Cultural Representation in Educational Studies at Multi-ethnic Schools Sultan Iskandar Muda University Foundation

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Abstract. Multiculturalism is a concept that is addressed to a society in the context of nationality to recognize diversity, pluralism, and diversity of races, cultures, ethnicities, and religions. The purpose of this study is to describe the model of multicultural education at the Sultan Iskandar Muda educational foundation school and to examine further the concepts and practices of holistic multicultural education. The type of research conducted is qualitative research using an ethnographic approach. Locations conducted during the study were in the area around Medan at the Sultan Iskandar Muda College Foundation, Jalan Sunggal, the informants were appointed by the Principal, Teachers, Students. The results of this study are that the application of multicultural education at YPSIM provides a belief and explanation that examines and assesses the importance of cultural and ethnic diversity in lifestyle, social experience, personal identity, educational opportunities of individuals, groups and countries. The concept of holistic multicultural education can be seen through the school's vision and policies, leadership and management, capacity and culture and school culture. So that later multicultural education can be integrated with existing subjects in schools to realize the values of tolerance, pluralism, nationalism and anti-discrimination.

Keywords: Diversity · Multicultural Education · Sultan Iskandar Muda Foundation

1 Introduction

One of the benchmarks for the realization of a modern, democratic society is the existence of a society that values diversity. The form of pluralism can be seen through educational programs that examine the problems of human life in its interaction with the physical environment and with the social environment. Education is emphasized not only on the theoretical field, but more on the practical field in studying and studying social phenomena and problems that develop in society.Multiculturalism is a concept that is addressed to a community in the context of nationality to recognize diversity, pluralism, and diversity of races, cultures, ethnicities, and religions. The concept has an understanding that a pluralistic nationis a nation full of multicultural differences. A multicultural nation is a nation with the characteristics of various tribes and cultures that

are willing to respect each other in other cultures so that they can coexist peacefully in the principle of coexistence [1].

Multicultural education is a set of beliefs and explanations that examines and assesses the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, educational opportunities from individuals, groups and countries. Banks defines multicultural education as an idea, an educational reform movement and an educational process, whose main goal is to change the structure of educational institutions so that different racial, ethnic and cultural groups have equal opportunities to achieve peace [2]. Multicultural education is a movement and innovation process aimed at all students to create an equal educational environment. Multicultural education is a form of learning effort that opens opportunities for all students regardless of gender, ethnicity, race, culture, and religion [3]. The existence of multicultural education helps students in developing their potential as students and members of the community without being influenced by their culture, although the focus of multicultural education is the activities and behavior of students which are dominated by culture [4].

This diversity can create potential for Indonesia's development but can also lead to conflict [5]. Many people in Indonesia still often think that differences are the beginning of division in the Indonesian nation. Often encountered today, people feel superior to each other and compare each other with other tribes. Due to the lack of understanding related to multi-ethnic differences in Indonesia, it is one of the triggers for the emergence of conflicts between tribes, and this is also due to the low awareness and sense of tolerance, nationalism in society. So that these differences produce a stereotype that can be generalized and created because of prejudice against a particular group, either in positive or negative prejudice, and usually tends to be more negative [6]. In other words, in a stereotypical view, a group is seen and considered the same and congruent or homogeneous with other groups [7]. This stereotype will usually bring a split between one tribe with another. How many incidents of mass riots in several regions in Indonesia have occurred, it is clear that the triggers are these differences.

One of them is religious differences, such as the riots in Lampung in 1989; riots in East Timor, 1985, riots in Rengasdengklok in 1997; riots in Ambon in 1999, in Posso, the Ketapang and Kupang riots and several other areas [8]. After the violent conflict subsided, peace work was more directed to the goal of changing the goals of long-term social change which emphasized the reconstruction of the peaceful structure in society [9]. One of the applications ofMulticulturalism in Medan City is through the Education sector at the Sultan Iskandar Muda Foundation School. Various efforts have been made by education observers, for example by establishing the Sultan Iskandar Muda Education Foundation (YPSIM) in Medan in 1989 [10]. The establishment of YPSIM is seen as a vehicle for national integration as well as giving birth to a generation of people who are full of tolerance and can live in difference. Multiculturalism aims to create a just and peaceful society by prioritizing the principles of acknowledging, accepting and respecting cultural diversity and changing public policies to accommodate diversity [11]. Cultural diversity requires understanding, mutual understanding, tolerance, which is aimed at minimizing the emergence of conflict in order to create a peaceful and prosperous life [12]. Indonesian society undergoes a socialization process to apply the concept of multiculturalism. Therefore, the Sultan Iskandar Muda Medan College

Foundation began to promote the existence of diversity, namely religion, ethnicity, race, and gender expression and others. The Sultan Iskandar Muda Medan College Foundation is a blending school with a multicultural education quality where all students are treated equally, both in terms of ethnicity, religion, gender expression.

Through the implementation of the multicultural education system in this school, it will further increase the application and understanding of multiculturalism in society, especially the city of Medan. The application and understanding of multiculturalism is not automatically obtained when you are an adult and must start early. The implementation of the knowledge absorbed by students from YPSIM will minimize conflicts that often occur in the city of Medan. The purpose of this study is to describe the multicultural education model at the Sultan Iskandar Muda educational foundation school and to examine further the concepts and practices of holistic multicultural education.

2 Method

This research was conducted to obtain in-depth data related to Multicultural Education at the Sultan Iskandar Muda College Foundation. One of the applications of Multiculturalism in Medan City is through the Education sector at the Sultan Iskandar Muda Foundation School. Various efforts have been made by education observers, for example to assist the process of multicultural understanding, one of which is the establishment of the Sultan Iskandar Muda Education Foundation (YPSIM) in Medan in 1989. The establishment of YPSIM is seen as a vehicle for national integration as well as giving birth to a generation of people who are full of tolerance and tolerance. Can live in difference. Therefore, the Sultan Iskandar Muda Medan College Foundation began to promote the existence of diversity, namely religion, ethnicity, race, and gender expression and others. The Sultan Iskandar Muda Medan College Foundation is a blending school with a multicultural education quality where all students are treated equally, both in terms of ethnicity, religion, gender expression. Through the application of the multicultural education system in this school, it will further increase the application and understanding of multiculturalism in society, especially the city of Medan. The application and understanding of multiculturalism is not automatically obtained when you are an adult and must start early. The implementation of the knowledge absorbed by students from YPSIM will minimize conflicts that often occur in the city of Medan. With such a background, the final author chose the Sultan Iskandar Muda School as the location of his research. The type of research conducted is qualitative research.

The researcher uses an ethnographic approach in the classroom. The term Classroom Ethnographic Approach was first introduced by Martyn Hammersley in a book entitled: Classroom Ethnography (*Modern Educational Thought*) in 1980 [13]In a simple sense the Classr. Oom Ethnographic approach is a learning strategy by including and optimizing all potential differences in classrooms, schools and classrooms. Differences in society to be used as media and learning resources [14]. Although the concept of the Classroom Ethnography approach is applied in the United States, there are several things that need to be studied, the possibility of it being applied in Indonesia. Several things prompted the author to choose an ethnographic approach in order to be able to explore in more detail related to the research carried out.

Observational Surveys were defined as direct observations of the research locations to know better about the research location regarding behavior and activities, as well as the environment [15]. The qualitative method also has depth in assessing information through observation, interviews, and direct experience [16]. The main goal of ethnographic research, according to Malinowski is "to grasp the native's point of view, his relation to life, to realize his vision and his world". [17] the native's point of view, his relationship with life, aware of his vision, and his world. Then Radcliffe-brown describes the purpose of ethnography as an attempt to build "a complex network of social relations", or "social structure" [18]. There are 12 steps in conducting research based on ethnographic research in stages, the steps are as follows: (1) Choosing a social situation (place, actor, activity) (2) Carrying out participant observation, (3) Recording the results of observations and interviews, (4) Conduct descriptive observations, (5) Perform dominant analysis, (6) Conduct focused observations, (7) Conduct taxonomic analysis, (8) Conduct selected observations, (9) Perform compensatory analysis, (10) Conduct theme analysis, (11) Cultural Findings, (12) Writing ethnographic reports [19].

The location carried out during the research is in the area around Medan where there is a Sultan Iskandar Muda College Foundation school on Jalan Sunggal Gg. Bakul Street Tengku Amir Hamzah Week I, Sunggal, Medan Sunggal District, Medan City, North Sumatra 20128. The authors set the criteria for the informants, namely: Junior high school principals who are directly involved in leading at Sultan Iskandar Muda Junior High School and are expected to be able to provide information about multiculturalism and the teacher selection process when accepted as a teacher at Sultan Iskandar Muda Junior High School then several annual programs and programs designed for the progress of the school as well as the process of determining and compiling learning tools. Teachers and staff at the Sultan Iskandar Muda School as part of carrying out the curriculum and implementation of multicultural activities and asking questions related to the learning process given in class as well as the reactions and responses of students during the process In learning, students as actors in the multicultural class and see the values that are reflected in the patterns of behavior they do and see interactions with peers and responses to teachers who give lessons. Based on the analysis stages of the data analysis technique proposed by Spradley in ethnographic research, the authors take the following steps: The first stage starts from the selection of problems found by the authors that currently there are still many unresolved problems of multiculturalism, and in particular these problems are found in schools, the scope of education, so it is important for schools to understand the urgency of these multicultural values.

Second stage the authors collect data related to culture through studies that have been carried out with different themes as well as literature in designing research to be carried out, the third stage, the authors analyze cultural data that has been obtained in previous research and also cultural data from the results of initial observations carried out at the Sultan Iskandar Muda College Foundation School. The fourth stage, the author conducted in-depth field research am and collect data from field findings and formulate it with data that has been obtained so far regarding the Sultan Iskandar Muda College Foundation School. The data obtained through previous research and library research were tested while in the field, the fifth stage, the author began to write ethnographic notes with the data that had been collected.

3   Result and Discussion

3.1   Multicultural Education Model at the Sultan Iskandar Muda Education Foundation School

Since its inception in 1987, the Sultan Iskandar Muda Education Foundation has carried out a vision to overcome two social problems that exist in society, namely poverty and discrimination that harm marginalized communities in Indonesia. The founder of YPSIM, Dr. Sofyan Tan, has the principle that these two things can be overcome through education. Poverty that still afflicts around 21.1 million people can be reduced if our young generation gets a quality education [20]. However, in reality, education with good quality and facilities can generally only be found in expensive private schools. Seeing this fact, it is not surprising that the theory of a French sociologist, Pierre Bourdieu regarding the concept of social reproduction has validity, that children who are "born into rich families will usually continue to have a middle to upper economic position because their parents are able to send them to school." The good one [21]. On the other hand, children born to poor families have a tendency to remain poor because they do not have the capital (education and ability) to compete with those who are well trained and educated. To break the social chain like this, YPSIM decided to open a pathway for those who are economically disadvantaged to go to school for free or cheaply in schools with good quality and facilities.

In addition to the problem of economic inequality, the Indonesian state, which consists of thousands of ethnic groups with different beliefs and identities, is also prone to hearing potential conflicts caused by all forms of differences that exist in that society. Often times, the divisions and frictions between groups that occur are triggered by bad sentiments and prejudices against other groups. In the 1980s, with regulations that differentiated rights and obligations between groups that at that time were called "indigenous" which were generally aimed at non-Chinese ethnicities and "non-indigenous" which were generally aimed at Chinese ethnicities, the sentiments between the two this group had developed into a national issue.

The events of 1965 and 1998 are examples of incidents of violence that are considered to have racial and anti-Chinese sentiments. One of the causes of this incident was the inability of a group of people to reject all forms of provocation carried out with the aim of dividing the Republic of Indonesia. Many people think that this inability is caused by the lack of education in our society so that the stereotypes and bad prejudices developed can be easily used as a tool to provoke conflict. With the principle of preventing similar incidents from happening again and again, the concept of education carried out at YPSIM, apart from being based on the intellectual life of the nation, also upholds the values of diversity, democracy, justice and equality by being implemented in a more planned and structural manner. Along with the shift in political orientation in Indonesia, YPSIM, which in the 1990s was better known as the assimilation/assimilation school, also reformed in terms of concept, but without changing

the vision of this school. The concept of assimilation that was promoted during the New Order era with a focus on harmonizing relations between "indigenous" groups and 'non-indigenous' groups (especially through policies that focused on a balanced ethnic composition) also slowly transformed into a multicultural concept that focuses on the process of harmonizing community groups from all groups (ethnicity, religion, race, gender, different abilities/disabilities) which of course have a very complex relationship.

This change in the concept and orientation of education is natural because YPSIM as part of Indonesian society which continues to change along with changes in the existing social and political climate must also go through a continuous transformation process, and sometimes through several phases, in order to answer the challenges that exist in society.

The pattern of developing a multicultural application model is adjusted to the elements and vision of YPSIM as a whole as well as the facilities available in the school environment so as to support a more holistic multicultural education. In terms of developing lesson plans and syllabus, theoretically, some adopt the pattern of multicultural education and character education developed by the National Curriculum Center, but the school is developing especially in determining the values, descriptions, and multicultural indicators that will be applied by YPSIM. There are several applications of the multicultural education model that are carried out starting with the development, dimensions, approaches, strategies and the last is the material used. Things that are needed in the process of developing the application of the multicultural education model are also explained by the social studies teacher, namely at YPSIM.

"*The implementation is developed by providing services for improvement, so that the development of learning* managed *by teachers in the classroom is not monotonous and only seems that way, this process is also carried out with guidance by the principal supervisor*".

This is also as stated by the Principal at YPSIM "*Multicultural learning is also carried out with the content of student activities apart from the material that has been provided in learning, student activities involve interaction activities in every learning process in the classroom with the learning media that have been provided, students can participate and interact with peers as well as being part of the learning process in existing multicultural learning activities*" (Fig. 1).

**Fig. 1.** The interview process related to multicultural

3.2   From Concept to Practice: Holistic Multicultural Education

To describe and explain examples of multicultural activities carried out by YPSIM in implementing the theories and concepts of multicultural education, the author will adopt the six elements of the whole-school approach to tolerance education developed by Raihani [22]. Although Raihani uses the term tolerance education (tolerance education) in his article and not multicultural education (multicultural education), the values and goals to be achieved by these two educational concepts are felt to be not much different and still in line. And in his latest book Creating Multicultural Citizens: A portrayal of contemporary Indonesian education, Caring for Diversity uses the term multicultural education [23] (Fig. 2).

The multicultural values and indicators developed are oriented towards the existence of facilities and also the culture that has been practiced at YPSIM. Class indicators and school indicators from the sample character education lesson plans suggested by the government were also combined because the YPSIM development team realized that these two indicators were inseparable. The following are some things that become the basis for consideration in compiling the syllabus and RPP for multicultural education, namely the vision, mission of school goals, and self-development that reflect a multicultural-based school curriculum, competency standards and basic competencies that have multicultural content by paying attention to the following things urgency with the lives of students related to multiculturalism, the linkages between competency standards and basic competencies in other subjects that contain multiculturalism.

YPSIM in commemorating religious celebrations always contributes to enlivening it so that the manifestation of diversity is more visible, so as not to create a bias that only certain religions celebrated on their big day will cause misunderstandings, this is also a lesson for students who want to see celebrations of other faiths so that they know the religious process that exists in Indonesia, apart from regularly holding celebrations for religious holidays such as Eid al-Fitr, Christmas and New Year, Nyepi Day, Vesak Day, Chinese New Year, Hijri New Year, Dewapali (Fig. 3 and Table 1).

Multicultural learning offers an alternative through a learning model based on the use of diversity in society, especially in students such as ethnic diversity, culture, language, religion, social status, gender, ability, age and race. This learning model not only aims to make it easier for students to learn the lessons being explained, but also to increase their awareness to always behave humanist, pluralist, and democratic.
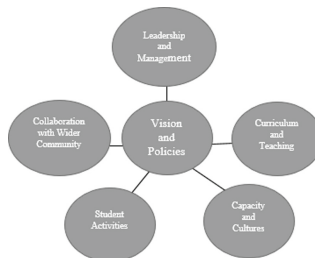
Fig. 2. A whole school approach

Fig. 3. One form of multicultural activity

Table 1. Subjects that are integrated in Multicultural Education

No	Level	Subject
1.	Kindergarten	Thematic self, environment, needs, animals and parks, recreation, work, water-air and fire, means of communication, my homeland, and the universe
2.	Primary School	Citizenship Education, Indonesian Language, Mathematics, Science, Social Studies, Cultural Arts, and Skills, Physical Education, English
3.	Junior High School	Indonesian, ICT, Physical Education, English
4.	Senior High School	Pancasila and Citizenship Education, Indonesian Language, Mathematics, History, English, Biology, Sociology
5.	Vocational High School	Productive Accounting, Productive Multimedia

4   Conclusion

Multicultural education includes all differences and diversity, which cannot be separated from religion, race, ethnicity, culture. Multicultural-oriented education will understand the existence of a pluralistic society that has group thinking that requires civility bonds. Multicultural values are prioritized as learning materials and integrated into subjects, namely the values of tolerance, anti-discrimination, pluralism, nationalism and gender equality. So that later multicultural education will be increasingly applied in schools in line with the aim of respecting the diversity of Indonesian society. Similar research is still needed regarding the process of multicultural education in schools for the purpose of enriching knowledge related to multicultural education so that the results of these findings can play a role in opening up understanding to the wider community to be respectful and tolerant in the process of diversity for multicultural sustainability in Indonesia.

Authors' Contributions. The first author acts as analyzing the multicultural education model and data collection officer in the field, the second author serves as a consultant and corresponding author, the third and fourth authors are in charge of correcting the content, data analysis and multicultural content that has been presented.

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