

Technium.

49/2023



The 7th International Conference on Social Sciences
Organized by Faculty of Social Science
and Law Manado State University

The Innovation Breakthrough
in Digital and Disruptive Era



Powered by

PLUS
COMMUNICATION



Multicultural Values in Learning as a Form of Adaptation to Multiethnic Society

Yoseph D. A. Santie^{1*}, Siti Fathimah², I Wayan Gede Suarjana³, Sanita C Sasea⁴

¹ Universitas Negeri Manado

² Universitas Negeri Manado

³ Universitas Negeri Manado

*Corresponding author. Email: yosephsantie@unima.ac.id

ABSTRACT

This research aims to examine students' understanding of multicultural values obtained from schools in familiarizing students to practice multicultural values in social life, this research uses qualitative methods that are studied descriptively, this research was conducted at SMA Negeri 3 Tondano. The result of this research is that students' understanding of multiculturalism values is very diverse. The values understood by students include the value of tolerance, mutual respect, respect for other cultures, avoiding primordialism that leads to ethnocentrism, unity, togetherness, cooperation and solidarity. The application of multiculturalism values in SMA Negeri 03 Tondano is going well, where teachers often apply the group discussion method in the implementation of the teaching and learning process, through this group discussion the teacher anticipates to divide members according to differences in diverse cultural backgrounds, through teaching material Culture in Anthropology material, Social Groups in Sociology material, the teacher provides stimulation in the material in the form of active group discussions and directly applies the core of the material presented in accordance with the learning objectives. Thus, teachers provide real examples to students regarding how to apply these multicultural values in social life, and create meaningful learning situations for students.

Keywords: *Multicultural values, learning, high school, multiethnicity.*

1. INTRODUCTION

The educational process in schools is a learning process that involves various components including teachers, students, learning objectives, learning materials, methods, media, models and learning environment situations. The school not only acts as a gathering place for people who work together to achieve educational goals, but is one of the places where the process of transformation of knowledge occurs. The achievement of these goals is highly dependent on the quality of the components involved in it. In achieving these goals, there are many problems that often arise during the learning process.

One of them is the readiness of students in facing multiethnic challenges that they will face in the future, such as when taking the lecture level even to face work situations and their social environment later. For this reason, in the period of growth and development at the high school education level, knowledge is needed about the importance of applying multiculturalism values in

the school environment. Multiculturalism is a public and academic discourse that developed in Europe in the latter half of the 20th century, as a correction to the dominance of a single perspective colored by a particular ethnic background of the ruling party. Multiculturalism emphasizes the importance of recognizing and valuing cultural diversity and changing public policies to accommodate diversity with the aim of creating a peaceful and just society [1].

Sinagatullin points out that diversity in society can occur in various dimensions. Socio-political, socio-economic, religious diversity, and rural versus urban diversity. Socio-political, economic, cultural and educational structures and movements change over time. Developments can be progressive or regressive, overt or covert, intensive or gradual. The change may be slight, or it may be a loss of identity or replacement by another entity [2]. Thus, applying the values of multiculturalism is very important in shaping the personality and readiness of students in facing a multiethnic society.

In addition, the condition that not all teachers are able and or have the ability to apply the elements or values of multiculturalism in every implementation of learning in the classroom results in many teachers who do not pay attention to the methods of multiculturalism values. This is exacerbated by the lack of teacher literacy in developing their competence as an educator. Therefore, integrated research is needed to develop the right strategy in applying the methods or values of multiculturalism in classroom learning.

The application of multiculturalism values in learning is one of the various aspects that affect the success of learning. In choosing a model, method, technique, strategy, technique, a teacher is required to pay attention to many things such as the suitability of the learning model with the material to be taught, suitability with students' learning abilities, suitability with the conditions when learning takes place and many other factors that must be considered by the teacher. The selection of the right learning models and methods will be able to improve students' critical thinking skills which in turn will improve their learning outcomes and of course not only at the cognitive domain stage but also realized in the affective and psychomotor domains, so that the next generation will be guided and equipped to become a generation that is not only smart and smart but also has high morals.

This research will try to reveal the extent of modification of learning strategies with the application of multiculturalism values in learning to improve critical thinking skills, ability to socialize and cooperate with people who are different from them and learning outcomes of high school students in Minahasa Regency. We compile this research plan as a form of responsibility as an educator and an effort to take a role in solving the problems that we are facing together. The results of the research are expected to result in the formulation of new findings that modify the syntax in multiculturalism values as a form of adaptation of multiethnic society.

The specific objectives of the research to be carried out are to (1) review, modify and find new syntax related to the implementation of multiculturalism values in learning, (2) provide recommendations to the Ministry of Education and Culture, North Sulawesi Regional Education Office and District/ City Education Office. The goal of this research is to improve the selection of teaching and learning models that provide optimal results for improving critical thinking skills, cooperation and student learning outcomes at the high school level. Improvements are mainly related to the ability of teachers to choose the right teaching and learning model and formulate it in a short lesson plan, in accordance with the Ministry of Education and Culture Ristek's demands to be able to prepare short, concise and clear lesson plans (1 sheet). In the medium and long

term, the results of this study are also expected to be input for our colleagues at LPMP North Sulawesi in organizing training and/or workshops on lesson plan preparation (in accordance with Circular Letter no.14/2019). The long-term goal is to contribute to the preparation of policies for improving the teaching and learning process in schools both at the national level and at the provincial and district/city levels. However, the writing of this article is part of the results of research that has been carried out by the research team, which is more specific in discussing what stages are possible for teachers to implement in classroom learning. And how they perform in the implementation in the classroom.

2. RESEARCH METHODS

Based on the description and research problems above, the research method applied in this research is descriptive qualitative method. Data collection was obtained through observation, interviews, and documentation. The research was conducted at SMA Negeri 3 Tondano, where the data sources of this research were taken from 16 informants, namely 5 teachers, 5 students from Javanese ethnicity, 6 students from Minahasa, 4 students from Chinese ethnicity, and 1 school leader, namely the academic representative. To obtain accurate data in this study, researchers used data validity checking using data and theory triangulation. The analysis technique used is the data analysis technique by Miles and Huberman which consists of 4 stages which include the data collection stage of data collection, data reduction, data presentation and data verification [3].

3. RESULTS AND DISCUSSION

3.1 Multicultural Education

Multiculturalism is "the concept of acculturation, and since the educational process is a process of acculturation, a multicultural society can be created through the educational process" [4]. One of the paths in the formation of national character is through the process of education and acculturation in this case multicultural education according to experts is an education or teaching based on the notion of multiculturalism where the basic principle of multiculturalism is to glorify differences above equality [5]. Likewise, according to Tobroni and friends, said that the indicator of multicultural education has 3 indicators, namely as a concept or idea, as a movement, and as a process [6]. Therefore, multicultural education requires in-depth study, perfect filling and enrichment of concepts, and careful application. Meanwhile, according to Parekh, there are three components of multiculturalism, namely culture, cultural plurality, and a certain way to respond to that plurality. Multiculturalism is not a pragmatic political doctrine,

but a way of looking at human life. Since almost all countries in the world are composed of various cultures - that is, differences are the basis - and the movement of people from one place to another on earth is intensifying [7].

Basically, multiculturalism is an understanding that is then translated into various policies and interests that emphasize the reality of religious diversity, culture, race, ethnicity, and so on contained in community life. In addition, multiculturalism can also be understood as a worldview that is then realized in political awareness [8]. What is meant by a multicultural society is a society consisting of several kinds of cultural communities with all their advantages, with little difference in conception of the world, a system of meanings, values, forms of social organization, history, customs and habits [7]. According to Lawrence Blum, multiculturalism includes an understanding, appreciation and valuation of one's own culture, as well as a respect for and curiosity about the ethnic cultures of others [9], an ideology that recognizes and glorifies differences in equality both individually and culturally [10]. Thus, multiculturalism is an understanding that addresses social phenomena in pluralism, where every society that adheres to this understanding, has a high spirit of togetherness in appreciating differences in equality, both in terms of ideas, perspectives, policies, responses and actions, by the people of a country, which is plural in terms of ethnicity, culture, religion and so on, but has the aspiration to develop the same national spirit and has the pride to maintain this plurality.

Tobroni et al [6] also states that "multicultural education" is education that provides opportunities for all students regardless of their gender, social class, ethnicity, race, religion and culture. Although the definition is very simple, multicultural education must be given meaning and in accordance with the functions of national education. Gorski and Colvert in Tobroni [6] defines multicultural education as follows. Every student should have equal opportunities to develop his or her potential; Preparing every student to participate competently in an intercultural society; Teachers are prepared to effectively assist the learning of every student regardless of different cultural backgrounds; Schools should actively participate in ending all forms of oppression; Education should be student-centered and open to students' aspirations and experiences. Multicultural education is oriented towards students' activities, and students' behavior is heavily influenced by their culture. Therefore, multicultural education seeks to help students develop all their potential as learners and members of society.

3.2 Learners' Understanding of Multicultural Values

Based on the results of field findings, that the understanding of SMA Negeri 03 Tondano students in understanding multicultural values is very diverse, this

is as stated by one of the informants AS that according to him multiculturalism is an understanding that glorifies differences above equality, where according to him this understanding provides a solution for a plural society in dealing with differences, where differences in cultural backgrounds, religions, and so on do not hinder the realization of national unity. For him, multiculturalism accommodates a multiethnic society to be able to improve national integration through the values of tolerance, togetherness, unity, and so on. So that each individual community can still coexist and be able to minimize the occurrence of fires of discord or prolonged conflict caused by diversity.

Likewise, according to TH, he thinks that multiculturalism is an understanding that adopts the values of togetherness, tolerance between human beings who have different cultural, racial, ethnic backgrounds. And by applying these values, according to him, it can be used as a guideline for how to live in a plural society such as Indonesian society which is rich in ethnic, linguistic and religious diversity. In addition, according to GH, multicultural values are teachings that teach how to coexist in the midst of diversity, how to respect differences so as to create harmonious conditions between citizens. The same thing was conveyed by another informant SF, where according to him multicultural is an understanding that provides a solution for a pluralistic society, which is rich in diversity but has a strong determination to create integration and unity among each other by having a spirit of tolerance and togetherness and recognizing differences amid equality.

Overall, students at SMA 03 Tondano have understood what the values of multiculturalism are, this is manifested in socializing with their friends at school and with teachers who have different cultural and religious backgrounds. Although the majority religion adopted by students here is Christianity, they still respect the teacher when asking permission to worship during class hours. Likewise with other students, when they return to their respective homes they mingle with the community around where they live. And according to one SF student, he often helps his neighbors in preparing food when they are about to celebrate the holidays of other religions. They visit each other when there is a celebration and respect each other with what is considered halal for people of other religions that are different from them and vice versa. This has also been discussed in previous research, which states that the conditions of the Pondol Village community are harmonious in welcoming religious celebrations in the community, where it is found that the residents of the Pondol Village community faithfully help each other in preparing and celebrating the great day of each religion adhered to by members of the community. As during the Christmas celebration, the Muslim community will work hand in hand in helping to organize the conditions

and security of the environment, as well as when the Muslim community celebrates Christmas, then people who are Muslim will work together in helping to organize the conditions and security of the environment, as well as when celebrating Islam, people of different religions will help each other in organizing security when Muslims carry out Eid prayers and so on [11].

In the end, the students agreed that understanding the values of multiculturalism is very important for them to quasi and prepare for a global society, where later they must be prepared with conditions that are more diverse than just conditions at the school level, they must be ready when later occupying higher education levels or even in adapting to their work environment later. Where the competency of the ability to work together or collaborate is an important competency in the 21st century. Among other competencies that must be owned by students, namely the competence of critical thinking skills, creativity skills, and communication skills.

3.3 Application of Multicultural Values in the Classroom

Based on the findings and document review, the multicultural values that can be used and internalized in classroom learning are the values of self-identity, equality, objectivity, understanding of differences, tolerance, and empathy. These values can be instilled and applied by teachers in the process of social interaction between teachers and students in the classroom.

This is certainly not necessarily charged to a teacher alone, but is a collaborative action that must be guided by every member of the school community, from the lower to the upper levels, so that this habit can become a habit that is ingrained and attached to each individual school citizen. WT as one of the school leaders also said so, where according to him, school is one of the forums for the next generation of the nation in changing their mindset, actions and behavior in order to prepare them for real life later and be ready to accept all the challenges of transformation and world demands. For this reason, a skill that is ready to face these conditions is needed, and this will not be realized if only supported by some people, each individual must support each other to help create the expected school atmosphere. And for the leadership, of course, it also applies, how to apply or have a spirit of tolerance towards each individual school member. As in the case of worship needs, of course, each religion has its own schedule for worship, we give tolerance, we give freedom to him to be able to work and continue to carry out his worship without any difference in treatment between A who is Y religion and B who is J religion and so on.

Thus, the classroom atmosphere must be conditioned in such a way that it emphasizes the values of

multiculturalism without ignoring the rights of individuals in it. The internalization of multicultural values can be done through the selection of learning methods and strategies in the classroom/outside the classroom. The methods used should pay attention to the principles of equality, objectivity and tolerance. The principle of equality means that all students have the same rights and opportunities to be actively involved in the learning process. It can be through developing group discussions, conducting joint project activities, and so on.

Educators need to ensure the involvement of each individual student in the process and avoid domination by one person or group over another. It is important to realize that with different backgrounds and individual traits, each student has his or her own preferences for involving himself or herself in social groups. Some tend to be active, aggressive and dominant. There are also those who tend to be passive, give in and follow. This is where the role of the teacher becomes very important to ensure that each student is aware of their equality as learners. Not much different from the principle of equality, teachers must treat all students objectively. For example, in using the project method, teachers must consider the distribution of balanced group members and equality without favoritism or overlapping in grouping students.

The teacher's alignment is on the formation of positive character in students, by avoiding behavior that benefits one person or group of people and harms others. The teacher's objective attitude will greatly affect students. The teacher's objective attitude towards all students will give students the impression that treating others must be fair and wise. So that slowly this attitude will be internalized in students. Tolerance is actually a deviation from the agreement or values adopted.

Giving tolerance means allowing others to break the rules that have been set. Therefore, the use of the principle of tolerance must be done carefully, measured and limited. The form of action that can be taken is in the example of responding to the attendance behavior of students who come late to class. If the rules say that students must enter class at 07.00, and those who pass that hour are not allowed to enter class, then students who arrive at 07.01 should no longer be allowed to enter class. But sometimes teachers feel that a delay of less than 10 minutes is forgivable. That is called tolerance, which is loosening the rules for the sake of continuity. However, the looseness of the rules must be set in a limited manner. In accordance with the example above, students who arrive at 7:30 a.m. certainly cannot be allowed to enter class, unless there is a really strong reason to further relax the tolerance. The same applies to relationships between individuals or groups in the classroom. It is necessary to agree on the existence of

tolerance and the limits within which tolerance is still considered reasonable.

Based on the findings in the field, teachers in SMA Negeri 3 Tondano have applied the principles of multicultural learning in the classroom. This is shown based on the observation of the Anthropology class, where the teacher uses the group discussion method related to cultural learning materials. In this case the teacher combines several group members who have different cultural backgrounds and different thinking abilities based on the results of the teacher's initial assessment of students. From the group division, the teacher looks at how students are able to adapt to other group members, and relate the real conditions of each group member in Anthropology material related to culture, and the teacher also gives the opportunity to each group member to express the results of their discussion related to the material. The form of multicultural education development in each country varies according to the problems faced by each country. That has been discussed.

The form of multicultural education development in each country varies according to the problems faced by each country [12]. Banks suggests four approaches to integrating multicultural education materials into the curriculum and learning in schools that are relevant to be implemented in Indonesia. First, the contributions approach. This level is the most common and most widely used in the first phase of the ethnic awakening movement. It is characterized by incorporating ethnic heroes/heroines and cultural objects into appropriate lessons. This has been applied by teachers at SMA Negeri 3 Tondano, where History teachers in this school, not only raise cultural themes located in Java or other regions in the textbook, teachers modify teaching materials by linking local cultures around students in the teaching materials they deliver, such as heroes from North Sulawesi and or local cultures that can be used to enrich the identity of the cultural diversity of the Indonesian nation. This is as stated in previous research, related to the study of local Minahasa culture that can be developed in sociology teaching materials [13] as well as in the adaptation of local culture in sociology learning can increase the enthusiasm of students in participating in contextual learning, so that learning is felt meaningful and can be found in the daily environment of students. In addition, introducing the cultures around students is also one of the solutions in introducing their culture so that it does not become extinct and continues to exist in the midst of globalization [14].

Second is the additive approach, at this stage adding material, concepts, themes, perspectives to the curriculum without changing its structure, objectives and basic characteristics. This additive approach is often complemented by books, modules, or subject areas to

the curriculum without substantively changing it. The additive approach is actually the initial phase in implementing multicultural education, because it has not touched the main curriculum. Third, the transformation approach. The transformation approach is fundamentally different from the contribution and additive approaches. The transformation approach changes the basic assumptions of the curriculum and fosters learners' basic competencies in seeing concepts, issues, themes, and problems from several perspectives and ethnic viewpoints. Perspectives center on the mainstream that may be presented in the subject matter. Banks [15] We call this a process of multiple acculturation, so that mutual respect, togetherness and love for others can be felt through learning experiences. The multiple acculturation conception of society and state culture leads to a perspective that views ethnic events, literature, music, art, and other knowledge as integral parts of what makes up the general culture. The culture of the dominant group is only seen as part of a larger cultural whole.

Fourth, the social action approach, includes all the elements of the transformation approach, but adds a component that requires learners to take action related to the concepts, issues or problems studied in the unit. The main goal of this learning and approach is to educate learners for social critique and teach decision-making skills to strengthen learners and help them acquire political education, schools help learners become reflective social critics and trained participants in social change. Learners acquire the knowledge, values and skills they need to participate in social change so that neglected and victimized ethnic, racial and other groups can fully participate in society.

4. CONCLUSION

Based on the results and discussions that have been described above, it can be concluded that the social processes that occur among students of different racial groups run well, as well as the social interactions that form between teachers and students, students and students run smoothly, although some things experience different opinions but in principle these differences can be subsided without causing further and prolonged disputes. The students understand the nature of multiculturalism as an effort to answer plural social conditions. The multicultural values that can be applied in the classroom by teachers are through group discussion activities, where teachers can bring together students who have different cultural backgrounds to work together, students are directed to be able to collaborate with their group mates as learning material in adapting to differences, as well as in presenting the results of group discussions, teachers can apply the principle of fairness for every student who wants to argue without distinguishing his cultural background,

and this is exemplified in the classroom or as a role model for students. This active discussion activity is expected to be able to familiarize students in respecting the opinions of others, both those with the same cultural background as them and those who are different.

ACKNOWLEDGMENTS

Gratitude is given to all parties involved in the completion of the writing of this article, especially to LPPM Universitas Negeri Manado for supporting the smooth running of this research activity and we also thank the Dean and staff of the Faculty of Social and Legal Sciences, Universitas negeri Manado for providing support for us in completing this research activity, along with all the civitas at SMA Negeri 3 Tondano who have participated in the success of this research activity.

REFERENCES

- [1] P. Wibowo, "Tionghoa Dalam Keberagaman Indonesia: Sebuah Perspektif Historis Tentang Posisi dan Identitas," in *Jurnal of Prosiding The 4th International Conference on Indonesia Studies: "Unity, Diversity and Future"*. Jakarta: FIB Universitas Indonesia, 2010.
- [2] I. M. Sinagatullin, *Constructing Multicultural Education in a Diverse Society*. Lanham, Maryland, and London: The Scarecrow Press, Inc., 2003.
- [3] M. B. Miles and A. M. Huberman, *Qualitative Data Analysis (terjemahan)*. Jakarta: UI Press, 2005.
- [4] H. A. . Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional*. Jakarta: Grasindo., 2004.
- [5] K. Wihardit, "Pendidikan Multikultural: Suatu Konsep, pendekatan dan Solusi," *J. Pendidik.*, vol. 11, no. 2, 2010.
- [6] Tobroni, *Pendidikan Kewarganegaraan: Demokrasi, Ham, Civil Society, dan Multikulturalisme*. Yogyakarta: Nuansa Aksara, 2007.
- [7] B. Parekh, *Rethinking Multiculturalism*. Harvard, 2001.
- [8] A. Azra, *Identitas dan Krisis Budaya, Membangun Multikulturalisme Indonesia*. Jakarta: FE UI, 2007.
- [9] A. Y. Lubis, *Dekonstruksi Epistemologi Modern*. Jakarta: Pustaka Indonesia Satu, 2006.
- [10] P. Suparlan, "Menuju Masyarakat Indonesia yang Multikultural," in *Internasional Jurnal Antropologi Indonesia, Universitas Udayana, Denpasar, Bali, 16–19 Juli 2002.*, 2002.
- [11] T. D. Langi, F. Kerebungu, S. Fathimah, and U. N. Manado, "Toleransi Antar Beragama di Kampung Pondol Kelurahan Wenang Kota Manado, Sulawesi Utara," *Indones. J. Soc. Sciene Educ.*, vol. 2, no. 1, pp. 34–42, 2022.
- [12] M. S. Hanafy, "Pendidikan Multikultural dan Dinamika Ruang Kebangsaan," *J. Diskurs. Islam*, vol. 3, no. 1, 2015.
- [13] A. R. Umaternate, S. Fathimah, and S. Sidik, "Pengembangan Materi Ajar Sosiologi Berbasis Local Wisdom Maesa-Esaan di SMA Negeri 3 Tondano," vol. 7, no. 4, pp. 783–791, 2022.
- [14] S. Fathimah, A. Hasrin, and S. Sidik, "Adaptation of Minahasa Local Wisdom (Maleo-Leosan) as Sociology Teaching Material," vol. 15, pp. 85–94, 2023, doi: 10.35445/alishlah.v15i1.1723.
- [15] J. A. Banks, *An Introduction to Multicultural Education*. Boston: Allyn andBacon, 1993.