three types of teacher - development attitude of students in Madrasah Mu'allimin towards other cultures that confirms the classification made James A.Banks which includes six typology as follows:³¹ first, ethnic psychological captivity, second, ethnic encapsulation, third, ethnic Identifies clarification, the fourth, the ethnicity, the fifth, multiethnicity, and sixth, globalism.

C. CONCLUSION

Description of a series of discussions on the segment can conclude three things in response to the formulation of three main problems in this study, namely: first, the school culture that is tolerant, inclusive, and equitable to the ethnic differences in Madrasah Mu'allimin Muhammadiyah Yogyakarta

³⁰ Zamroni, Pendidikan Demokrasi..., hlm. 135

³¹ H.A.R. Tilaar, Kekuasaan dan Pendidikan: Manajemen Pendidikan Nasional dalam Pusaran Kekuasaan (Jakarta: Rineka Cipta, 2009), hlm. 212-213

formed through a process of pedagogical communication ethnic-based multiethnic Qur'anic education . The purpose of it is to form a multicultural competencies , pedagogic equality , social justice and taught to the students . Pedagogical interethnic communication can take place with quite effectively and efficiently in this Madrasah due to healthy communication climate . As in the context of the development of conflict resolution skills , ways of communication used in the pedagogical antaraetnis in Madrasah Mu'allimin more directed to the use of a win-win approach (win-win approach) and creative response (creative responses) .

Second , the mechanism of the development of pedagogical communication -based multiethnic Qur'anic education in Madrasah Mu'allimin formed through several phases as follows : first , phase of the conflict , secondly , the introduction phase ; Third , prejudice reduction phase ; fourth , phase of realizing equality , and the fifth , phase into a madrasa culture . However , unfortunately, the development of inter-ethnic communication -based pedagogical multiethnic Qur'anic education in Madrasah Mu'allimin Muhammadiyah Yogyakarta has not been programmed properly .

Third , inter-ethnic pedagogical communication -based multiethnic Qur'anic education in Madrasah Mu'allimin Muhammadiyah Yogyakarta has a major role in creating a culture of tolerance and harmonious madrasahs . In this case , inter-ethnic communication pedagogical role in developing the three aspects within each religious teacher - students as follows : first , the development of cultural identity , second , interpersonal relationships , and third , is to empower yourself . The role of communication in terms of attitude formation cleric - Madrasah students Mu'allimin Muhammadiyah Yogyakarta on ethnic identity or cultural identity can be found in three types , namely ethnic Identifies clarification , the ethnicity , and multiethnicity .

Reference

- Agatha, Prihartanti, "Manajemen Pendidikan Multikultural (Studi Multikampus di SDK Eksperimen Mangunan Yogyakarta dan SDK Indriyasana Malang)". *Tesis*, Tidak Diterbitkan, Malang: Program Studi Manajemen Pendidikan, Program Pascasarjana, Universitas Negeri Malang, 2010.
- Aly, Abdullah, *Pendidikan Islam Multikultural di Pesantren: Telaah terhadap Kurikulum Pondok Pesantren Modern Islam Assalam Surakarta*, Yogyakarta: Pustaka Pelajar, 2011.
- Arsip "Refleksi Perjuangan Satu Abad Muhammadiyah" dalam situs resmi Muhammadiyah di <http://www.muhammadiyah.or.id/content-177-det-refleksi-perjuangan.html>, Diakses tanggal 13 April 2013 Pukul 13.28 WIB
- Azanudin, "Pengembangan Budaya Toleransi Beragama Melalui Pembelajaran Pendidikan Agama Islam (PAI) Berbasis Multikultural di SMA Negeri 1 Amlapura-Bali", *Tesis*, Tidak Diterbitkan, Malang: Program Pascasarjana UIN Malang, 2010.
- Bowo, "Lima Kasus Kekerasan Terparah di Indonesia", Diakses dari: <http://suarapublik.co.id/web/2012/12/27/lima-kasus-kekerasan-terparah-di-indonesia/>, Tanggal 13 April 2013 Pukul 10.51

- Cholin, Mifta, "Pembelajaran Pendidikan Agama Islam Berwawasan Multikultural di SMA Negeri 2 Batu", *Skripsi*, Tidak Diterbitkan, Malang: Jurusan Pendidikan Agama Islam Fakultas Tarbiyah UIN Malang, 2009.
- Fadjar, A. Malik, *Reorientasi Pendidikan Islam*, Jakarta Timur: Fajar Dunia, 1999.
- Habermas, Jurgen, *Teori Tindakan Komunikatif, Volume I: Rasio dan Rasionalisasi Masyarakat*, Diterj. Nurhadi, Yogyakarta: Kreasi Wacana, 2006.
- Hidayat, Ara, dan Imam Machali, *Pengelolaan Pendidikan: Konsep, Prinsip dan Aplikasi dalam Mengelola Sekolah dan Madrasah*, Bandung: Pustaka Educa, 2010.
- James, David, *Beginning With Bourdieu in Educational Research*, Diakses di: http://www.bera.ac.uk/system/files/Beginning%20with%20Bourdieu%20in%20educational%20research_0.pdf, Tanggal 21 Juni 2013, Pukul 01.08 WIB
- Jones, Pip, *Pengantar Teori-Teori Sosial: Dari Fungsionalisme hingga Post-Modernisme*, Jakarta: Yayasan Obor Indonesia, 2009.
- Kesuma, Dharma, Cepi Triatna, Johar Permana, *Pendidikan Karakter: Kajian Teori dan Praktik di Sekolah*, Bandung: Remaja Rosdakarya, 2011.
- Komariah, Aan, dan Cepi Triatna, *Visionary Leadership Menuju Sekolah Efektif*, Jakarta: Bumi Aksara, 2005.
- Liliweri, Alo, *Dasar-Dasar Komunikasi Antarbudaya*, Cet. VI, Yogyakarta: Pustaka Pelajar, 2013.
- Marshall, Chatarine, dan Gretchen B. Rossman, *Designing Qualitative Research*, London: Sage Publication International Educational and Profesional, 1995.
- Marwah, Isngadi, "Ainal Islamul An?", *Suara Muhammadiyah*, No. 04 Tahun ke-97, Tanggal 16-29 Februari 2012.
- Moleong, Lexy J., *Metodologi Penelitian Kualitatif*, Cet. XXII, Bandung: Remaja Rosdakarya, 2006.
- Mulyadi, *Kepemimpinan Kepala Sekolah dalam Mengembangkan Budaya Mutu*, Malang: UIN Maliki Press, 2010.
- Pickel, Andreas, "The Habitus Process A Biopsychosocial Conception", *Working Paper CSGP 05/1*, Diakses di: <https://www.trentu.ca/globalpolitics/documents/Pickel051.pdf>, Tanggal 21 Juni 2013, Pukul 02.00 WIB.
- Prastowo, Andi, *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian*, Yogyakarta: Ar-Ruzz Media, 2011.
- Qodir, Zuly, *Gerakan Sosial Islam: Manifesto Kaum Beriman*, Yogyakarta: Pustaka Pelajar, 2009.
- Rencana Kerja Madrasah (RKAM) Madrasah Mu'allimin Muhammadiyah Yogyakarta Tahun Ajaran 2013/2014.

- Ritzer, George, dan Douglas J. Goodman, *Teori Sosiologi Modern*, Cet. IV Jakarta: Kencana Prenada Media Group, 2007.
- Ritzer, George, dan Douglas J. Goodman, *Teori Sosiologi Modern*, Jakarta: Kencana Prenada Media Group, 2004.
- Soetopo, Hendyat, *Perilaku Organisasi: Teori dan Praktik dalam Bidang Pendidikan*, Bandung: Remaja Rosdakarya, 2012.
- Sugiyono, *Memahami Penelitian Kualitatif*, Bandung: Alfabeta, 2007.
- Sullivan, Alice, "Bourdieu and Education: How Useful Is Bourdieu's Theory for Researches?", *The Netherland's Journal of Social Sciences*, Vol. 38, No. 2, 2002.
- Tilaar, H.A.R, *Kekuasaan dan Pendidikan: Suatu Tinjauan dari Perspektif Studi Kultural*, Magelang: Indonesiatara, 2003.
- Tilaar, H.A.R. , *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia*, Jakarta: Rineka Cipta, 2012.
- Tilaar, H.A.R., *Kekuasaan dan Pendidikan: Manajemen Pendidikan dalam Pusaran Kekuasaan*, Jakarta: Rineka Cipta, 2009.
- Zamroni, *Pendidikan Demokrasi pada Masyarakat Multikultur*, Yogyakarta: Ombak, 2013.
- Zuchdi, Darmiyati, *Humanisasi Pendidikan: Menemukan Kembali Pendidikan yang Manusiawi*, Jakarta: Bumi Aksara, 2010.