

Analysis of Learning Model of Civic Education Based on Multicultural Education to Build Indonesian Identity for Young Generation in Surabaya

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Abstract—Globalization opens the way for the entry of foreign values and cultures that can be a threat to the identity of the Indonesian nation, especially for the younger generation. Multicultural based Pancasila education is important for young people to strengthen Indonesian identity. This study aims to analyze the learning model that has been applied by the teacher in building Indonesian identity in Civics subjects. The research design used is content analysis. Learning devices are not yet in accordance with the guidelines in the 2013 Curriculum, and do not have an effort to build Indonesian identity comprehensively. Learning is still conventional and less innovative, and does not contain multicultural values. So as not to be able to effectively play a role in achieving multicultural education goals to develop Indonesian identity. In order for the younger generation to increasingly have an Indonesian identity, teachers need to integrate multicultural values in learning. The results of this study in the future can be used as a basis/reference in developing a multicultural education based Civics Education learning model that can effectively build national identity in the younger generation.

Keywords—*Learning Model, Civics, Multicultural Education, Indonesian*

I. INTRODUCTION

National identity is a "unique" historical context of each country [1] which originates from religious identity [2], cultural identity [3], language ideology [4]–[6] and self-esteem [7]. The concept of national identity remains, even though the level of racial, ethnic and cultural diversity in nation-states throughout the world is increasing [8].

Every country has different characteristics about their identity. In the British context, self-esteem is a measure of national identity [9]. People will feel part of England when treated with respect and tolerance. Research [10] investigates national identity among ethnicities and minorities in Scotland. His search shows that the place of residence is the key to being "Scotland", and that ancestors (ethno-religious backgrounds) are also markers of national identity. This means that Scotland's national identity in minority groups is relative, that is, partially identifying

themselves as Muslim Pakistanis, being Scots or assuming English.

In Australia race, ethnicity and culture are the roots of identity, therefore white (dominant) and Anglo-Australian culture are considered identical with Australians [8]. In contrast to the United States, which has expanded its perception of "American" identity. In general, white society (dominant) is more related to "American" identity than ethnic minority groups [11]. However, when identity is expanded and correlated with gender identity, men and masculine will be considered more American than women and feminists [12].

In Ireland the pride of Catholic national identity refers to a series of cultural traditions that absorb "grandeur". A cultural heritage that is a source of national pride for Catholics, namely linguistic heritage, mythology, traditional music and dance, Gaelic and Tricolor sports [13]. Similarly, the study [14] in Wales showed that some children aged nine to ten were able to describe their national identities clearly and with broad insight. They are able to rationalize national identities sourced from their family, place of birth and place of residence. A student, for example, claims to be Japanese even though he does not reflect his national identity because of the reason his parents were Japanese, he was born in Japan and was not in Wales for a long time.

Research in Sri Lanka [15], explores how national identity influences individual negotiations against ideal workers' expectations. The findings show that national identity contributes to ideal workers' expectations of avoiding work demands such as long hours or encouraging ideal subversion of workers' expectations. In addition, national identity also encourages the fulfillment of ideal workers' expectations to become "Sri Lanka", which is to work hard for the progress of the organization and advance to oppose conventional expectations. In another study, national identity can be fostered through groups [16]. Sharing experiences with groups can strengthen the identity of being "Dutch" which then motivates to visit a symbolic

site of Dutch history such as the Airbone Museum. Visiting the museum is part of the process to improve social identity and collective self-esteem.

Every nation-state has an effort to develop a national identity. Russia, for example, promotes through state-controlled media. However, there are challenges in these efforts, namely the fundamental weaknesses of Russian identity, the tension that lies between the state-supported identity and the fear, and the reaction of more and more non-Russian nationalities to each ethnic Russian identity [17]. The Russian-Ukrainian crisis of relations and war was also suspected to be the cause of the irregularities in the national identity of the Soviet leader Joseph Stalin's legacy. This was marked by the emergence of de-stalinization which continued on de-communization spearheaded by Ukrainian emigrants [18].

Research traces how Scottish Chinese children face challenges in building their identities. Chinese Scottish children (children born and living in Scotland with Chinese parents) have an assessment of their identity that continues to change with age [19]. The strength of national identity is assessed in the context of a stronger (Chinese) cultural identity in children aged 8 years rather than 14 years old. In contrast to Scotland, in Korea state conflicts are a challenge in building national identity [20]. South Korea's attitude towards North Korean defectors and their opinions about relations between the two Koreas is a barrier, the higher ethnic identity will tend to have a negative attitude towards North Korean migrants. The belief that "one nation, two countries" actually raises the opinion of North Korea as an outside nation. As a result, the definition of South Korea's national identity has become more exclusive [21].

Some challenges faced in building a national identity must be resolved, including through art and education. At its inception, the United States was challenged in building credibility and legitimacy. The US needs the support and trust of the people in the new political system. Art is chosen as a form of communication that has the capacity to reflect social contexts, describe certain events and provide visual links with memorable, lasting and interesting words. Art with symbolic meaning has helped turn abstract political concepts into more concrete. It is also through art that the foundation for national identity and secular civil religion is laid [22].

National identity can be constructed widely and accommodate diverse personal identities. This can be done through the education curriculum policy [23]. A broader education system needs to develop a more formal curriculum structure, which guides teachers in developing awareness of the importance of national identity [8]. The education system has the potential to represent the most effective agents of social change with the capacity to bridge ethnic divisions in conflict-affected countries. Apart from potential, education has the role of teaching national identity through policy [24].

Applying ideological content in the educational process through the school curriculum will be a source of implicit social ideas and will be a platform of ideological

action, a means of instilling ideological doctrines which in this case are national identity values [25]. For example, the Chinese government, for example, has long made an effort to establish identity with a collective memory based on traditional culture. China provides traditional Chinese cultural education (TCC) to maintain culture and build the character of national identity [26].

Challenges in building national identities are faced by countries characterized by very high diversity, significant socioeconomic losses, high youth populations and large waves of refugees and migrants [27]. The internal problem of weakening the national spirit and waning regional cultural values also triggered the SARA conflict, injustice to the national identity crisis [28]. Therefore multicultural education becomes urgent to be held.

Multicultural education identifies a set of principles, values, and practices that can be realized in all professional arenas [29]. The aim is to promote social justice [30] and provide equal education for everyone. This education is needed for people from various cultures to live with the same rights and for society to become a more just and democratic land for people from all walks of life [31]. The significance of multicultural education is as a means of solving conflict problems and strengthening students' understanding of their culture [28]. Praxis, effective multicultural education must arouse students' awareness to critically reflect on their special social position (marginalized) and commit to educational justice [32].

The existence of teachers as a critical resource is a support for the success of multicultural education in schools [33]. The diversity of schools in the United States requires teachers to understand class culture and use teaching practices that accommodate students from diverse cultural backgrounds [34]. The teacher is responsible for the organization of the learning environment in the classroom so that he must have the knowledge of multiculturalism. Adequate teacher knowledge about diversity and multiculturalism will be a positive impact for all students and ensure they are brought up by embracing peace [35].

Examples of the application of multicultural education are in Thailand. A country that has diverse cultures - Muslim, Buddhist, Burmese, Cambodian and Thai. From the study of multicultural policies carried out [36], shows that education policy provides opportunities for migrant students to access education. The Ministry of Education provides broadness for schools to implement their own regulations that reflect student culture. The curriculum also implements a bilingual education program so students can live in harmony with people who have different cultures. The same thing happened in Sweden, teaching about critical thinking of multiculturalism as measured by religion / culture and xenophobia / racism has an influence on attitudes. The results show that with the support of certified teachers it is able to suppress students' anti-migrant attitudes [37].

Multicultural education should be implemented under citizenship education [38] which develops attitudes towards cultural diversity [39]. Citizenship is built as a

problem of learning and motivates young people in schools to reflect their skills and competencies. In practice, civic education follows the traditional conception of citizens and develops democratic attitudes [40]. The positive contribution given is the effect on student citizenship in the social tasks that they must fulfill in their daily lives and the effects of attitudes and behaviors that respect culture [41].

Citizenship education has a philosophical foundation as a binding force in the formation of a multicultural mentality to realize national identity without leaving local wisdom [42]. The role of civic education in an effort to inculcate multicultural values includes the cultivation of multicultural values in the preparation of learning plans, the planting of multicultural values in the implementation of learning, assessments that are based on attitudes (affective), and the role of Civics teachers as role models for students to instill multicultural values that are implemented through classroom learning [43].

Previous research has discussed the importance of multicultural education in building national identity. Among them through education [23], art [22], and culture. Some discuss multicultural education through Civics subjects [28], [32], [38], [42], [43]. As well as the importance of the role of the teacher in achieving the success of multicultural education [33], [35]. Departing from this background, researchers identified and analyzed the learning models that have been used by Civics teachers in instilling Multicultural Education to build Indonesian identity for the younger generation in Surabaya, East Java.

II. RESEARCH METHODS

Research uses content analysis research design. This study conducted an analysis of the learning tools of Civics teachers in Surabaya. The analysis was carried out by observing several important points, namely: 1) KI / KD analysis, 2) time allocation, 3) Indicators, 4) learning objectives, 5) learning materials, 6) learning methods, 7) learning steps, 8) tools / learning resources, 9) assessment, and 10) values of multiculturalism.

III. RESULTS AND DISCUSSION

The results of the learning model study were obtained by analyzing the learning tool documents of subjects in class X, XI, and XII which were compiled and applied by the Civics High School Subject Teacher Consultation (MGMP) in the City of Surabaya. Document analysis can be described in the following discussion:

A. KI / KD

Analysis Based on document analysis, KI / KD formulation on the learning tools of Civics Education Program Class X, XI, XII in Surabaya City is good, the KI / KD formulated is relevant where one KI / KD is included in one RPP. This means that the formulation of KI / KD by Civics Teachers in Surabaya is in accordance with the guidelines for the preparation of existing learning tools.

B. Time allocation

The results of the analysis showed that the teaching document in class X, XI, XII in Surabaya City contained an

allocation time of 8 x 40 minutes (4 x meetings). The time allocation is less effective in the application of classes X and XI. But the time allocation is suitable for class XII.

In compiling learning tools the teacher is able to predict precisely the number of meeting allocations and the breadth of existing material. If we look at the indicators, the material in class X and XI can be delivered with only 2 meetings. so that the allocation of 4 meetings is a waste of time. While the 4x allocation of this meeting is considered to be effective and appropriate for class XII because the existing indicators do contain material that requires more time compared to the material in class X and XI.

C. Indicators

formulation of indicators in the Civics education documents for class X, XI, and XII in Surabaya City still follows the old paradigm that is still lacking in clearly representing product indicators, processes, affective and social skills. In addition, the indicators formulated still do not cover the ability of HOTS (High Order Thinking Skills) to students.

D. Learning Objectives A

good learning tool document, the formulation of ideal learning objectives contains 5 elements, namely *Audience (A)*, *Behavior (B)*, *Condition (C)*, *Degree (D)*. However, in the learning tool document compiled and implemented in the Civic Education class X, XI, and XII in Surabaya City, the learning objectives formulated only contain elements of *Behavior (B)*.

E. Learning Materials

In the learning tools for Civics Education Program class X, XI, XII in Surabaya City, the fact was that the formulation of learning materials had not been done in detail and detail. Learning material is not categorized and in the RPP that is compiled, only material outlined or summarized only includes no full material that will be taught to students.

F. Learning methods

Based on the results of the analysis of the learning tools of the Civics Education Program class X, XI, and XII in the city of Surabaya, the learning method used by the teachers is still general and conventional. This shows that teachers lack creativity and innovation to show learning methods that are student centered and student oriented in accordance with the demands of the 2013 curriculum.

G. Learning steps

Steps Formulation of learning steps compiled by the Civics education class X, XI, XII in Surabaya only written in outline and does not contain reinforcement. Learning steps need to be arranged in detail in order to show a clear learning scenario. So that the tools that are prepared can be easily understood by every teacher who will apply them. In addition, teachers are also still less related to the points of integrating 21st century competencies, namely Critical Thinking, Collaborative, Creative, and Communication (4C) into learning.

H. Media, Tools and Learning Sources

Analysis of learning tool documents compiled by the Civics education class X, XI, and XII in Surabaya City was found to have not been made a distinction between media, tools and learning resources. Writing of learning resources in the learning device document does not follow the rules of writing bibliography. In addition, there were also differences between the media and the existing tools and the learning device documents.

I. Assessment

Based on the documents analyzed in the assessment compiled and implemented by the Civics education Program class X, XI, and XII in the City of Surabaya there are three important points that can be highlighted, namely 1) still general, not showing the separation of types of assessment at the beginning of learning, process or end; 2) not accompanied by an answer key; 3) has not lead students in the ability HOTS (*High Order Thinking Skills*) 4) assessment that there has not encompass the overall indicators that have been formulated at the beginning of the learning device.

J. Multiculturalism Education

The pre-learning documents for the learning of Civics education in class X, XI, and XII in Surabaya City have not shown the content of the values of multicultural education in learning. Ideally subjects intersect with the values of multicultural education. Especially in Civics subjects where there is a lot of KI / KD that should be able to be inserted by the multicultural value by the teacher both in class X, XI, and XII.

K. Building the Indonesian Identity

results of the analysis of learning documents compiled and developed by the Civics High School education in Kota Surabaya, showed that the learning tools document had not included the efforts of the teacher in building the Indonesian identity construction for the younger generation in Surabaya. Efforts to build Indonesian identity must be sought by integrating multicultural values on Civics subjects both in class X, XI and XII.

IV. CONCLUSION

Based on the explanation of the results of the content analysis on the defense tools of the learning model compiled and implemented by the Civics Level High School MGMP in Surabaya, it can be concluded that the existing learning tools are still not in accordance with the guidelines for the preparation of the 2013 curriculum learning instrument documents. Civics Education in Surabaya City has not emphasized the goal of building the Indonesian Identity primarily by integrating multicultural values for the younger generation in Surabaya.

Developing Civics learning models based on multicultural education to build the Indonesian identity for the younger generation in Surabaya, East Java, the first thing to do is to analyze KD and materials that have multicultural

values that are Indonesian identity building. Both values are inserted in the learning device and apply when the learning process takes place.

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