

Multicultural Learning in The Subjects of Civic Education, History and Sociology (Case Study: SMA Negeri 1 Purwodadi)

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ABSTRACT

This study aims to examine the implementation of multicultural education in the subjects of Citizenship Education, History and Sociology at SMA N 1 Purwodadi. The subjects in the study were teachers and students at SMA N 1 Purwodadi. The method in this study used a qualitative approach. The results showed that; 1) Multicultural learning carried out by Civics, History and Sociology Teachers using lectures, discussions, and power point presentations. 2) Constraints in the implementation of multicultural learning are the concentration of students in receiving subject matter related to multiculturalism and student interest in learning. Conclusion; a) It takes a clear difference in concept between multicultural learning and programs run in schools. b) Each different cultural diversity is given the same opportunity to develop according to their respective beliefs. c) Every student who has different ethnic races and religions is given the same opportunities and facilities, so that the goals of multicultural learning will be achieved. d) The application of multicultural learning will proportionally be able to increase the competence of each individual or group according to their beliefs. e) The availability of competent educators will be able to explain to students the importance of multicultural learning. So that students do not differentiate between friends of different racial and religious beliefs.

Keywords: *Multicultural Education, Citizenship, Sociology, History and Pluralism*

1. INTRODUCTION

Historically and socio-culturally, nation building and character building are national commitments that have long grown and developed in the life of society, nation and state. However, it turns out that in the political practice of development and education, the attention to building the character of the nation has not been well maintained, so the results are not yet optimal. Everyday phenomenon shows that people's behavior is not in line with the national character which is imbued with the Pancasila Philosophy.

The development of national development in the era of industrialization globalization has created an inevitable side effect in society. The pluralistic condition of Indonesian society, from ethnicity, religion, race and

geography, contributes to social problems such as social inequality, conflicts between groups, between tribes and so on.

Logvinova, (2016) argues that multicultural education in preschool can be applied with a socio-pedagogical approach as the basis of the methodology. Special attention is paid to developing the potential for preschool education, the inclusion of children in socially significant activities, interaction with social institutions in the multicultural education process. Multicultural education can be formulated as a form of awareness of cultural diversity, human rights and the reduction or elimination of various types of prejudice or prejudice to build a just and advanced community life. Multicultural education can also be interpreted as a strategy

to develop awareness of one's pride in one's nation.

It should be noted that multicultural education is relatively new to be recognized as an approach that is considered more suitable for heterogeneous, pluralistic Indonesian society, especially during the autonomy and decentralization era which has only been in effect since 1999 until today. Multicultural education must be developed in Indonesia in line with the development of democracy as a buffer for decentralization and regional autonomy policies, which, if not implemented carefully, will instead plunge us into national divisions.

Stability in a pluralistic country requires systematic and systemic pedagogical engineering through the school system by taking into account local cultural elements while still paying attention to the national adhesive. So far there have been efforts towards that, namely through value education in subjects such as Citizenship Education, History and Sociology. Through this multicultural perspective education, there is also concern that the occurrence of "social Darwinism" as a result of school malpractice as a realm of affirming social castes is expected to lose its foundation.

SMA N 1 Purwodadi has students with different religious, ethnic and economic backgrounds. The religions of SMA N 1 Purwodadi include Islam, Christianity, Catholicism and Hinduism. The religious differences adopted by the students do not have a negative effect on the course of the learning process. All students are treated the same in following lessons. To support the religious learning process at SMA N 1 Purwodadi there are teachers of Islamic religious education and Catholic religious education.

The research results of Semela et al., (2013) reveal that the existing civic education curriculum and ethics are of an eclectic character that combines a minimal interpretation of democratic citizenship education with an inclusive conception

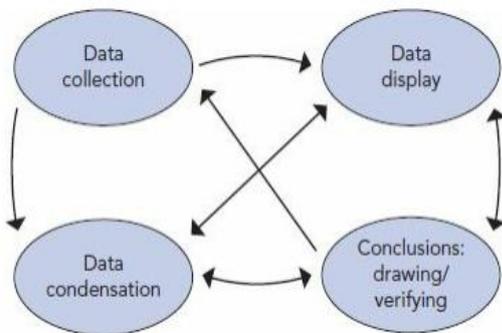
of ethnic-cultural diversity that is relevant to multicultural society. Hladík et al., (2012) found that there are significant differences in assessing the importance of the multicultural sub-competence which is a component of multicultural competence: awareness, knowledge and skills. It was also found that the independent learning component shows a close relationship in relation to multicultural competence. Research (Spiecker & Steutel, 2001) shows that in the Netherlands, the general response to the problems of a developing multiethnic society is heavily influenced by its history called pilarization.

Furthermore, the research results of Vasilyeva et al., (2015) show that the principle of multiculturalism determines the concept of education used in teaching Russian for various categories of students. The authors develop different approaches to the Russian language teaching methodology depending on the conditions of the language environment. The results of Zulaeha, (2013) study found that there are two models of Indonesian language learning that are integrated with ICT, namely a multicultural-based group investigation model and a social inquiry model equipped with learning tools. A multicultural based group investigation model is used to learn to write papers, and a social inquiry model is used for learning to write drama texts that is integrated with ICT. Meanwhile, the results of research by Seo & Qi, (2013) emphasize that education policy makers, school administrators, teachers and minority parents, as well as the whole society need to consider multi-factors in building a more successful multicultural education system in their society.

Based on the analysis of previous research above, multicultural education can make every student appreciate all differences (class, culture, ethnicity, religion) as a blessing to be grateful for; not educational politics that is divisive and ultimately (indirectly) tempts students to build their own social intelligence. Therefore, researchers consider it very relevant to conduct research with the title of multicultural learning in the subjects of Citizenship Education, History and Sociology at SMA N 1 Purwodadi.

2. METHODS

The method used in the study used a qualitative approach with phenomenological analysis methods. Data obtained by means of field observations, in-depth interviews and documentation. This research was conducted at SMA Negeri 1 Purwodadi, Central Java Province, Indonesia with a total of 4 informants. Broadly speaking, the interactive analysis model applied in this study is as described (Matthew B. Miles, A. Michael Huberman, 2014) as described in the following figure:



Picture 1. Qualitative analysis scheme

According to Miles and Huberman, they see analysis as three simultaneous activity streams: (1) data condensation, (2) data display, and (3) conclusion / verification. The steps are as follows:

1. Data Condensation

Data condensation refers to the process of selecting, focusing, simplifying, abstraction, and / or transforming data that appears in a complete corpus (body) of written field notes, interview transcripts, documents, and other empirical material. By compressing, we make data stronger. We avoid data reduction as a term because it implies that we weakened or lost something in the process.

As we can see, data condensation occurs continuously throughout the life of a qualitatively oriented project. Even before data is actually collected, condensation of anticipatory data occurs as the researcher decides (often without full awareness) which

conceptual framework, what cases, what research questions, and which data collection approach to choose. As data collection continued, further episodes of data condensation occurred: writing summaries, coding, developing themes, creating categories, and writing analytical memos. The condensation / data transformation process continues after the fieldwork is completed, until the final report is completed.

2. Data Display

The second main flow of the analysis activity is the data display. In general, views are organized and compressed collections of information that allow drawing conclusions and actions. In everyday life, displays vary from gasoline gauges to newspapers to Facebook status updates. Viewing views helps us understand what's going on and carry out further analysis or take action based on that understanding.

As data condensation, display creation and use are not separate from the analysis, this is part of the analysis. Designing views by deciding matrix rows and columns for qualitative data and deciding which data, in what form, should be fed into cells is an analytical activity.

3. Drawing and Verifying Conclusions

The third stream of analysis activity is drawing conclusions and verification. From the outset of data collection, qualitative analysts interpret what is meant by noting patterns, explanations, causal flows, and propositions. Competent researchers take these conclusions lightly, maintaining openness and skepticism, but the conclusions persist, at first unclear, then become more explicit and grounded. "Final" conclusions may not emerge until data collection is complete, depending on the size of the field note corpus; the coding, storage, and retrieval methods used; the sophistication of researchers; and deadlines that need to be met.

3. RESULT AND DISCUSSION

The following will present the results of research on multicultural learning case studies at SMA N 1 Purwodadi. In principle, multicultural learning at SMA N 1 Purwodadi has been implemented. In particular, there is no curriculum on multicultural learning. In accordance with what was conveyed by the Deputy Principal.

"Multicultural learning does not stand alone in one curriculum but is directly included in the delivery of subjects".

Furthermore, the Sociology Teacher.

In particular, there is no multicultural learning curriculum. The curriculum is included in the subjects of sociology (social groups, social groups on multiculturalism), language, civic education, history and sociology ”.

Furthermore, History Teacher.

"In particular, there is no multicultural learning curriculum. But in some subject matter there is already a history, for example, on the material of national movements to about independence, it is part of multicultural learning ”.

Furthermore, according to the Civics Education Teacher.

"Multicultural learning is included in the syllabus / lesson plan". Multicultural learning is carried out by inserting it into the subject matter then instructing children to show examples. Delivery depends on the subject teacher. Methods adapted to the facilities in the classroom can be presentations or multimedia ”.

Based on the results of the interview above, it can be illustrated that for the Citizenship Education subject between the results of the interview and the contents of the syllabus or Learning Implementation Plan there is a discrepancy. Multicultural learning material is not found in the syllabus and

lesson plan. The teacher conveys multicultural learning by developing material when explaining in class. So between the syllabus, the lesson plan and the implementation of teacher learning prioritizes the development of material in the classroom.

Table 1. Implementation of Multicultural Learning in the subjects of Citizenship Education, History and Sociology of SMA N 1 Purwodadi.

No	Subjects	Syllabus	Lesson plan	Information
1	Civic education	There is no	There is no	Multicultural material is not explicitly included in the syllabus and lesson plan. Multicultural learning is delivered through the development of material in the classroom. In the delivery of subject matter teachers usually provide examples of real events outside the school environment. Meanwhile students are asked by the teacher to respond to these examples. In addition, it also utilizes learning facilities in the classroom so that students can more easily understand multiculturalism learning.
2	History	There is no	There is no	Multicultural material is not explicitly included in the syllabus and lesson plan. Multicultural learning is delivered through the development of material in the classroom. In the delivery of subject matter teachers usually provide examples of real events outside the school environment. Meanwhile students are asked by the teacher to respond to these examples. In addition, it also utilizes learning facilities in the classroom so that students can more easily understand multiculturalism learning.
3	Sociology	There is	There is	Multicultural learning is conveyed in the material of social groups in multicultural societies. In delivering material, students often include examples of real incidents outside the

				school environment for students to respond to. So that students find it easier to understand multicultural learning.
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Furthermore, the following picture below is one of the learning activities for students in which multicultural education is delivered in the subject of Citizenship Education.



Figure 2. Teaching and learning activities in Citizenship Education, SMA N 1 Purwodadi

Seeing the teaching and learning activities above shows that the delivery of multicultural learning can be done by inserting it into the subject matter. One of the subject matter is political culture in Indonesia. This material is contained in the Citizenship Education subject for class XI semester 4. Teachers have their own way or method of delivering multicultural learning material. In the picture above, the teacher uses the lecture method with the help of media in the classroom, namely power points. With this method, it is hoped that the messages conveyed to students can be well received and can be carried out in daily life in the school environment and the wider community.

Based on the statements above, it shows that SMA N 1 Purwodadi has implemented multicultural learning. The delivery is done by including knowledge about multicultural learning in certain subject matter such as Civic Education, Sociology and History.

Furthermore, the availability of religious teachers at SMA N 1 Purwodadi is mentioned in several interviews below.

The Sociology Teacher said that:

"Even though the majority is Muslim. Other religions are Christian, Catholic, Hindu and Buddhist. So that even though the religious minorities of each student's religion there are still teachers. Usually they teach on Friday. Hinduism, Catholicism Buddhism, and Christianity each have a teacher. For Christianity, there are quite a lot of Catholics so that the teachers for Catholicism have 2 teachers, Christian teachers 3. Islam 2, Hindu Buddha each 1".

Meanwhile, the Civics Education Teacher also conveyed the same thing.

"In religion lessons, the condition of the children is adjusted. The majority of students are Muslim. For non-Muslim students, we continue to provide lessons by providing teachers who are of the same religion. Christians themselves, Catholics themselves. Hinduism cooperates with walubis, Christians and Catholics in cooperation with the church".

The results of the interview above are strengthened by data about the Religious Education teachers at SMA N 1 Purwodadi as follows:

Table 2. Data for Religious Education Teachers at SMA N 1 Purwodadi

Number	Religious Education Subjects	Total number of teachers		
		Permanent Teachers	Non-Permanent Teacher	Total number of teachers
1	Islam	2		2
2	Protestant		2	2
3	Catholic		1	1
4	Hindu		1	1
5	Buddha		1	1
total		2	5	7

Source: Individual data of SMA N 1 Purwodadi

Based on the data from the Religious Education Teachers above, it can be seen that in an effort to carry out multicultural learning

related to the religious aspects of SMA N 1 Purwodadi, provide Religious Education teachers from several religions that students adhere to. This has a meaning that is quite important because the existence of students of different religions receive adequate religious lessons. All differences in SMA 1 Purwodadi can be accommodated properly. This is a form of multicultural learning that is carried out in the school environment. So that it should be used as an example to be applied in other schools.

Furthermore, in addition to being included in the subject matter and providing teacher labor, multicultural learning at SMA N 1 Purwodadi by making extracurricular activity programs.

This is based on the information provided by the History Teacher. the following.

"In general, multicultural learning at SMA N 1 Purwodadi is carried out through extracurricular activities such as: (1) Scouts: regardless of ethnicity, ethics and religion. (2) Paskubara: In recent years his son has succeeded in becoming a Paskibraka officer at the provincial level.

Furthermore, the History Teacher said.

"For religious activities: Pesantren kilat for Muslim students. Pesantren kilat for Christian and Catholic students. Pesantren kilat for students who are Hindu. These activities were guided by each religious teacher. There are already Islamic religious teachers from school. The Christian, Catholic and Hindu religions of SMA N 1 bring in temporary teachers from outside".

The results of the interview above are strengthened by documentation of the following activities.



Figure 3. Documentation of the PASKUBARA TEAM (Special Forces for Flag Raising) SMA N 1 Purwodadi

The picture above is a photo of the activities of the Paskubara Team (Special Forces flag raising) as one of the extracurricular activities at SMA N 1 Purwodadi. The recruitment of Paskubara members does not consider differences in ethnicity, race and religion. The racial and religious diversity of Paskubara members can be seen from the names of the members of the board.

Paskubara activities at SMA N 1 Purwodadi are held every Friday, involving students of class X, XI and XII. Meanwhile, the coaches are taken from teachers in the school itself. Then when going to the competition, usually the trainer is brought from members of the TNI / POLRI around SMA N 1 Purwodadi. This activity is very useful to instill a spirit of patriotism, self-confidence, discipline and a sense of togetherness in students regardless of differences in race, ethnicity, and religion. So that it can be used as a method for delivering multicultural learning to students.



Figure 4. Documentation of Scouting Activities at SMA N 1 Purwodadi

Similar to Paskubara's activities, the recruitment of Scout members also does not differentiate between the race and religion of students. Extra Pramuka activities at SMA N 1 Purwodadi are held once a week on Friday. For all class X students, this activity is mandatory to follow. Pramuka SMA N 1 Purwodadi has participated in various events, including the scout competition for enforcers at Unnes, Bima II at SMA N 1 Purwodadi and the inauguration of the troop council.

Scouting is one of the most effective activities to instill a spirit of discipline and patriotism in students. In addition, it also instills a proud attitude towards the nation and state and a spirit of unity. Many positive things were obtained from Scouting activities. Among them, it can add to students' friends without differentiating between one another. Of course this can also foster the values of the nation's multiculturalism in the school environment.



Figure 5. Documentation of dance activities at SMA N 1 Purwodadi

Dance is one of the extracurricular activities carried out and continues to be developed at SMA N 1 Purwodadi. This activity can provide benefits to students, among others; To preserve the values of the cultural traditions of the predecessors, make students learn the philosophy of life-attitude that is in it, students learn how to behave, behave and have a gentle, polite and disciplined character. Dance activities are fostered by dance teachers at SMA N 1 Purwodadi. This activity can be used as a multicultural learning instrument in the school environment.

The next extracurricular activity is activities related to religion, namely pesantren kilat. Pesantren kilat at SMA N 1 Purwodadi is held once a year. The pesantren kilat program is not only carried out for Muslim students, but also for non-Muslims. Muslim students are trained by Islamic religious teachers. Meanwhile, non-Muslims (Christians and Catholics) are trained by each of these religious teachers. This is in accordance with the results of the interview with the Civics Teacher as follows:

"For those of a cultural nature, religious activities are carried out through extracurricular activities. Spiritual activities on the Friday before Friday. For incidental activities, there are Muslim and non-Muslim Islamic boarding schools. Islamic boarding schools for non-Muslims are guided by subject teachers according to their respective religions".

The following is a documentation of the activities of the express boarding school at SMA N 1 Purwodadi



Figure 6. Activities of the express boarding school at SMA N 1 Purwodadi

Based on the statements above, it can be concluded that apart from being inputted in social science subjects, multicultural learning at SMA N 1 Purwodadi through extracurricular activities. Through these extracurricular activities, the spirit of togetherness can be instilled in students from an early age, without discriminating against ethnicity, religion, race or class.

Apart from holding extracurricular activities at SMA N 1 Purwodadi, it also provides educators according to the student's condition. Not only Islamic religious teachers but also Christian, Catholic and Hindu religious teachers. This is something that is very rarely found in other schools. With the availability of extra-curricular activities and teachers adapted to the conditions of students, it is hoped that multicultural learning at SMA N 1 Purwodadi will continue to develop according to the times.

4. CONCLUSION

Based on the analysis above, it can be illustrated that there are five approaches needed in carrying out multicultural learning, namely:

a. It takes a clear difference in concept between multicultural learning and programs run in school. That is,

multicultural learning is not only part of the material that must be included in certain subjects, but more than that multicultural learning must be applied in various environments, including schools, communities, nations and countries.

- b. Each different cultural diversity is given the same opportunity to develop according to their respective beliefs.
- c. Every student with different ethnic races and religions is given the same opportunities and facilities, so that the goals of multicultural learning will be achieved.
- d. The application of multicultural learning will proportionally be able to increase the competence of each individual or group according to their beliefs.
- e. The availability of competent educators will be able to explain to students the importance of multicultural learning. So that students do not differentiate between friends of different racial and religious beliefs.

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