



Teaching Civic Skills through Multicultural Education in Indonesia

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Abstract. Indonesia is a country consisting of approximately 17 thousand islands, of which there are about 714 tribes. Thus, the conflict between tribes and religions becomes very vulnerable. Therefore, multicultural education is needed as an education that addresses cultural diversity. Civic education's mission is to improve the quality of students as good citizens and have civic skills. Therefore, the subjects of civic education emphasize the importance of respecting multiculturalism and actualizing local wisdom values in the environment around students. This study aimed to analyze the implementation of multiculturalism learning models applied by civic education teachers to high school students in Indonesia. Qualitative methods use the case study approach to obtain empirical data on the values of multiculturalism applied by civic education teachers in the learning process. The data was collected through interviews with six civic education teachers and fifteen tenth graders in senior high school. This study shows that multicultural in civic education plays a vital role in improving students' quality as citizens with civic skills. The study's implication is to minimize violent behavior and prevent high school students' racial, tribal, and religious discrimination.

Keywords: Civic education, Civic skills, Cultural diversity, Multicultural education

1 Introduction

Multiculturalism is an ideology that can be a tool to improve human degrees [1]. The importance of tolerance and respect for the diversity that exists in society through multicultural education [2]. However, the variety of national cultural diversity will disappear over time if it is not supported by the ability of human resources to maintain and preserving existing cultures[3]. Based on Alismail [4], multicultural education as a preparation for teachers in the United States can support awareness, knowledge, and skills in providing equal education for learners. Aydin and Tonbuloglu [5] explained through their findings in Istanbul, a multicultural training program was prepared for

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M. Salimi et al. (eds.), *Proceedings of the 6th International Conference on Learning Innovation and Quality Education (ICLIQE 2022)*, Advances in Social Science, Education and Humanities Research 767,

https://doi.org/10.2991/978-2-38476-114-2_95

teachers to create a more equal, democratic, and fairer education system to be able to develop their level of understanding and awareness in teaching learners who have cultural diversity [6]. This is because multiculturalism triggers positive attitudes and behaviors towards relationships between groups [7]. In addition, multicultural learning plays a vital role in shaping students' awareness of diversity[8]. Therefore, education has an important role in the formation of multicultural societies. Indonesian civic education is expected to be a way to overcome various problems in Indonesian society[9]. Civic education should provide experience for students in solving problems in a student context environment[10].

A multiculturalism perspective is needed to understand diversity [11]. Multiculturalism is a very important topic for analysis because it is often associated with promoting cultural diversity[12]. Therefore, multiculturalism is better known for issues related to equality, ethnic groups, minority group, and low-income group[13]. Thus, multiculturalism becomes an ideology that provides positive value in cultural diversity to call for equal recognition of different cultural groups. It became a strategy to promote minority groups[14]. In Australia and Canada, the study of multiculturalism was adopted to call for marginalized perspectives in education and the media[15]. On the other hand, the author seeks to apply the term multiculturalism through Education to embrace, and preserve diverse local wisdom. Local wisdom is a local idea that is full of wisdom, and values of kindness and is followed by many people[16]. Mungmachon [17] explained that local wisdom can also be interpreted as basic knowledge derived from a life that is balanced with nature. This is actualized with an inherited culture. In local wisdom, morals are considered more valuable than material. On the other hand, Daniah [18] explained that local wisdom is the capital of noble character formation. Building the identity of the nation through education based on local wisdom can basically be viewed as a foundation for the formation of student identity. Indonesia is a country consisting of approximately 17 thousand islands in which there are about 714 tribes. Thus, conflicts between tribes and religions become very vulnerable. Eko and Putranto [19] illustrates that the rights of religious and cultural minorities are declining. Therefore, education becomes an alternative in improving multiculturalism based on local wisdom.

Being a good citizen isn't look easy. However, maintaining unity as an Indonesian citizen with different cultural diversity is a challenge in itself. The research of Albantani and Madkur [20], showed that by integrating the values of local wisdom in the teaching of foreign languages, students have a good understanding of their local wisdom that is beginning to be forgotten. Local wisdom-based teaching educates students to always be close and able to deal with real situations and engage in everyday life [21]. In addition, Dorzhigushaeva, Dondukov, and Dondukova [22] explain that there is an increase in interaction in religious education as a way to promote multicultural education in Russia is an important historical event of deep spiritual meaning that demands further academic interpretation. The event was conducted by a Buddhist university in Russia. Multiculturalism education is common among educators to provide material related to cultural differences and compare groups and conflicts that occur due to ethnic divisions[23]. So, these conditions can lead students to respect each other's diversity [24].

Experience as a source of learning is something that can be obtained by students as a source of their knowledge. One of them is the study of multiculturalism.

In civic education, students are trained to improve citizenship in national and state life, participate actively in realizing civil society, social problem-solving skills, and manage conflicts[25]. To manage conflict, civic education plays an important role as an effort by teachers to cultivate habits based on everyday civic skills[26]. Therefore, this study aims to analyze the implementation of multicultural education in civic education for high school students. Utomo and Wasino [27] show that one way to increase tolerance in a multicultural class can be done with historical knowledge. Besides that, Byker and Marquardt[28] In carrying out multiculturalism education, besides students, teachers must also be encouraged to prepare teaching skills that are responsive to global culture and education. Several studies related to multiculturalism education were also developed to identify the implementation of multiculturalism values in schools both from the perspective of teachers and students [29], [30], [31]. Thus, this study has differences in identification and analysis. Civic education does not only provide material on rights and obligations. Rather, civic education plays an important role in implementing multiculturalism education in multicultural classes. Moreover, each region has a different cultural background. Thus, this affects the social and cultural conditions that occur in schools. West Sumatra Province is one of the areas where the majority of the population is Muslim. This condition is a challenge for Citizenship Education teachers in implementing their civic skills toward multiculturalism education in the classroom. The components of civic skills namely intellectual skills and participation skills. The most important intellectual skills for the formation of citizens who are broad-minded, effective, and responsible include critical thinking skills. Critical thinking skills include identifying, describing, explaining, analyzing, evaluating, determining, and defending opinions regarding public issues[32]. Therefore, this research purpose to analyze the implementation of multiculturalism learning models applied by civic education teachers to high school students in Indonesia.

2 Method

2.1 Research Design

The study used qualitative methods developed by Creswell[33]. Qualitative research has characteristics related to the natural environment and tends to collect field data at the location of participants experiencing the issues studied[34]. The research approach used is a case study. According to Yin [35] case studies are a suitable strategy for researchers to control the events investigated and the focus of the research lies on contemporary phenomena in the context of real life. Our research is located in Bukittinggi, West Sumatra. The city of Bukittinggi is known for its predominantly Muslim citizens. This phenomenon becomes interesting to analyze and identify multiculturalism learning activities through civic education. Based on the purpose of the study, the subject is determined by purposive sampling technique. The characteristics determined to be subjects in the study are high school first graders who are studying cultural diversity and

maintaining state unity on civic education subjects. We work with 15 students, and sixth civic education teachers from three public senior high schools.

2.2 Data Collected

Data collection is done through in-depth and structured interviews with teachers and students. Data collection activities were carried out for five months from January to May 2022. The interview was conducted using audio recorded and fully transcribed. To collect data, interviews are conducted for 45 - 55 minutes with students and teachers using interview guidelines (See Table 1 and Table 2).

Table 1. Teacher Interview Guidelines.

Aspect	Indicators
Understanding and Attitude of Teachers towards Diversity	<ul style="list-style-type: none"> • Ethnic, ethnic, racial, cultural, language, and religious diversity • Examples of ethnic, tribal, and racial diversity • The experience of students committing acts of discrimination due to ethnic, racial, cultural, and religious backgrounds • Understanding of tolerance and intolerance • How to build student habits to address diversity • Local wisdom that can glue social tolerance • Active in traditional ceremonial activities

Table 2. Student Interview Guidelines

Aspect	Indicators
Students' understanding and attitudes towards diversity	<ul style="list-style-type: none"> • Ethnic, ethnic, racial, cultural, language, and religious diversity • Examples of ethnic, tribal, and racial diversity • Experience of being discriminated against because of ethnic, racial, cultural, and religious background • Understanding of tolerance and intolerance • Attitudes towards diversity in the school environment • Knowledge related to traditional ceremonies

Data collection is also done through supporting documents such as learning plans, and syllabuses. Test the validity of the data is done by triangulation data that uses sources based on the results of interviews, recordings, and documents [36].

2.3 Data Analysis

Analysis of this research data using the Yin [35] model. Thus, data analysis is done by comparing patterns based on empirical with predicted patterns. This strategy can analyze related case studies and then the data is tested. And then, when a large number of data items are relevant and available, statistical tests can even be used to analyze the data in question. This study uses a way of comparing the information obtained with several sources, so that valid data is obtained. Thus, researchers use two steps, namely comparing observational data with interview data which then performs pattern match-making to get an explanation of the data studied. Researchers performed two explanatory pattern sequences and time series analyses which were then compared to data collections

3 Results and Discussion

The results of the analysis data showed that teachers conceptualize the model of multiculturalism learning through the material of civic education carried out by instilling multiculturalism attitudes, instilling Pancasila values (foundational philosophical theory of Indonesia), and Providing concrete examples related to conflict and resolution due to disrespect for diversity. Multiculturalism is the belief that cultural groups can coexist peacefully marked by a willingness to respect other cultures. In civic education subjects, there are materials related to *Bhinneka Tunggal Ika* (unity in diversity). Susi who is a civic education teacher from senior high school said:

"In the learning process of civic education, multiculturalism is formed by instilling an attitude of tolerance to students, namely by providing equal opportunities to issue opinions on learning activities."

This planting is done to avoid discrimination that can be done by students. In addition, in the civic education material, it is explained that based on the Constitution of the Republic of Indonesia in 1945-chapter XA article 28 E paragraph (1) and (2):

(1) Every person shall be free to choose and to practice the religion of his/her choice, to choose one's education, to choose one's employment, to choose one's citizenship, and to choose one's place of residence within the state territory, to leave it and to subsequently return to it. (2) Every person shall have the right to the freedom to believe his/her faith and to express his/her views and thoughts, following his/her conscience.

In addition, in chapter XI article 29 paragraph (2) the state guarantees all persons the freedom of worship, each according to his/her religion or belief. The document shows that this freedom to embrace religion provides students with an understanding of the diversity of religions around their environment. Civic education not only provides an example theoretically but, Shita as a teacher explains the example of planting attitudes appreciating differences:

"Providing learning multiculturalism through civic education can be done by instilling attitudes respecting religious, tribal, racial, and ethnic differences. Although most students in this school are Islamic but respecting diversity is important. In addition, it provides examples of figures in Indonesia with a history of independence struggles

where the fighters have different ethnic backgrounds, but both have a fighting spirit for independence and unity”.

Civic education materials are not only limited to introducing rights and obligations[37]. Teachers can instill a model of multiculturalism learning that can increase student tolerance [38]. Ana is a minority student at a public school in Bukittinggi. She told her experience related to learning civic education:

"In my opinion, during learning, the teacher appreciates the opinions of students. Teachers of Civic Education explain the importance of respecting differences as well as respecting the older. In addition, we must also do good to our neighbors without discriminant between tribes and religions."

Ana was one of the students we interviewed Christian. Ana and her family are immigrants from the Batak tribe. The Batak tribe is in North Sumatra Province. Since elementary school, Ana has become accustomed to the culture in Bukittinggi City where her Muslim friends wear hijab when going to school. In contrast to Joana, he said it was the first time to attend a public school where the majority of students adhered to Islam. Previously, she attended a special School of Christianity.

"At first I was shocked by the culture in public schools where women wear hijab. However, I am lucky that in this public school I am not required to wear a hijab" (Joana, 2022)

Joana and Ana condition shows that it's important to respect differences with mutual respect. Both do not feel discrimination at the time of learning. This was clarified by Alfian. He is a Muslim student who explains the form of cultivating multiculturalism through tolerance in civic education, namely:

"When presenting the value of the first Pancasila, which uses the example of practice in Islam, the teacher apologizes first to the pupil who did not profess Islam. This was done so as not to offend them."

The first Pancasila value is the supreme divinity. One example of the attitude described by teachers of civic education is the religion of Islam. According to Alfian, the civic education teacher also asked Christian students to provide a form of attitude related to the value of Pancasila. The situation described by Alfian shows that instilling the values of multiculturalism cannot be done only with theory but also with implementation. All students have the same opportunity to study in school regardless of gender and social class as well as ethnic, racial, or cultural characteristics. As learning progresses, students also get equal treatment regardless of background. The concept of multicultural learning is aimed at equipping students to tolerate and appreciate differences[6]. The development of multicultural education is expected by the majority to be able to show mutual respect, respect, and tolerance towards minorities.

Civic education is when students can think critically, rationally, and creatively in response to citizenship issues[39]. In addition, develop positively and democratically to form themselves based on the character of Indonesian society to live together with other nations. The character of Indonesian society can be realized through local wisdom in each student's environment. For this reason, the civic component of citizenship is civic knowledge, civic skills, and civic disposition[40]. Civic education consists of material values, norms, and legal regulations governing the behavior of citizens. So, it is expected that students can practice the material in everyday life into a personal

character attached to each student. The goal of civic education in particular can live together with other nations, students have instilled an attitude of mutual respect for diversity[39]. In civic education, tolerance becomes one of the important things as the student's ability to shape his character.

"In my opinion, tolerance is shown by respecting differences of opinion regardless of the person's background. Intolerance ignores all the values of tolerance." (Agita, 2022)

"Examples of tolerance in my opinion by not mocking friends who have different tribes, religions, races. Sometimes we may just think of it as a joke, but friends may be offended and hold grudges" (Ralin, 2022).

Agita and Ralin showed that they understood tolerance and intolerance. The important value of tolerance must be applied in everyday life. This effort is made to avoid conflicts due to the absence of respect and respect for others. In line with the Ministry of Education, Culture, Technology, and Research program related to independent learning, namely the profile of Pancasila students as an educational transformation. One of the profiles of Pancasila students is global diversity, namely Indonesian students maintaining their noble culture, locality, and identity and keeping an open mind in interacting with other cultures. According to Jasmin, who is a teacher of civic education explained:

"One way to promote multiculturalism is based on local wisdom by engaging indigenous figures to provide direct material related to diversity."

As a form of maintaining a noble culture, local wisdom becomes essential to be given to students through civic education. Local wisdom is how people behave and act in response to changes in the physical and cultural environment field[41]. A conceptual idea that lives in society grows and develops continuously in the public consciousness from its nature related to sacred life to profane (daily part of life and mediocre). Local wisdom can be understood as local ideas that are wise, full of wisdom, good value, embedded, and followed by members of the community field[42]. Haidar, who is also a teacher of civic education, conveyed that:

"With the learning model of multiculturalism based on local wisdom, students can preserve a noble culture and appreciate other cultures. Students have been able to accept differences since he was born. The rule of customary law in Bukittinggi does not allow fellow tribes to marry. Thus, the parents of students who are both from Bukittinggi must have different tribes."

The statement is in line with the results of interviews with students. Here is the tribal background data from both parents of students:

Table 3. Background of The Second Tribe of Student Par

No	Name	Father	Mother
1	Alfian	Sikumbang tribe	Piliang tribe
2	Ana	Manalu tribe	Sagala tribe
3	Joan	Simarmata tribe	Sinaga tribe
4	Ralin	Chaniago Tribe	Piliang tribe
5	Shake	Bugis tribe	Batak Karo tribe
6	Senses	Koto tribe	Jambak tribe
7	Luthfi	-	Jambak tribe
8	Sahira	Koto tribe	Jambak tribe
9	Basnardi	Koto tribe	Piliang tribe
10	Ulya	Payobada tribe	Banana Tribe

Table 3 shows that diversity is not only present from two different cultures and different countries. Of the ten students, only Ana, Joana, and Agita were not from Mining and were not born in Padang. Even so, the ten students had parents from different tribes. This illustrates that maintaining identity and locality is very important for students. Moreover, that diversity existed before they were born. Thus, promoting multiculturalism based on local wisdom can be done through civic education. Cultivating multiculturalism values in everyday life becomes less internalized through kindergarten learning in the classroom if we only develop civic education material focusing on politics and the law the the field field field field field[43]. Local wisdom is used by the community as a controller of daily life in family relationships, with fellow siblings, and with people in the broader environment field field[20].

"I think the local wisdom used by the people in Bukittinggi as a controller is with the proverb where the earth is stepped on where the sky is upheld. That is, we must be able to adjust to the surrounding environment." (Sahira,2022)

Local wisdom can take the form of values, norms, ethics, beliefs, customs, laws, customs special rules fieldfield field[17]. The thing expressed by Sahira shows the structure of matter that exists in the people in Bukittinggi. Local wisdom in Minangkabau custom is a cultural heritage that exists in the community, which is carried out down and down by the community concerned. The source is the matrilineal culture embraced by the Minangkabau people and contained in various customary rules. Such local wisdom generally has teachings for maintaining and utilizing natural resources. The findings showed that civic education could provide a model of multiculturalism learning based on local wisdom. The task of civic education carries out three main functions: developing civic intelligence, fostering civic responsibility, and encouraging participation in field field field field[44]. Citizen intelligence is designed to form good citizens in the rational dimension and the spiritual, emotional, and social dimensions field field[45]. Civic education as important role shows that introducing civic education material that is associated with the values of multiculturalism can train raising a civic education material associated with multiculturalism's values can teach students civic skills of students field field field field field field[46]. As for civic education through multicultural learning models, the value process instilled in the form of a way of life is respectful, sincere, and tolerant of cultural diversity that lives amid a plural society.

In senior high school, multicultural values are spelled out in the form of content standards in civic education subjects and translated into basic competency and competency standards that must be mastered by students field field field fieldfield field[47]. Then if collaborated multicultural values that exist in the means of the content of civic education subjects above with indicators of multicultural values that have been mentioned in the previous discussion, namely: learning to live in differences, build mutual trust, maintain mutual understanding, uphold mutual respect, be open in thinking, appreciation, and interdependence, conflict resolution and reconciliation. Therefore, the results of this study are in line with Eko and Putranto [19], that the right of educational minorities becomes an alternative to improving multiculturalism based on local wisdom. High school students are the younger generation that requires them to have social interaction. In addition, individuals react to form specific patterns of attitude towards various psychological objects they face. Among the several factors that influence attitude formation are personal and cultural experiences. This can be demonstrated by the experience of Ana and Joana, which made them learn to appreciate diversity Fields[23]. Although they are a minority group, they can fit in and have a polite attitude to their friends. Personal experience must leave a strong impression to be the basis of attitude formation. Perspectives will be easier to form if the subjective experience involves emotional factors. In situations involving emotions, the perception of the experience will be more profound and more prolonged. Along with the dynamics of civilization that continues to move towards the current modernization and globalization, the values of local cultural wisdom began to erode the times.

Whether realized or not, the estrangement of the relationship between man and nature has reduced the intensity of the value of local wisdom in various areas of community and social association. Educational institutions influence socializing the values and importance of the local wisdom field fieldfield field[42]. Therefore, civic education provides its own experience for teachers and students in promoting multiculturalism. Students as citizens based on multiculturalism have an essential role in realizing the diversity of the Indonesian nation, where variety cannot cause sources of conflict but in the framework of tolerance and mutual respect to strengthen the diversity of the government of the country. In the learning process, civic education based on multiculturalism must reflect multiculturalism to reflect a multicultural society. That is because, in the learning series, students must be closer to the community, their lives, and the social problems field field field[16]. Students must know and have received training to face and solve diversity problems in society. Therefore, through the results of this research, teachers can play their roles so that students can adequately implement multicultural education to minimize violent behavior and prevent racial, tribal, and religious discrimination in senior high Schoolfield[43], [31]. In addition, the results of the analysis of the lesson plans and syllabus used by teachers in teaching indicate that the values of multiculturalism have been contained in the initial activities and core learning activities. Teachers provide opportunities for students to give opinions regardless of race, ethnicity, and religion. In the middle of learning, the teacher also instills the values of local wisdom in several areas to respect differences. This study illustrates that local wisdom can be used as multiculturalism education in civic education. In addition, this research has the latest in teaching civic skills through the values of local wisdom around

the students' environment so they can understand multiculturalism. In addition, these activities can be integrated through civic education learning .

4 Conclusion

Multiculturalism is a term used to describe a person's view of the variety of life in the world or cultural policy that emphasizes the acceptance of diversity and the various cultures that exist in student life. The study concluded that a multicultural learning model based on local wisdom encourages students to participate actively in civic education by presenting their experiences in a learning context. In addition, through the multiculturalism learning model, students can appreciate the contributions of different groups. Thus, they can develop a positive attitude towards groups with diverse backgrounds. In addition, local wisdom is embodied in this model of multiculturalism learning to establish high school students' ethnic, national, and global identities. Civic education is a multicultural-based education where this education contains knowledge that fosters some principles of multiculturalism. Some of these principles are expected to be applied to student life, especially in the family and school environments, to appreciate and live in diversity. This study has limitations only to high school students. Future research is expected to analyze more in-depth local wisdom based on the experience of indigenous elders. In addition, the number of students studied is increasingly widespread. The results of this study have implications for implementing multicultural education in the field of citizenship, another discipline to continue to be improved, especially in conflict-prone areas, to minimize conflict and intolerance.

Acknowledgments

Ministry of Education Culture Research and Technology No: 032/E5/PG.02.00.PT/2022

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