

# Deradicalization Through Multicultural and Local Wisdom Literacies Based Teaching Model at Salaf and Kholaf Pesantren in West Java

**Tedi Rohadi**

State Institute on Islamic Studies Syekh Nurjati Cirebon  
triaincrbn@gmail.com

## **Abstract**

Indonesia has been a country with multi-ethnics, cultures, and religions. These diversities become its own wealth and treasures as well as dangers. The differences will create dynamic and meaningful human lives. On the other hand, they posit potential radicalization and conflicts that will explode anytime due to their differing meaning and perception. Education is a solution since it plays a role of social reconstruction. It can not only maintain ethnic, linguistic and cultural diversity but also achieve social inclusion, equity and intercultural understanding. The paper aims to report the result of the first stage of research and development study in developing instructional model based on multicultural, local wisdom, and literacy perspectives at Salaf and Kholaf Pesantren in West Java. The model consists of three variables which are variable of context, process, and product. The expected product is the students' competencies and awareness of how to cater differences in order to have moderate perspective.

**Keywords:** Model, Multicultural, Local wisdom, Teaching, Literacy

## A. INTRODUCTION

We are all culture bound - physically, socially, psychologically and spiritually. We might change that culture, but can never make ourselves culture free. So, there is no escape from culture, as there is no escape from multicultural, which is described by Pathak (2008) as the celebration of difference in contemporary life. Indonesia has been a country with multi-ethnics, cultures, and religions. These diversities become its own wealth and treasures as well as dangers. The differences will create dynamic and meaningful human lives. On the other hand, they posit time-bomb that will explode anytime due to their differing meaning and perception. As a result, radicalism, extremism, and conflicts have frequently occurred in Indonesia because presumably of ethnicity and religion. When two differing social groups are interacting with prejudices of superiority and shallow primordialism, the potentials of clash or conflict are blossoming.

Education is one of the preventive solutions since it plays a role of social construction and reconstruction. It can not only maintain ethnic, linguistic and cultural diversity but also achieve social inclusion, equity and intercultural understanding. It is urgent and necessary to reinforce and invest more in the field of education because of the fact that cultures and societies are dynamic and human rights, social cohesion, and intercultural understanding are not genetically transmitted. Education is considered as a means of freedom for achieving human as a social, religious, and civilized creature. To achieve this requires human to live in conducive, fair, just, and democratic environment.

Indonesia has one of the largest Islamic educational systems in the world considering the fact of more than 10,000 Islamic boarding schools (*pesantrens*), and 37,000 *madrasah* and 5.7 million *madrasah* students which continues to increase (Azra, Afrianty, and Hefner: 2007). Islamic education in Indonesia is one pillar in national education which has a long history and proves as a nation-wide important element. In addition, *pesantren* becomes the foundation of Indonesian culture and identity along-side its plurality (Wahid, 2001:1-20). A negative stigma has however been stamped to *pesantren* as the homegrooming of terrorism after series of international and national violences starting from 2001 (Lim, 2011: 30-

35). The image of pesantren is furthermore worsened by overseas medias by providing and representing the discourse of the relationship between pesantren and radicalism and fundamentalism (International Crisis Group, 2010: 2-3).

In response to those phenomena, multicultural and local wisdom literacy is chosen to be an approach. Multicultural education is an approach to teaching and learning that is based upon democratic values and beliefs, and that affirms cultural pluralism within diverse societies and interdependent world (Bennet cited in McNergney and Herbert, 2001). Local wisdom is represented as a collection of facts, concepts, believes, and society perception toward their environment as well as the ways of how to observe and measure the environment, solve the problems, and validate the information. In other words, local wisdom is a process of how knowledge is generated, stored, applied, managed, and inherited The pedagogy of local genius/wisdom is realized in ethnopedagogy which sees local wisdom as the sources of innovation and skills which can be empowered (Alwasilah, 2009). Literacy does not only provide the skills of reading, writing, and calculating but also the skills which could effectively study and use the forms of representation and communication established socially (Giroux, 1997).

Multicultural and local wisdom literacy is eventually an awareness that culture impacts behavior and beliefs and an awareness and appreciation of different beliefs, appearances and lifestyles in one 's limited and unlimited scope. Furthermore, it consists of the skills and ability to identify the creators of knowledge and their interests (Banks, 1997), to uncover the assumptions of knowledge, to view knowledge from diverse ethnic and cultural perspectives, and to use knowledge to guide action that will create a humane and just world. Multicultural competences and awareness are expected to equip students of *pesantren* with outward-looking perspectives and local wisdom awareness is hopefully to provide them with inward looking-perspectives. Eventually those cognitive competences and awareness will encourage or even deradicalize those with extreme and violent religious or political ideologies to adopt more moderate views.

## **B. METHODS**

The study is classified into research and development method in which both qualitative and quantitative research paradigm are employed (Borg and Gall, 1981). The design is considered relevant since it deals with the process by which a product of instructional material is developed and validated. Timewise, the first stage of the study which was carried out is mostly dominated by qualitative study. It is intended to obtain concepts and principles as theoretical foundation of the model and current circumstances and context of literacy teaching activities at pesantren.

The steps in the study refer to ten steps proposed by Borg dan Gall (1981) and they are specified with detailed steps pointed out by Richards (1990). There are two main stages: preliminary research stage and research and development stage. Preliminary research consists of research and information collecting that are detailed with some activities such as review of literature, need and context analysis. The research and development covers planning, developing preliminary product, testing and revising model. The paper only focuses on developing theoretical model of multicultural and local wisdom literacy based teaching.

The research will be conducted in two stages, the stage of designing model and the stage of testing and implementing model. The study will preliminarily take place at three chosen research sites: Pesantren Kempek Cirebon, Pesantren Al-Mizan Majalengka, and Pesantren Dzikir Al-Fatih Sukabumi. Each of these pesantren has particular uniqueness by which they are selected to be the research site.

Pesantren Kempek as one of the oldest Salafiah Pesantren in Cirebon area was established in 1908. It carries out educational program which is characterized by the study of Al-Qur'an and kitab kuning written by Salaf scholars and clerics. The program could be accomplished within 4-6 years. The methods adopted are Bandongan, Sorogan, Musawarah dan Clasical systems.

Pesantren Al-Mizan was established in 1998 in Ciborelang, Jatiwangi, Majelengka, West Java. Pesantren Al-Mizan educates its santris to have high motivation to develop civilization which humanize the human. To achieve that, they

## Deradicalization Through Multicultural and Local Wisdom Literacies Based Teaching Model

are accustomed to having inclusive attitude and prioritizing pluralism. The relevant activities are inter-religion dialog, information and technology training, and maintenance of a good relationship with other pesantrens.

Pesantren Al-Fath was established in 2009 in Sukabumi, West Java. Pesantren Dzikir A-Fath has made a breakthrough. It provides a free of charge tuition fee from vocational high school to universities education to students whose finance are ill supported. In addition, it even provides a grant as their business capital. Due to the demands from society, the students are not only provided with kitab kuning study, they are also prepared to be expert in economy and information and technology. Moreover, Pesantren Al-Fath put forward the Sundanese culture in their daily activities.

Data of the study comprises of students' needs, perceptions, profile, characters, reading techniques and reading competence; teachers needs, perceptions, profile, characters, approach, method, techniques, understanding of instructional material and assessment; teaching and learning activities; curriculum, syllabus, instructional material, teachers' preparation, students score. In addition, the data are obtained from different sources such as students, teachers, video recording, documents, and experts. The techniques and instruments are in line with the data and source of data. The study uses some techniques of collecting data for example questionnaire, interview, and observation as well as document analysis. The instruments of collecting data are questionnaire, video recorder, field note, and analysis.

The collected data are analytically categorized into two categories: quantitative and qualitative data. The qualitative data consist of lecturer and students need, curriculum and lesson plan analysis, text book analysis, and field testing. those data will be analyzed qualitatively. The quantitative data comprising of expert judgment and main operational field testing will be analyzed quantitatively by employing t-test and alpha cornbach. The data collected are finally validated through triangulating from multiple sources and reanalysing the corrected data as well member checking to ensure the validity of data.

### C. RESULT DISCUSSION

#### 1. Preview of Multicultural Responsive Teaching Model

The theoretical model of Multicultural Responsive Teaching Model is resulted from the framework proposed by Joyce and Weill (1980, 2000) and the analysis of variables based on Dunkin and Biddle (1975). The teaching model of multicultural and local wisdom literacy based teaching is derived from literature review relating to multiculturalism, local wisdom, and literacy. The model resembles the teaching and learning process which comprises of variable of context, process, and product. It also regulates the roles of teachers and students, instructional materials, and assessment. Finally, the expected outcome of the model is to equip students of pesantren with outward- looking perspectives and provide them with inward looking-perspectives.

Generally, the model is comprised of a blend of content, student, and social action oriented program. The model resembles the nature of teaching and learning and instructional strategies to develop such capacities as mutual respect, intellectual curiosity, dialogue, self-criticism, and quest for critical self-knowledge (Parekh in Taylor (1988b: 14–16), Nieto (2000a: 305)). In addition, its underlying philosophy uses critical pedagogy and ethno-pedagogy Alwasilah (2009) which focus on knowledge, reflection, and action as the basis for social change. It furthermore promotes democratic principles of social justice.

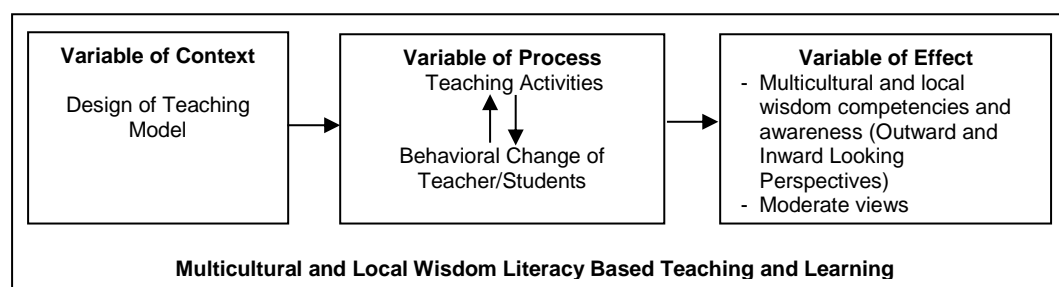


Figure 1. Theoretical model of Multicultural and Local Wisdom Literacy Based Teaching

Regarding the variable of context, the model is characterized by its five dimensions of multicultural education (Banks (2004b): (1) content integration, (2)

## Deradicalization Through Multicultural and Local Wisdom Literacies Based Teaching Model

the knowledge-construction process, (3) prejudice reduction, (4) an equity pedagogy, and (5) an empowering school culture and social structure. In content integration, examples, data, and information from a variety of cultures and groups are used to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline. Knowledge construction process is implemented in the classroom by helping students to understand how knowledge is created and how it is influenced by the racial, ethnic, and social-class positions of individuals and groups. One of prejudice reduction strategies is through recognizing and understanding the characteristics of each student racial attitude. Equity pedagogy involves the variables grouping practices, labeling practices, the social climate of the school, and staff expectations for student achievement in order to create a school culture that empowers students from diverse ethnic, cultural, and linguistic.

In terms of variable of process, teaching and learning process is directed to develop ethnic and cultural literacy, personal development, attitudes and value clarification, multicultural social competence (Gay, 1994). There are five general methods for implementing multicultural and local wisdom teaching that teachers should consider. First, teacher should recognize and appreciate the particular cultures and backgrounds represented in classroom. Second, teacher should make recognition and appreciation of diverse background, cultures, and perspectives. Third, teacher should consider the potential insights of research on the “cultural learning style” of your students. Fourth, teacher should teach and model norms of positive, inclusive interactions among members of the class. Fifth, teacher should evaluate materials for their inclusiveness and cultural relevance.

The variable of effects becomes the measure of the process success. The output of the model is the students’ multicultural competencies and awareness nurtured after having gone through multicultural and local wisdom teaching and learning processes. The measure is resulted from the blend work between Banks’s four level multicultural thinking (2004) consisting of contributive, additive, and transformative approach and Bloom's cognitive taxonomy (1953) comprising of knowledge, comprehension, application, analysis, synthesis, and evaluation).

## 2. Components and Elements of MRT

The teaching model which is produced after the analysis of context, needs, and theoretical review is called Multicultural Responsive Teaching (MRT). Multicultural Responsive Teaching (MRT) which is designed refers to the teaching components proposed by Joyce (2000). MRT comprises of four components: orientation of model which covers consists of objectives of model, assumptions and theories, and principles and main concepts of the model; teaching model which covers the syntax, social system, principles of reaction, and social systems; implementation of model; and the effect of the model.

Table 1 Multicultural Responsive Teaching (MRT) Components and Elements

No	Component	Elements
1	Orientation of model	objectives of model, assumptions and theories, and principles of the model
2	Teaching model	the syntax, social system, principles of reaction, and social systems
3	Effect of the model	instructional and nurturant
4	Implementation of model	four sessions

### a. Orientation of MRT Model

The orientation of MRT Model show the tendencies of the model which are influenced by the adopted theoretical basis. It can be seen through the objectives, assumption, and principles of the model as shown on table

Table 2 Orientation of MRT Models

No	Elements	Description
1	Objectives of model	- The major objective - The practical objectives
2	Assumptions and theories	- Multiculturalism - Multicultural Education
3	Principles of the model	- Principles of Delivery - Content - Teaching and Learning Materials - Perspective - Critical Inclusivity - Social and Civic Responsibility



## Deradicalization Through Multicultural and Local Wisdom Literacies Based Teaching Model

There are two objectives of model, the major objectives and the practical objectives. The major objective of multicultural education is to help students acquire the knowledge, values, and competencies needed to become effective citizens of their cultural communities, nation-state, and the global community (Banks, 2014). The practical objectives of multicultural education are synthesized by Kehoe (1984) and Fleras and Leonard-Elliott (1992) such as: equivalency in achievement, more positive intergroup attitudes, and developing pride in heritage.

MRT model of teaching is firstly based on multiculturalism. Multiculturalism can be defined as a philosophical position and movement and a perspective on human life as well as central insights into how we socially construct our lives. As a philosophical position and movement, it assumes that the gender, ethnic, racial, and cultural diversity of a pluralistic society should be reflected in all of the institutionalized structures of educational institutions, including the race staff, the norms and values, the curriculum and the students body (Banks and Banks, 2007: 474). Then, as a perspective on human life and central insights into how we socially construct our lives covers: the cultural embeddedness of human beings, the inescapability and desirability of cultural diversity and intercultural dialogue, and the internal plurality of each culture. Multicultural perspective underlines the recognition of gender, ethnicity and race, alongside the desirability of cultural diversity and the internal plurality of cultures (Parekh, 2000: 338).

Multiculturalism can eventually be characterized by some indicators. First, multiculturalism promotes equal rights and discourages discrimination; second, multiculturalism cannot be thought of as a single concept which is socially on its own, and finally multiculturalism is both plural and fluid which recognizes how cultural diversity is constantly changing

MRT is then based on the tenets of multicultural education. Multicultural education, according to Banks in Modgil et al.(1986: 222), is an inclusive concept used to describe a wide variety of school practices, programs and materials designed to help children from diverse groups to experience educational equality. In addition,

Banks (2004) proposes tripartite definition of multicultural education. He identifies the following categories:

- 1) Multicultural education as a *philosophy*, concept, or idea: a set of beliefs and values that represent ethnic and cultural influences on lifestyles, experiences, and identities of a group. As a philosophy, multicultural education encompasses cultural pluralism and educational equality and excellence.
- 2) Multicultural education as a *process*: an approach to education that places multiculturalism as a continuous and systematic element within a more comprehensive understanding of education. As a process, multicultural education should not be developed as a program or method, but as a progressive course of ideas and actions.
- 3) Multicultural education as a *reform movement*: a structural and procedural change in education that reflects the larger change in society—social cultural, ethnic, racial, and linguistic diversity. As a movement, multicultural education focuses on empowering individuals towards social action and transformation

Furthermore, Parekh in Taylor (1988b: 14–16) suggests that multicultural education is a way of cultivating such capacities as mutual respect, intellectual curiosity, dialogue, self-criticism and quest for critical self-knowledge. Sonia Nieto (2000a: 305) states a more school based orientation in that: (1) multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender among others) that students, their communities, and teachers reflect; (2) Multicultural education permeates the schools' curriculum and instructional strategies, as well as the interactions among teachers, students and families, and the very way that schools conceptualize the nature of teaching and learning.; 3) It uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action as the basis for social change, multicultural education promotes democratic principles of social justice.

The Principles of MRT Model covers the principles of delivery, content, teaching and learning materials, perspectives, critical inclusivity, social and civic

## Deradicalization Through Multicultural and Local Wisdom Literacies Based Teaching Model

responsibility, and assessment. Delivery must acknowledge and address a diversity of learning styles while challenging dynamics of power and privilege in the classroom. Content must be complete and accurate, acknowledging the contributions and perspectives of *all* groups. Content must be presented from a variety of perspectives and angles in order to be accurate and complete. Students must be engaged in the teaching and learning process transcend the banking method and facilitate experiences in which students learn from each other's experiences and perspectives. If we hope to prepare students to be active participants in an equitable democracy, we must educate them about social justice issues and model a sense of civic responsibility within the curriculum. Curriculum must be assessed constantly for completeness, accuracy, and bias.

Table 3 Principles of MRT Model

No	Aspects	Principles
1	Delivery	<ul style="list-style-type: none"> <li>- Vary instructional techniques (Cooperative Learning, Dialogue, Individual Work, Student Teaching)</li> <li>- Understand the dynamics of power in the room so you do not perpetuate privilege and oppression</li> <li>- Challenge the notion of teaching as "mastery."</li> </ul>
2	Content	<ul style="list-style-type: none"> <li>- Ensure that content is as complete and accurate as possible</li> <li>- Avoid tokenism</li> <li>- Study the history of discrimination in curriculum and ensure that you are not replicating it.</li> </ul>
3	Teaching and Learning Materials	<ul style="list-style-type: none"> <li>- Vary instructional materials (e.g texts, newspapers, videos/movies, games, workbooks)</li> <li>- Examine all materials for bias and oppressive content</li> <li>- Diversify images and content in bulletin boards, posters, and other constantly-visible materials</li> </ul>
4	Perspective	<ul style="list-style-type: none"> <li>- Present content from a variety of perspectives, not only that of majority groups</li> </ul>

No	Aspects	Principles
		<ul style="list-style-type: none"> <li>- Present content through a variety of lenses, not just those of a few heroic characters</li> </ul>
5	Critical Inclusivity	<ul style="list-style-type: none"> <li>- Bring the perspectives and experiences of the students themselves to the fore in the learning experience</li> <li>- Encourage students to ask critical questions about all information they receive from you and curricular materials, and model this type of critical thinking for them</li> <li>- Encourage students to ask critical questions about all information they receive from you and curricular materials, and model this type of critical thinking for them</li> <li>- Recognize your students as your most important multicultural resources</li> </ul>
6	Social and Civic Responsibility	<ul style="list-style-type: none"> <li>- Starting with the youngest students, incorporate discussions about difference and inequality into your lessons (this can be done across all subject areas)</li> <li>- Look for ways in which recognized names in various disciplines have used their work and stature to fight social injustices</li> <li>- Have honest discussion with your students about the history of privilege and oppression in your subject area, school, education, and society at large</li> <li>- Connect teaching and learning to local community issues and larger global issues</li> <li>- Encourage students to think critically about the United States, capitalism, the two-party system, and other traditionally untouchable subjects of critique</li> </ul>

## Deradicalization Through Multicultural and Local Wisdom Literacies Based Teaching Model

No	Aspects	Principles
7	Assessment	<ul style="list-style-type: none"> <li>- Work with a cohort of teachers to examine and critique each other's curricular units, lesson plans, and entire frameworks.</li> <li>- Request and openly accept feedback from your students.</li> <li>- Return to this model from time to time to make sure you haven't reverted to former practices</li> </ul>

### b. Teaching Model

There are two kinds of teaching activities adopted in this Multicultural Responsive Teaching (MRT) Model. The first one is classroom multicultural embedded teaching in which multicultural teaching is integrated with other school subjects and the second one is Santri Participatory Action Research (SPAR) which emphasizes the relationship between theory, practice, and reflection to address social issues. The following description will elaborate the second teaching activities.

Table 4 Teaching Model

No	Aspects	Principles
1	Syntax	Steps of model: (1) identify a problem; (2) analyze a problem; (3) create a plan of action to address the problem; (4) implement the plan of action; and (5) reflect on the plan of action
2	Social System	Facilitator and councillor
3	Principles of Reaction	dynamic, democratic, and responsive
4	Support System	books, films, laboratory kits, reference materials etc

Syntax (Phases or Steps) of the model describes the model in action. It is the systematic sequence of the activities in the model. Each model has a distinct flow of phases. The steps and principles of YPAR provide students the opportunity to use their education and lived experiences to address problems in their school and communities. The steps also build their academic and critical thinking skills by providing them with a process they can apply to solving problems that they may encounter throughout their life. Duncan-Andrade and Morrell (2008) highlighted how to develop youth's critical consciousness by employing McIntyre's (2000) three main principles to guide participatory action research (PAR); (a) collective investigation of a problem; (b) the reliance on indigenous knowledge to better understand that problem; and (c) the desire to take individual and/or collective action to deal with the identified problem.

Building on community consciousness, Duncan-Andrade and Morrell implement the steps of Freire's cyclical praxis model:

- (1) identify a problem;
- (2) analyze a problem;
- (3) create a plan of action to address the problem;
- (4) implement the plan of action; and
- (5) reflect on the plan of action

The Social System describes the role of and relationships between the teacher and the pupils. In some models, the teacher has a dominant role to play; In some models the activity is centered around the pupils, and in some other models the activity is equally distributed.

During teaching and learning process in MRT model, teachers play a role as facilitator and councilor who facilitate and council students in carrying out the tasks, either individual or group activities. Social system in this model is cooperative and collaborative. There is dynamic and familial relationship between teacher-student and student-students. The class activities is open and flexible. Teachers give freedom to students to actively participate in discussion activities.

During discussion process, teachers tries to be mediator on the issues being discussed beside responding and assisting the process of discussion. Students carry

## Deradicalization Through Multicultural and Local Wisdom Literacies Based Teaching Model

out the discussion by themselves basing on their tasks and capabilities. This activities encourage their self-confidence to express their ideas. Teacher monitor students thinking activities in answering every question and provide positive response, so that students are more motivated and learn joyfully.

Teacher plays as moderator whose function to call the group to present their work and manage the flow of discussion. The discussion runs democratically.

Principles of Reaction tell the teacher how to regard the learner and to respond to what the learner does. They provide the teacher with rules of thumb by which to select model, appropriate responses to what the student does. Principles of reaction in MRT model is characterized by the role of teacher as facilitator who directs students to carry out the steps to be accomplished in group discussion. Teacher functions as moderator as well to manage the flow of the discussion. Students show their thinking ability in answering every question given and responsibility to accomplish individual and group work. Students experience the situation in which they can help their friends who have problems.

In MRT model, teaching occurs dynamically, democratically, and responsive. Students are free to express their opinion and respond the questions. Students altogether give responses on the learning objects. Students collaborate in sharing their opinion which later on are combined to be an agreed consensus.

Support System describes the supporting conditions required to implement the model. 'Support' refers to additional requirements beyond the usual human skills, capacities and technical facilities. In MRT teaching model, this includes books, films, laboratory kits, reference materials etc.

### c. Effect of Model

The theoretical model of MRT results in two types of effects: Instructional and Nurturant effects. Instructional effects are the direct effects of the model which result from the content and skills on which the activities are based. Nurturant effects are those which are implicit in the learning environment. They are the indirect effects of the model.

The measure of the effect is resulted from the blend work between Banks's four level multicultural thinking (2004) consisting of contributive, additive, and transformative approach and Bloom's cognitive taxonomy (1953) comprising of knowledge, comprehension, application, analysis, synthesis, and evaluation). The lowest levels of both models (e.g., knowledge-contributions) involve fact-based questions, statements, and activities that do not promote higher level thinking or substantive multicultural experiences. Conversely, at the highest levels of models (e.g., evaluation-social action), students think critically about and take action on multicultural topics, concepts, material, and events. The detailed descriptor of the learning outcome are shown in the following table.

Table 1. Teaching and Learning Outcome

No	Multicultural Thinking	Bloom's Taxonomy	Indicators: Students are able to
1	Contributive Approach	Knowledge	mention facts about cultural artifacts, events, groups, and other cultural elements.
		Comprehension	understand information about cultural artifacts, groups, and other cultural elements
		Application	apply information learned on cultural artifacts, events, and other cultural elements
		Analysis	analyze (e.g., compare and contrast) information about cultural artifacts, groups, and other cultural elements
		Synthesis	create a new product from the information on cultural artifacts, groups, and other cultural elements
		Evaluation:	evaluate facts and information based on cultural artifacts, groups, and other cultural
2	Additive Approach	Knowledge	Identify concepts and themes about cultural groups
		Comprehension	Understand cultural concepts and themes.
		Application	Apply information learned about cultural concepts and themes.
		Analysis	Analyze important cultural concepts and themes
		Synthesis	Synthesize important information on cultural concepts and themes



## Deradicalization Through Multicultural and Local Wisdom Literacies Based Teaching Model

No	Multicultural Thinking	Bloom's Taxonomy	Indicators: Students are able to
		Evaluation	Critique cultural concepts and themes.
3	Transformative Approach	Knowledge	Understand information on important cultural elements, groups, and other cultural elements from different perspectives
		Comprehension	Understand important cultural concepts and themes from different perspectives
		Application	Apply their understanding of important concepts and themes from different perspectives
		Analysis	Examine important cultural concepts and themes from more than one perspective
		Synthesis	Create a product based on their new perspective or the perspective of another group.
		Evaluation	Evaluate or judge important cultural concepts and themes from different viewpoints
4	Social Action Approach	Knowledge	Make recommendations for social action based on information on cultural artifacts, etc.
		Comprehension	Make recommendations for social action based on their understanding of important concepts and themes
		Application	Make recommendations for and take action on important social and cultural issues
		Analysis	Analyze social and cultural issues from different perspectives; they take action on these issues
		Synthesis	Create a plan of action to address one or more social and cultural issues; they seek important social change
		Evaluation	Critique important social and cultural issues, and seek to make national and/or international change.

### d. Implementation of Model

MRT model is used in experimental classes for four times. The teaching activities will be carried out by the teachers who will collaborate with the researcher

#### **D. CONCLUSION**

The above discussions shed light on the theoretical model of multicultural responsive teaching (MRT) which is based on multicultural and local wisdom literacies. The model is comprised of three variables which are variable of context, process, and product. Variable of context is to do with how five multicultural dimensions shape the preliminary teaching and learning activities. In addition, variable process regulates how teacher and students interact as well as how topics, theme, and instructional material are determined. Finally, the variable product assess the learning outcome by blending the multicultural thinking level and Bloom's cognitive taxonomy. Multicultural Responsive Teaching (MRT) which is designed refers to the teaching components proposed by Joyce (2000). MRT comprises of four components: orientation of model which covers consists of objectives of model, assumptions and theories, and principles and main concepts of the model; teaching model which covers the syntax, social system, principles of reaction, and social systems; implementation of model; and the effect of the model.

The teaching and learning activities designed in the model are expected to help students acquire multicultural competences and awareness so as to encourage or even de-radicalize those with extreme and violent religious or political ideologies to adopt more moderate views.

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Tedi Rohadi