LEADERSHIP AND MANAGEMENT OF THE MULTICULTURAL EDUCATION CURRICULUM IN SENIOR HIGH SCHOOL

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Abstract	This study aims to reveal several things: First, how is the practice of multicultural leadership at SMAN 1 Gadingrejo Pringsewu Lampung; Second, how is the management of multicultural curriculum planning; Third, how is the teaching and learning process based on multiculturalism? This type of research is qualitative. The research approach uses phenomenology. The research subjects are the principal, the teacher council, and Santri's parents. Methods of data collection using in-depth interviews, observation, and documentation The data analysis technique uses triangulation. The results of the study show that: first, aspects of the principal's leadership are appropriate and work in an educative manner, and with managerial models, administrators, supervisors, leaders, innovators, and motivators who are disciplined and prioritize students' diverse backgrounds; Second, the planning aspect of the principal at SMAN 1 Gadingrejo has characteristics: there are goals to be achieved, current circumstances, alternative choices, priorities, and strategies used to achieve goals; Third, aspects of the actualization of multicultural education management at SMAN 1 Gadingrejo are detailed through good management of educational staff, relevant learning curricula, good school financial management, facilities and infrastructure that suit student needs, well-established relations with the community, and values of tolerance like nobleness, honesty, and the spirit of achievement; Fourth, the evaluation aspect at SMAN 1 Gadingrejo has characteristics: there are quality norms and target assessment, it is directly driven by what is important in the view of all teachers and staff, the chairperson only gives the title, the assessment is planned methodically, the assessment is open, and there is an exchange of sentiments from members.
Keywords	Management, Multicultural Education, Islamic Education, Gadingrejo High School

INTRODUCTION

Indonesia is a plural nation consisting of multi-ethnic, multi-religious, and multicultural people (Yaqin, 2021). Pluralism is not unique to any particular culture or nation. According to him, if you look at it further, there is really no general public that is truly singular, united without the distinguishing elements in it (Nurcholis, 2019).

From one point of view, the different and extraordinary culture of the Indonesian nation may be able to turn into a force that can make and amaze the Indonesian nation itself (Muzaki & Tafsir, 2018). But in reality, these distinct majorities and cultures also have the potential to become abandoned threats that could jeopardize the reconciliation of the Indonesian nation if not properly monitored. Some examples of social upheaval occurring in the public eye are the real consequences of public destruction. The social difference in question is known as multiculturalism. Multicultural basically means a diverse society (Najmina, 2018). Multiculturalism is not only related to SARA issues (nationality, religion, race, and intergroup), but broader diversity such as physical and non-actual abilities, age, economic well-being, etc. The existence of a multicultural society must be encouraged so that everyone and society are familiar with the importance of the multicultural spirit in seeing and discovering all differences (Basit, 2022).

Multiculturalism is an idea or thought that underlines the existence of social diversity in balance or correspondence. One of the efforts to address these concerns is the need to sort out successful multicultural education in education organizations, both formal and non-formal, which includes partners in the organization because multicultural education offers options through the implementation of methodologies and instructive ideas given the harnesses of the diversity that exists in the public arena, especially those in students such as ethnic, social, etymological, strict, economic well-being, orientation, capacity, age, and race (Baharun & Awwaliyah, 2017).

Education and culture are two points of view for the development of human reasoning. Correspondingly, education should not let go of students and keep them away from social problems. An instructional model that remains separate between students and social reality will give birth to human beings who are far from their environmental factors. After all, teaching should really work well, bringing students closer so that they can accept social circumstances. As such, the school is not missing from its very important duties as a space to maintain and create a society in a social climate (Danoebroto, 2013).

Although multicultural education is another topic in Indonesian schooling, its implementation has long existed throughout Indonesian society, such as in the spirit of solidarity in fighting for autonomy, joint cooperation, etc. Therefore, multicultural education must turn around and enter the elective worldview of public education, given to Islamic instruction (the instructive foundations of Islam). Worldview Multicultural education that maintains comfort and correspondence in life is the work of connecting and limiting the various tensions and grids that can trigger struggles in various social orders (Anisatun Nafi'ah, 2020).

School, as a small part of life, has an obligation to maintain the living arrangements of the community, because education is an attempt to introduce culture. Not only that, education has the function of developing and even reducing cultures that are (probably) irrelevant to the context of the developing world. To understand this, one needs to look back at how the Middle Easterners lived, particularly in Mecca, before the advent of Islam. It is full of separation, the conquest of women, large clans colonizing small clans, and public activities are shaded by battles between clans and others. It was not expected that they would be seen as abandoned by the Romans and Persians, who at that time experienced their heyday first. After all, after Islam came and influenced Bedouin culture, the Middle Easterners gradually advanced. Bedouin Islamic community groups developed their way of life, even succeeding in sabotaging the Persians and the Romans (Julaiha, 2014).

Nowadays, due to globalization, relations between nations are increasingly open. Obviously, this flood of globalization has also affected changes in the way of life and customs of a nation; there is a dominant national culture, and there will even be a nation that loses its identity. Therefore, as a great nation, Indonesia, with its multicultural identity, is like betting on an international chessboard. The cultural diversity that this nation has is at stake. Whether Indonesia can avoid the trap of difference or whether it can weave plurality into a blessing that can be used as social capital to propel progress.

Indonesia can knit its differences with a common bonding instrument, especially about Pancasila as the philosophy of the nation and the 1945 Constitution as the nation's constitution that cannot be contested or tested. Pancasila is extracted from the noble values of the nation, including the principles of divinity, universal humanity, unity, deliberation, and social justice. As a result, if there is still a splinter of regional or localistic primordialism, no social conflict has actually occurred and succeeded in challenging the multicultural identity of this nation on a national scale. However, in this regard, what also deserves mutual attention is the presence of diversity in the filtering of the

Islamic fundamentalist belief system in an educational climate, in particular in tertiary organizations. The majority has turned into waste, but this abundance can be practiced exclusively by civilized peoples. That is, to be honest, civilized people must be brought into the world from the instructive class. It is not an instructive model that lies only in the creation of mental intelligence and positivism (Puspita, 2018). Saihu implies that education is inextricably linked to the course of social events. Education is a national resource that has been used to create developed and virtuous Indonesians. The hope is that Indonesians really want to duel, even succeed in the global arena. One of the keys that must be strengthened is the school's perspective with a multicultural worldview (Saihu, 2019).

The background of this article's thinking reflects the view that education is an important aspect integrated with ever-changing science. Science evolves in sync with the times and information technology. Likewise, with culture, the hypothesis is that the development of education will be faster and higher, if culture develops rapidly. Vice versa, culture will develop differently if education develops differently as well. Meanwhile, at the education unit level, schools are spearheading the implementation of multicultural education, which must be implemented immediately.

SMAN 1 Gadingrejo is an educational institution that illustrates the implementation of multicultural education with the vision of education for all, an educational concept that teaches diversity, tolerance, and equal rights. Whereas the environment and climate are very good, among other things, in the school environment, students are very familiar with differences in race, ethnicity, and religion. Another important thing is that there are commemorations of religious holidays that all students participate in, and there is an environmental care program that teaches the meaning of living together. The practice of multicultural education management at SMAN 1 Gadingrejo can be viewed from the leadership vision of the head, who functions as an educator, manager, administrator, supervisor, leader, innovator, and motivator. At every work meeting, the principal always involves all employees. Democratic space is implemented by providing opportunities for expressing aspirations for every teacher and member of the teaching staff. The principal always prioritizes deliberation in every decision-making process.

Previous relevant research conducted by (Ambarwangi, 2013) showed that the diversity of cultures with these various characters also turned out to be a threat of division caused by a lack of awareness about the meaning of this diversity. The frictions that smell of Sara continue to occur due to the lack of cultural awareness among the people. This multicultural learning is important so that

they are ready and aware of being members of a plural society. Furthermore, (Mania, 2010) concludes that the strategy and concept of multicultural education are to make various aspects of learners, such as ethnicity, culture, language, religion, social status, gender, ability, and age, common values. It is designed for students to realize the importance of being human, pluralistic, and democratic. Likewise, (Hanafy, 2015) states that awareness of multiculturalism or pluralism is a very important value. Indonesian society, which is very diverse, is very appropriately managed with a multicultural values approach so that interaction and integration can run peacefully, so that it can foster togetherness, tolerance, humanism, and democracy in accordance with the ideals of the Pancasila Nation. Multicultural education can function as a transformational process, not just a process of tolerance; it not only teaches about the different cultures of different ethnic and religious groups but also supports the appreciation, comfort, cosmos, and tolerance of other cultures (Junaidi, 2018). According to (Maulani, 2013), multicultural education offers one alternative through the application of educational strategies and concepts based on the utilization of diversity that exists in society, such as ethnic, cultural, linguistic, religious, social status, gender, ability, and age.

SMAN 1 Gadingrejo Pringsewu Lampung is an educational institution based on multicultural education. This research aims to develop multicultural education discourse. Pragmatically, this research aims to create a more productive learning process for the formation of quality students.

METHOD

This research used a *field research* approach. The study was carried out at SMAN 1 Gadingrejo Pringsewu Lampung. The subjects of the study were the principal, the board of teachers, and the parents of the students. The data collection method uses in-depth interviews, observations, and documentation. Data analysis techniques use triangulation, starting with the data reduction process and drawing conclusions. The research chart is as shown below.

Figure 1. Research Framework Chart
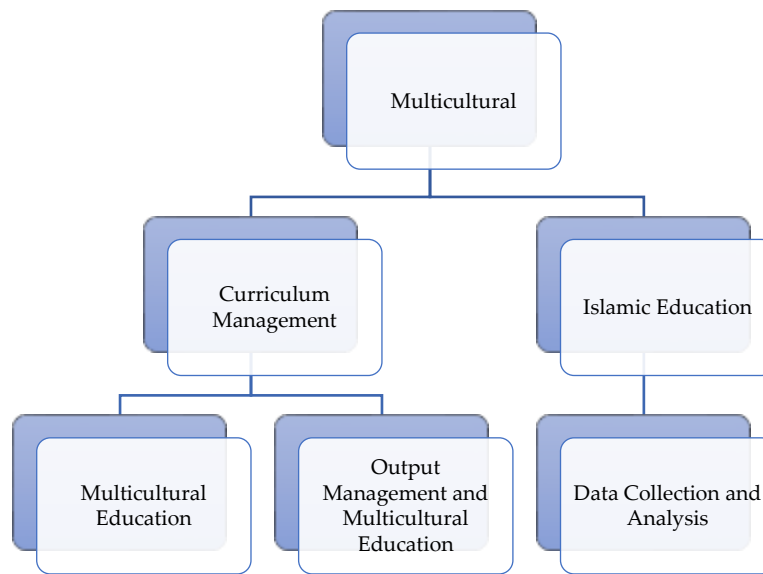
FINDINGS AND DISCUSSION

Findings

SMAN 1 Gadingrejo Pringsewu Lampung is an educational foundation established in Lampung. This organization is the equivalent of different schools coordinating the overall educational and growth experience. However, a closer examination of the implementation reveals students wearing free clothes or not wearing uniforms, as is common in schools in general. They come from different economic, ethnic, and cultural backgrounds. They mix at SMAN 1 Gadingrejo Pringsewu Lampung's educational institutions.

Table 1. Management of Multicultural Education Curriculum at

SMAN 1 Gadingrejo Pringsewu Lampung

No	Curriculum Management
1.	Planning
2.	Organizing
3.	Supervising Implementation
4.	Curriculum Assessment

SMAN 1 Gadingrejo Pringsewu, as it is usually called, is an instructive foundation that outlines the implementation of multicultural education with a school vision for each, an instructive idea that denies differences, resistance, and equal privileges. This affirmation is in accordance with the thought (Muhammad Japar, Muhammad Syarif Sumantri, Hermanto, 2022) that multiculturalism is a collection of thoughts that produce a perspective on social differences and

attachments between one element and another. Various societies working together, not in the hope of winning the battle.

The practice of multicultural education management is strongly felt in the learning cycle at SMAN 1 Gadingrejo Pringsewu Lampung. The climate and environment are generally very good, in addition, in the school climate, students are very familiar with differences in race, nationality, and religion. Another important thing is to remember the rigorous events that all students participate in, and the existence of ecological consideration programs that demonstrate the importance of each other's lives. The multicultural coaching of the management at SMAN 1 Gadingrejo Pringsewu can be seen in the vision of the head leadership, who is able to function as an instructor, director, executive, boss, pioneer, trendsetter, and source of inspiration. In every working meeting, the chairman generally includes all faculties. The majority rule room operates by allowing all workers and teachers to express their aspirations.

The democratization side of the principal can also be seen from the planning aspect of the SMAN 1 Gadingrejo Pringsewu program. In the plan, it generally focuses on the student's circumstances and background or departs from the student's needs and accommodates the proposal from the new student's guardian, which is then formulated with the school committee and also followed by the student's guardian. However, the school's management has the right to make decisions. (Nugraha, 2020) interprets that the Education Plan is the soul of teaching. Correspondingly, the principal is obliged to direct, especially looking at the alignment between the nation's education plan and the school's inner education program, which pays more attention to the various student foundations. For the improvement of the exemplary plan and the main prospectus, the school invited the asset party to provide a briefing that included the entire teacher's staff and provided assistance so that they could implement learning in the classroom. In the annual and semester calendars, principals and teachers will create programs. Meanwhile, in order for the implementation of the plan to actually go ahead, there have been previous postoperative interviews in connection with the earnestness of multicultural education, so that outside information must be visible from the point that it reaches the student. Thus, towards the beginning of the year, there are working instructors. Teachers will arrive early and be offered the opportunity to foster a one-year, one-semester program. All the masters worked together to arrange this.

In her decision-making in determining school programs, the principal always prioritizes the aspect of respect for adherents of other religions, including in deciding the performance of the commemoration of religious holidays. This affirmation is in accordance with the meaning of multiculturalism conveyed by (Muhammad Japar, Muhammad Syarif Sumantri, Hermanto, 2022). According to them, multiculturalism is a collection of thoughts or thoughts that generate a stream that maintains the view that there is social diversity in the life of the individual. What happens is that there is social justice, so one social substance with another culture is not comparable in terms of competing to win the fight. So it can be said that the arrangement of the chieftain is focused on multiculturalism, that is, a certain diversity. It is also built by documenting the school's annual work plan. The work plan is also a complement to the vision and mission of the school, but for its own main purpose, there are three important things, in particular: First, sorting out the comprehensive education that creates the younger generation according to their respective possibilities and needs; second, providing discoveries that encourage children to see values in rigorous, monetary, and social diversity. Third, provide discoveries that encourage children to see the value of the nation's wealth and the potential that exists around it.

On the curriculum aspect, SMAN 1 Gadingrejo Pringsewu utilizes a blended education program between the 2013 curriculum and unique projects of the school by mainstreaming demand learning, dynamic learning, and disciplinary units. Then, at that point, to advance its multicultural perspective, the school embraced a global education plan.

The development of multicultural curricula is carried out by frequently bringing in multicultural education experts from other countries, such as for conducting training on making syllabuses and RPS and enriching discourse on multicultural education. In addition, the level of achievement is supervised by the principal, so that the measure of success of the multicultural education model at SMAN 1 Gadingrejo has peculiarities with others, for example, holding preparations for making schedules, designing illustrations, and increasing talks about multicultural education. Furthermore, the principal controls the level of disclosure, so that the proportion of multicultural education model results at SMAN 1 Gadingrejo Pringsewu is very high in comparison to others.

It is worth noting in this regard that multicultural education becomes the soul of all learning. It doesn't become a subject in itself. Almost all are integrated with multicultural education. Teachers generally convey the importance of resistance in the midst of teaching and learning activities in class,

but also outside the classroom. All learning exercises at SMAN 1 Gadingrejo Pringsewu are also supported by exposure practices and exercises. The school made frequent visits to various places, including places of religious love, in an effort to cultivate hands-on teaching. The school has an excursion program. So sometimes there is a mix of several subjects for education outside.

In addition, the school also has special projects to foster multicultural education, for example, giving gifts to students who are holding events or basically giving good news for Eid al-Fitr, Christmas, or something like that. The qualities created by schools in multicultural education today reflect the beginning of the preparation of brilliant school courses. Indeed, even at the execution stage, these qualities are preserved. Purwanti said that diversity is a reference; the proportion of religion, orientation, and character is tolerance, caring, being an *inquirer*, a lifelong learner, being a critical student, being an effective learner, being a communicator, being open, and being responsible.

SMAN 1 Gadingrejo Pringsewu, as a social organization, fosters visionary social business qualities. Then again, while in contact with the inhabitants of the school, the principal cooperates with family values, and analysts derive impressive skills for this from perception. The school also demonstrates honorable qualities to students by encouraging them to achieve the highest levels of success. This must be seen through a multicultural human improvement program for school residents with a studio program. In addition, teachers participate in instilling the value of the ability to give birth to diversity through activities both inside and outside the school, such as mangrove planting and other activities.

Meanwhile, the assessment sections carried out by SMAN 1 Gadingrejo Pringsewu can be taken broadly from the program assessment and the teacher implementation assessment. There is a periodic timeframe for each of these assessments. The program assessment is completed once a year before the following year's work meeting. The assessed part of the program is its conformity to nature and the investigation of the needs of students and schools in the context of multiculturalism. The assessment cycle includes self-assessment, the principal, and class administrators. There is a daily schedule starting with explaining the reason for the meeting. There are things that are discussed, included, and led directly by the head and all or most of the teachers and staff; the head only gives directions; there is a trading of feelings, and there is a division of tasks. The assessment meeting is also expected to measure the recognition of multicultural teaching that schools continue to develop.

The things that stand out in SMAN 1 Gadingrejo Pringsewu are the existence of quality principles; secondly, the assessment is planned systematically; thirdly, the assessment is not maintained with the exchange of feelings from the members and the self-evaluation of the members. Instructor. Meanwhile, for the assessment of understanding, the development of SMAN 1 Gadingrejo Pringsewu involves guidelines to pay attention to the abilities of each student. Appreciation for the diversity of abilities should be seen within the framework of regulatory norms tailored to the needs of students.

Discussion

Tolhah and Moderate characterize schools as courses of behavior change in private and public activities through educational activities (Tolhah, H. M., & Moderat, 2016). Meanwhile (Amirin, 2013) interprets schools as a way to shorten or increase awareness of opportunities that have special possibilities in human existence. Manage the local area.

Through some of the definitions presented by some of these experts, the schooling ability underlined by (Baharun & Awwaliyah, 2017) includes several things, namely: (1) instructional ability, where the importance of teaching is determined to provide information to students so that they are free from mistakes; (2) the ability to create thoroughly taking into account the development of the most common ways of transmitting information; (3) the ability to strengthen faith in reality believed in by the understanding of logic; and (4) the ability of love as a component of the worker's commitment to the maker who has given physical and profound perfection to people.

Multicultural is unique in relation to the plural. Multiculturalism as a philosophy is unique in relation to pluralism. The fundamental difference lies in the substance of multiculturalism, which sees and feels contrasts but does not believe certain societies are better than others (Prasetiawati, 2017). Meanwhile, pluralism is a philosophy that only views the existence of pluralism as separate from itself and its way of life. Multiculturalism is a philosophy that emphasizes balance and improves environmental society without jeopardizing the existing society's freedom and presence. Ultimately, the fundamental accentuation of multiculturalism is social equilibrium (Ningsih & Rohman, 2018).

In this way, multicultural education becomes a broad topic. Through this framework, education experts recognize multicultural schools from three angles, including: First, social issues This point of view is related to the issue of the social personality of a region or ethnic group, which

in addition to other things examines the relationship between culture and power as well as the relationship between different local groups that have a common position and valuable opportunities to communicate their character. Second, customary problems, habits, and, furthermore, the types of behaviors that live in the general public; third, the question of special gathering exercises that highlight the character of special gatherings.

According to the author, multicultural education can be interpreted as an instructive effort with the social psyche in the structure of developing a resistance to various existing societies, including those related to civil rights, majority rule systems, and common freedom. Meanwhile, related to the subject matter of this article, it is related to the multicultural education of the executives, which implies that the most common way to supervise instructive diversity is by including the work of the council, such as the administration, regulation, and implementation of education. Thus, it can be very well understood that the multicultural board of education is an exercise to oversee multicultural teaching in schools.

(Permana & Ahyani, 2020) state that the formation of national character is a problem that needs attention in the world of education. National character needs to be formed in the midst of the diversity of the Indonesian nation. To form a national character that is able to appreciate differences but remains committed to its own culture, this can be done, among other things, through multicultural-based learning. (Nanggala, 2020) states that high school students are very easily influenced and malleable because they still formulate attitudes and values. Multicultural education is the legacy of postmodernism. Whereas the flow of existentialism philosophy highly values humans as authentic individuals, This school of philosophy revived humanism, which had been drowned in scientism in the modern world and was seen as deadly to human freedom. Through this foundation, implementation in the world of education can be realized through various means, such as in the form of subject areas and student activity programs (Wulandari, 2020).

CONCLUSION

The leadership and management of the multicultural education curriculum at SMAN 1 Gadingrejo has been running in accordance with the principles of supervision of educational institutions, which include aspects of leadership, planning, implementation, and evaluation. *First*, the leadership aspects of the principal have been appropriate and run educationally, and with managerial models, administrators, supervisors, leaders, innovators, and motivators who are

disciplined and prioritize the backgrounds of various female students; *Second*, the planning aspect of the principal at SMAN 1 Gadingrejo has characteristics: there are goals to be achieved, circumstances that are happening now, alternative options, priorities, and strategies used to achieve the goals; the planning of the principal at SMAN 1 Gadingrejo starts from the analysis of needs, has clear goals and targets, and there is an analysis that goes deep into the priorities to be achieved, namely providing a wide actualization space for each learner; *Third*, the actualization aspects of multicultural education management at SMAN 1 Gadingrejo are detailed through good management of education personnel, relevant learning curricula, good school financial management, management of facilities and infrastructure according to student needs, management of good relationships with the community, and the noble values of tolerance, honesty, spirit of achievement, and unyieldingness that the school grows.

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