

Multicultural Education Values in the Novel "Negeri 5 Menara" by A. Fuadi

Arini Noor Izzati*, Ilza Mayuni, Zainal Rafli

Language Education
Universitas Negeri Jakarta
Jakarta, Indonesia

*arininoorizzati_pb15s3@mahasiswa.unj.ac.id, ilza.mayuni@unj.ac.id, zainal.rafli@unj.ac.id

Abstract—This study aims at obtaining a deep understanding of multicultural education values in the novel of "Negeri 5 Menara" by A. Fuadi. This study used qualitative with content analysis techniques. This research was analyzed through structural literary approach. The data consisted of words, sentences, expressions of character descriptions and interpersonally dialogues which show the existence of multicultural education values in the novel. The values of multicultural education in the novel include: a) content integration; b) the knowledge construction process; c) prejudice reduction; d) an equity pedagogy; e) an empowering school culture and social structure. Those results lead to implication that Indonesian literature educator can use the novel "Negeri 5 Menara", in the teaching process.

Keywords—*multicultural education values; novel*

I. INTRODUCTION

The nobility of values in this nation began to be forgotten, as for new values which of course were not necessarily good, slowly began to form solidly and steadily. The community seems to lose grip in determining attitudes and behavior. This certainly can cause confusion, conflict, and constitute an obstacle in creating national unity and unity in Indonesia. Not to mention the conflicts that can occur due to friction due to differences around it. The actual differences can be muted so that the harmony of life is maintained. The differences that are around us in the form of social, economic, belief, cultural, educational differences are differences that will continue to exist as long as we live our lives. The differences can exist in the school, environment and other public spaces.

To overcome the above problem, we must think seriously, systematically, thoroughly to minimize conflicts and provide shared the reality awareness of diversity that exists in society. This kind of awareness develops a tolerant attitude and the way we see those who are different as colleagues or friends who must be respected not as opponents who must be opposed.

The reformation era did not only bring benefits to our nation but also provided an opportunity for the increasing tendency of primordialism. For this reason, it is necessary to apply the multicultural education paradigm to counteract the spirit of primordialism [1]. The paradigm of multicultural education in this context provides guidance to us to have an appreciation and tolerance for other people's cultures and

religions. Based on this, the application of multiculturalism requires awareness of each local culture to recognize and respect each other's cultural diversity wrapped in a spirit of harmony and peace.

In this globalization era, humans are required to be able to think intelligently and wisely so that they do not simply absorb foreign influences that are not in accordance with the norms and values embraced by our nation. The transition from traditional society to modern society must be accompanied by empowering pedagogy. Keeping the values of local wisdom such as life values such as religious values and cultural values are still instilled and implemented. As stated by Musa Asy'arie that multicultural education is meaningful as an educational process how to respect sincerely, tolerate cultural diversity in a plural society, so by the end students have mental flexibility in addressing social issues in society [2]. Mutual respect and tolerance are easily realized if they are embedded in the souls of each individual. These certainly can reduce the conflict that will destroy the foundation of unity that has been established for a long time, especially in our country. In addition, wherever someone who has understood the importance of the value of multicultural education, wherever he is, he will be able to understand every difference around him. In addition, it will have a broad perspective in addressing all the things that happen in the surrounding environment.

In terms of the novel selection, the selected novel must have a good quality and a reputation as a national best seller novel. An example is a novel entitled "Negeri 5 Menara" which will examine the contents of the values of multicultural education.

Through this research findings, the values of multicultural education in this novel can be an alternative source of literary learning for middle school students. The content of the story inside which tells the story of life in the pesantren certainly can provide a nuance of knowledge that provides inspiration and an example of the values of multicultural education for those who appreciate to this novel. Especially the life of the Indonesian people who incidentally have diversity from a variety of different cultural, ethnic, religious, social, and economic levels. In other words, it is assumed that the multiculturalism is also found in the life of the pesantren, as told in this novel. It is hoped that awareness of mutual respect in working together for good goals in a multicultural environment can occur in the

realm of everyday life. Thus, the turmoil that may arise in pluralistic community life can be minimized.

II. THE VALUES OF MULTICULTURAL EDUCATION AND THE NOVEL

Hilda Fernandez in Choirul Mahfud stated that multicultural education is a perspective that recognizes the political, social and economic reality experienced by each individual in complex human encounters and culturally religious [3]. In addition, it reflects the importance of culture, race, gender, ethnicity, religion, social status, economy, and exceptions in the education process. As a developing country, Indonesia makes education as one of the strategic tools and an effort to build national identity. This step is good, relatively effective, and it promises a decent and enables education to contribute to national development. It is a multicultural education model. In this regard H.A.R. Tilaar gave his statement that multicultural education offers an alternative through the application of education strategies and concepts based on the diversity utilization that exists in the community, especially those in society including in students life such as ethnic diversity, culture language, religion, social status, gender, ability, age and race [4]. Paul C. Gorski formulated three objectives related to multicultural education itself [5]. He stated that multicultural education is a progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education. It is grounded in ideals of social justice, education equity, critical pedagogy, and dedication to providing educational experiences in which all student reach their potentials as learner and as socially aware and active beings locally, nationally, and globally.

A. *The Values of Multicultural Education*

Like the purpose of education, multicultural education also has a focus which is a guide, namely changing the learning approach towards giving equal opportunities to each individual. Thus the existing groups must be peaceful, understand each other, end differences, but still emphasize the general goal of achieving unity. Students are implanted that lateral thinking, diversity, and uniqueness are valued.

Baker states that differences in students must be recognized in multicultural education, including ethnic and racial minority populations, and groups that embrace religion, gender, economic conditions, areas of origin, physical and mental disabilities, groups age, etc. [6]. According to Suryana and Rusdiana, the purpose of multicultural education is to help students: (a). understand the background of self and groups in society; (b) respect and appreciate ethnic and socio-historical cultural diversity; (c) resolve over-ethnocentric and prejudiced attitudes; (d) understand social, economic, psychological, and historical factors that cause ethnic polarization of ethnic inequality and alienation; (e) enhance the ability to critically analyse routine problems and issues through democratic processes through a vision of a better, fairer and free society; (f) develop a meaningful identity for everyone [7].

In addition, according to Farida Hanum and Setya Raharja the core values of multicultural education are in the form of, (a)

The value of democratization or justice which is a comprehensive term in all forms, both cultural, political and social justice; (b) The value of humanism or humanity is basically the recognition of humanity, heterogeneity and diversity. The diversity can be in the form of ideology, religion, paradigm, ethnicity, mindset, needs, economic level, and so on; (c) The value of national pruralism is a view that recognizes diversity in a nation, such as in Indonesia [8]. The term pruralism means types and has political, social and economic implications. Therefore, pruralism is related to the principles of democracy. In addition, pruralism relates to the right to life of community groups within a community.

The values of multicultural education are basically contained in every educational activity. The role of multicultural education values in the world of education also makes education actors conclude that indeed the students have different characters related to the values of multicultural education. Through a complete understanding of the values of multicultural education, the attitudes and actions should be taken by teachers. It is not to distinguish anything that is a difference in all aspects of the objects of education. Teachers naturally give love, rights, and justice to all students with their differences. In addition, the values of education are also considered important for underlying education itself. James A. Banks stated that the dimension of multicultural education values are, (1) content integration; (2) the process of knowledge construction; (3) prejudice reduction; (4) an equity pedagogy; (5) school and social structure empowerment [9]. Content integration deals with the extent to which teachers use examples and content from a variety of cultures in their teaching. In the knowledge construction process, teacher need to help students understand, investigate, and determine how the implicit cultural assumptions, frame of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed. Prejudice reduction focuses on the characteristic of student racial attitudes and how they can be modified by teaching methods and materials. An equity pedagogy, exist when teachers modify their teaching in ways that will facilitate the academic achievement of student from diverse racial, cultural, gender, and social-class groups. By the end, the empowerment of school and social structure must be examined to create a school culture that empower students for diverse racial, ethnic, and gender groups. These five dimensions in the multicultural education by James A. are used as a guide to analyse the values of multicultural education in the novel "Negeri 5 Menara" by A. Fuadi [9].

B. *Novel*

According to Eric Reader, novels are fictional stories in the form of prose with a length of approximately one volume that portrays characters and behavior which is a reflection of real life in a continuous plot [10]. Furthermore according to Aziez and Hasim, novels are narrative, which are more narrative than modeling [11]. Of course novels can make very dramatic depictions, almost seem like real conditions so that readers do not realize that what is presented about characters and settings is not presented directly but through the storytelling techniques presented by the author. In addition, according to Stanton, novels are able to present the development of one character,

complicated social situations, relationships that involve many or few characters, and various complicated events that occurred several years ago in detail [12]. Nurgiyantoro states that novels generally consist of a number of chapters, each of which contains a different story but has a relationship [13]. The relationship is in the form of relationships between chapters, causal relationships, or ordinary chronological relationships, one chapter is a continuation of the other chapters. Novel as a narrative work is a complex structure. As expressed by Knox C. Hill in Sugihastuti and Suharto that through in-depth analysis of structural analysis, novels can be understood in depth as part of the whole [14]. Each element in the novel has a certain situation that does not have its own meaning, but is determined based on its relationship with other elements involved in the situation.

Thus it can be said that the novel is a series of stories that contain real figures and events, Novel is a form of reflection. It was taken from the author's mental awareness relate to the value of life. It was developed in the midst of society because novels are indeed born of the socio-cultural atmosphere that surrounds them. The novel is also one of the works produced by using language as a tool to express to the reading community. Expressions can be seen in the form of ideas, thoughts, and feelings from the author's side of the real object in society.

III. RESEARCH METHODOLOGY

The method used is qualitative-descriptive. This method was chosen because this study seeks to describe and interpret the values of multicultural education in the novel "Negeri 5 Menara" by A. Fuadi. As revealed by Sugiyono regarding this matter, according to him the data collected uses this method in the form or in the form of words or images, so it does not emphasize the numbers too much [15]. So descriptive methods are used to help identify and expose the elements that are the focus of research.

Data collection is done by documentation techniques. The instrument of this research is the researchers themselves. In addition there are guidelines for text analysis: this guideline is used as a reference in analysing each short story, in the form of analysis guidelines according to James A. Banks, namely the dimensions of multicultural education values [9].

The data for this study are 46 chapters in the novel "Negeri 5 Menara." The chapter titles are: 1) *Pesan dari Masa Silam* (p.1), 2) *Keputusan Setengah Hati* (p.5), 3) *Rapat Tikus* (p.14), 4) *Kampung di atas Kabut* (p.27), 5) *Man Jadda Wajada* (p.40), 6) *Sang Renaissance Man* (p.48), 7) *Shooping Day* (p.54), 8) *Sergapan Pertama Tyson* (p.64), 9) *Agen 007* (p.84), 10) *Sarung dan Kurban* (p.84), 11) *Sahibul Menara* (p.92), 12) *Surat dari Seberang Pulau* (p.97), 13) *Sepuluh Pentung* (p.104), 14) *Maa Hazza* (p.110), 15) *Thanks God It's Friday* (p.120), 16) *Keajaiban itu datang Pagi-pagi* (p.132), 17) *Abu Nawas dan Awak* (p.137), 18) *Bung Karno* (p.149), 19) *Maradona Hapal Quran* (p.159), 20) *Berlian dari Belgia* (p.171), 21) *Umar Icuik* (p.176), 22) *Festival Akbar* (189), 23) *Sahirul Lail* (p.194), 24) *Lima Negara Empat Benua*, (p.203), 25) *Orator dan Terminator* (p.213), 26) *Princess of Madani* (228), 27) *Pendekar pembela Sapi* (p.238), 28) *Nama yang*

Bersenandung (p.250), 29) *Si Punguk dan Sang Bulan* (p.257), 30) *Parlez Vous Francais* (p.264), 31) *Rendang Kapau* (p.268), 32) *Piala di Dipan Puskesmas* (p.274), 33) *A Date on the Atlantic* (p.286), 34) *Puncak Rantai Makanan*, (p.289), 35) *Lembaga Sensor* (p.295), 36) *Sekam itu Bernama ITB* (p.309), 37) *Kereta Angin Kuning* (p.314), 38) *Kilas 70* (p.324), 39) *It,s Show Time* (p.337), 40) *Shaolin Temple* (p.350), 41) *Rahasia Baso* (p.357), 42) *Sepasang Jubah Surgawi* p.(364), 43) *Perang Batin* (p.368), 44) *Kamp Konsentrasi* (p.378), 45) *Beratus Ribu Jabat Erat* (p.395), 46) *Trafalgar Square* (p.401).

IV. RESULTS AND DISCUSSION

The dimensions of the values of multicultural education in the form of content integration are found in the chapter entitled : *Keputusan Setengah Hati, Rapat Tikus, Kampung di Atas Kabut, Man Jadda Wa Jadda, Sang Renaissance Man, Shopping Day, Sahibul Menara, Sepuluh Pentung, Maa Hazza, Keajaiban itu datang Pagi-pagi, Bung karno, Maradona Hapal Quran, Berlian dan Belgia, Festival Akbar, Sahirul Lail, Lima Negara Empat Benua, Orator dan Terminator, Princess of Madani, Pendekar Pembela Sapi, Nama yang Bersenandung, Si Punguk dan Sang Bulan. Parlez Vouz Francais?, Piala di Dipan Puskesmas, A date on the Atlantic, Puncak Rantai Makanan, Lembaga Sensor, Sekam itu Bernama ITB, Kereta Angin Kuning, Kilas 70, It's Show Time, Shaolin Temple, Perang Batin, Camp Konsentrasi, Beratus Ribu Jabat Erat.* All of them number 34 chapters.

Furthermore, the dimensions of multicultural education values in the form of the knowledge construction process are found in the chapter entitled: *Keputusan Setengah Hati, Rapat Tikus, Kampung di Atas Kabut, Man Jadda Wa Jadda, Sang Renaissance Man, Sarung dan Kurban, Sahibul Menara, Surat dari Seberang Pulau, Sepuluh Pentung, Maa Hazza, Keajaiban itu Datang Tiba-tiba, Abu Nawas dan Amak, Bung Karno, Maradona Hapal Quran, Berlian dan Belgia, Umar Icuik, Festival Akbar, Sahirul Lail, Lima Negara Empat Benua, Orator dan Terminator, Princess of Madani, Pendekar pembela Sapi, Nama yang Bersenandung, Si Punguk dan Rembulan, Parlez Vouz Francais?, Rendang Kapau, Piala di Dipan Puskesmas, Puncak Rantai Makanan, Lembaga Sensor, Sekam itu Bernama ITB, Kereta Angin Kuning, Kilas 70, It's Show Time, Shaolin Temple, Rahasia Baso, Sepasang Jubah Surgawi, Perang Batin, Kamp Konsentrasi, Beratus Ribu Jabat Erat.* All of them number 39 chapters.

The dimensions of multicultural education values in the form of prejudice reduction are found in the chapter entitled: *Pesan dari Masa Silam, Rapat Tikus, Kampung di Atas Kabut, Man Jadda Wa Jadda, Agen 007, Sahibul Menara, Sepuluh Pentung, Maa Hazza, Festival Akbar, Lima Negara Empat Benua, Parlez Vouz Francais?, Puncak Rantai Makanan, Lembaga Sensor, Sekam itu Bernama ITB, Kereta Angin Kuning, Kamp Konsentrasi, Beratus Ribu Jabat Erat, Trafalgar Square.* Totalling 18 chapters.

The dimensions of multicultural education values in the form of equity pedagogy, including chapters entitled: *Pesan dari Masa Silam, Keputusan Setengah Hati, Kampung di Atas Kabut, Man Jadda Wa Jadda, Sang Renaissance Man,*

Shopping Day, Sergapan Pertama Tyson, Agen 007, Sarung dan Kurban, Sahibul Menara, Sepuluh Pentung, Maa Haaza, Thanks God It's Friday, Keajaiban itu datang Pagi-pagi, Bung Karno, Maradona Hapal Quran, Festival Akbar, Sahirul Lail, Lima Negara Empat Benua, Orator dan Terminator, Parlez Vouz Francais?, Piala di Dipan Puskesmas, Puncak Rantai Makanan, Lembaga Sensor, Kereta Angin Kuning, Kilas 70, It's Show Time, Shaolin Temple, Kamp Konsentrasi, Beratus Ribu Jabat Erat, Trafalgar Square. All of them number 31 chapters

Further chapters of the novel "Negeri 5 Menara" containing dimensions of the values of multicultural education in the form of an empowering school culture and social structure are: *Rapat Tikus, Kampung di Atas Kabut, Man Jadda Wa Jadda, Sang Renaissance Man, Shopping Day, Sergapan Pertama Tyson, Agen 007, Sarung dan Kurban, Sahibul Menara, Maa Haaza, Keajaiban itu Datang Pagi-pagi, Bung Karno, Maradona Hapal Quran, Berlian dari Belgia, Umat Icut, Festival Akbar, Sahirul Lail, Lima Negara Empat Benua, Princess of Madani, Pendekar Pembela Sapi, Nama yang Bersenandung, Si Punguk dan Sang Bulan, Parlez Vouz Francais?, Piala di Dipan Puskesmas, Puncak Rantai Makanan, Lembaga Sensor, Kereta Angin Kuning, Kilas 70, It's Show Time, Shaolin Temple, Kamp Konsentrasi, Beratus Ribu Jabat Erat.* All of them number 32 chapters.

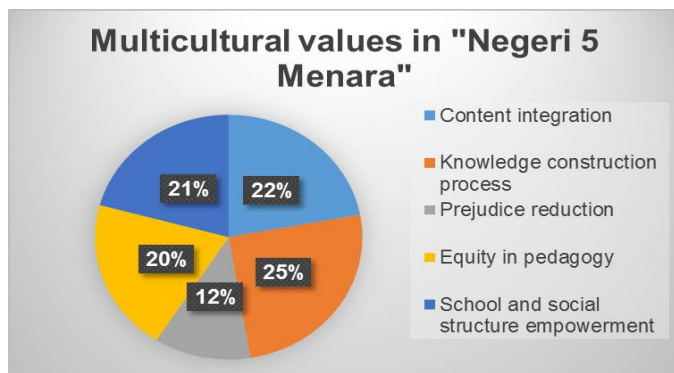


Fig. 1. Multicultural values in "Negeri 5 Menara".

Based on the scheme, it can be said that the dimensions of multicultural education in the form of content integration reached 22 percent. Next is the knowledge construction process dimension, reaching 25 percent. While the prejudice reduction dimension reached 12 percent. The dimensions of the pedagogy equity reached 25 percent. The dimension of

empowering school culture and social structure reaches 21 percent.

V. CONCLUSION

- The dominated multicultural education value in this novel is the value of knowledge construction process.
- The value of prejudice reduction is not dominated in this value.
- The novel of "Negeri 5 Menara" has multicultural education values that in line with the ideal Indonesia characteristic.

REFERENCES

- [1] A. Yaqin, Pendidikan Multikultural. Yogyakarta: Pilar Media, 2005.
- [2] M. Asy'arie, "Pendidikan Multikultural dalam Konflik," 2004, pp. 1-2. [Online]. Tersedia di: www.co.id (diakses 2 Desember 2016).
- [3] H. Hernandez, "Multicultural Education : A. Teacher Guide to Linking Context, Process, and Content," dalam C. Mahfud, Pendidikan Multikultural. Yogyakarta: Pustaka Pelajar, 2009.
- [4] H.A.R. Tilaar, Multikulturalisme Tantangan-tantangan Global Masa Depan dan Transformasi Pendidikan Nasional. Jakarta: Grasindo, 2004.
- [5] P.C. Gorski, "The Chalenge of Defining Multikultural Education" dalam Tatang Amirin "Implementasi Pendekatan Pendidikan Multikultural Kontekstual Berbasis Kearifan Lokal di Indonesia," Jurnal Pembangunan Pendidikan Fondasi dan Aplikasi, vol. 1. no. 1, pp. 4, Juni 2012.
- [6] G.C. Baker, Planning and Organizing for Multicultural Instruction (2nd). California: Addison-Elsey Publishing Company, 1994.
- [7] Y. Suryana and H.A. Rusdiana, Pendidikan Multikultural Suatu Upaya Penguatan Jati Diri Bangsa. Bandung: Pustaka Setia, 2015.
- [8] F. Hanum and S. Raharja, "pengembangan model pembelajaran multikultural terintegrasi mata pelajaran IPS di SD," Jurnal Penelitian Ilmu Pendidikan, vol. 6, no. (2), pp. 39-51, 2013.
- [9] J. Banks and C.A.M. Banks, Multicultural Education Issues and Perspectives (Seventh Edition). United State of America: Wiley & Sons. Inc., 2010.
- [10] E. Reader and P. Woods, Introducing the Novel. London: Bell and Heyman, 1987.
- [11] F. Aziez and A. Hasim, Menganalisis Fiksi Sebuah Pengantar. Bogor: Ghalia Indonesia, 2010.
- [12] Stanton, Teori Fiksi Robert Stanton. Yogyakarta: Pustaka Pelajar, 2007.
- [13] B. Nurgiyantoro, Teori Pengkajian Fiksi. Yogyakarta: Gadjah Mada University Press, 2010.
- [14] M.S. Sugihastuti dan Suharto, Kritik Sastra Feminis. Teori dan Aplikasinya. Yogyakarta: Pustaka Pelajar, 2015.
- [15] Sugiyono, Metode Penelitian Pendidikan. Bandung: Alfabeta, 2010.