

Textbook for Small Multiethnics Islands In Indonesia

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Abstract: More than five ethnics are living in harmony in five inhabited islands of Karimunjawa, the west southern archipelago of Java Island. Karimunjawa has uniqueness of its society and natural resources. One of the crucial problems of education in Karimunjawa is the lack of reading resources or textbooks, which are contextually promoting the localities. Commonly used textbooks describe facts, culture, or society of common Indonesia, but locality, ethnicity-based indigenous knowledge, nature, environment, fishermen life, indigenous technology, and ethnic's harmonious life had not been mentioned yet in those textbooks. This research explored and identified what should students of multicultural society learn about their diversity nature and society. The textbooks are suitable for ES grade 4, 5, and 6. The draft of the textbooks had been validated as quite good by three experts, and need to be revised on content and to be more inquiry based, and suitable for ES students.

Keywords: *multiethnics education, special services education, local-based textbook, multicultural education* been

1. Introduction

Education for children of small Multiethnic Island might be designed similar with what are being set up for a non-multiethnics. However, when talking about this issue, there are two main points should be discussed carefully, one is the children are from a multiethnics community, and the second is they live in the small island. These two issues will distinguish the type of education that should be established for students of the multiethnics islands.

Definition of ethnic is different from race. Race was discussed long time ago, and somehow, it can be divided into two definitions, i.e., race as a biological concept, and race as a sociological concept. Biological concept came first in the nineteenth century, when biologist tried to place human beings in an apparently distinct groups or types to share a common biological ancestry. The biological race is indicated based on skin color, physical

Characters, or what is called as phenotypic of a group of persons. A geographical aspect was also added by some anthropologist to define this biological race. Black and white race is the primary issue in this term, and to definitively distinguished between the physic and mental differences of two, a sort of result of scientific research had

involved too, as what is commonly known as scientific racism (Banton, 1988).

However, the biological race has been Consecutively gone, when most biologists argued that all human beings are members of a single species, called *Homo sapiens*, and furtherly it also had been found that the skin color and other physical and mental characteristics of a group of persons, are controlled by number of genes (Demaine, 1989). In the next progress, race had been defined as social race, which was not indicated as fixed genetic features, but tends to be sort of variables, characteristics, contested, and social change categories. The term of social race has been widely used in the social science research and literatures (Gillborn, 2005).

Ethnic is represented by some specific cultural constituents. Members of ethnics will be figured themselves as differ from other groups, and vice versa. Some visible distinctions can be easily noticed, such as costumes, language, housing, etc. (Gillborn, 2005). In a plural country, such as Indonesia, a home of more than 300 ethnics, ethnicity becomes more crucial issue regarding the political right. The minority ethnics in many cases do not have an adequate political right

and other rights to be well being.

The second issue which will be emphasized in this study is the islander education or education for people who live in a small island. Some issues related to the education of small islands developing states (SIDS) was being discussed in many papers since 1990s. The SIDS refer to countries in Caribbean, the Pacific, the Atlantic, Indian Ocean, Mediterranean and South China Sea. However, in this paper, the small islands refer to sort of islands which are situated in Indonesia. Those small islands are inhabited and about 100 to 800 hectares.

Issue of multicultural education have been consistently declared by James A. Banks, in a series of books and articles. When thinking about the multicultural education, we have to first define what culture is, and how the culture variation is formed in a nation. Banks introduced the term of microculture and macroculture to understand the culture variation in the USA (Banks & Banks, 2010; Banks, 2016). Macroculture is defined as the big and shared-culture among the nation society, and the microculture is the smaller culture that make up the macroculture. *Each nation has overarching values, symbols, and ideations shared to some degree by all microcultures* (Banks & Banks, 2010). Spencer-Oatey (2012) cited Lustic and Koester (1999), about the term subculture and coculture. *Subculture is also a term sometimes used to refer to racial and ethnic minority groups that share both a common nation-state with other cultures and some aspects of the larger culture. Coculture is occasionally employed in an effort to avoid the implication of a hierarchical relationship between the European American culture and these other important cultural groups that form the mosaic of the United States.*

Some community or nation can be characterized and interpreted as belongs to sort of spesific cultures, such as Japan has been described as homogenous society, in which conflict can be anticipated through the value of living as a

homogenous society. It is also argued that national identity for Japanese does not play a significant role as nation state (Sasaki, 2004). Japanese compare to Americans is described as more self-reliant, more pleasure seeking, less self-sacrificing, less interested in preserving others' welfare, less accepting of traditions, and less safety, and Americans is depicted as being independent and exciting life (Gudykunst & Nishida, 2000).

However, scholars have abundant definitions of culture, and it cannot be unified as single meaning. Helen Spencer-Oatey mentioned some key characteristics of culture, e.g. culture is manifested at different layers of depth, culture affects behavior and interpretation of behavior, culture can be differentiated from both universal human nature and unique individual personality, culture influences biological process, culture is both an individual construct and a social construct, culture has both universal (etic) and distinctive (emic) elements, culture is learned, culture is subject to gradual change, culture is a descriptive and not an evaluative concept (Spencer-Oatey, 2012).

This paper will discuss the result of the research on how to the curriculum supporting materials or supplemented textbooks for a multiethnics students, which live in Karimunjawa Islands, a sub district of Jepara District, Central Java Province of Indonesia. Karimunjawa Islands consist of 27 small islands, which 5 of them are inhabited. The uniqueness of the islands is all inhabited islands are the home of more than 5 ethnics, and all part of Karimunjawa had been determined as a national conservation park, called *Taman National Karimunjawa*.

In the preliminary study (2012), it was found that there were not adequate of curriculum supporting textbooks, which were developed based on the knowledge based learning, local wisdom, or indigenous natural resources and technology. One textbook entitled "Pendidikan Lingkungan Kelautan" (The Oceanic Environment), was

utilized as the compulsory textbook for local content at the elementary and secondary schools. However, the textbook is supposed to be used at junior high school level. This textbook had been no more used since 2010, when some schools opted English as local content. According to the interview with several teachers, they have no experiences nor even attend the training for designing and composing a local-based curriculum supporting materials or modules.

Policies on Special Service Education in Indonesia

In order to fulfil the right of education for people live in a disadvantaged area, Indonesia government had released a program since 2003, called a special service education (SSE). This program is targeting to provide a qualified education for people who live in some disadvantaged area. According to the National Educational Law 20/2003, article 32 point 2, “children who live in isolated area, disadvantaged regions, part of indigenous community, and also who have been attacked by disaster, and economically are hampered to access education, all they have to be served with what is called as a special services education” (in Bahasa Indonesia, “Pendidikan Layanan Khusus”). This kind of education can be assumed in a line with the universal basic education. Some scholar translated this term as Special Education Services (Murdjito, et al., 2014), but to distinguish this education with the universal term of education for disabled children, which is commonly defined as “special education”, in this paper we use the term “Special Service Education”.

As archipelagic country, to serve an equal education for the whole children in the country, is a very big challenge and difficult effort as well. Some people are living in the very remote area, which cannot be accessed by water and air transportation or even a very difficult ground transportation. A very low quality of infrastructures is the primary hindrance for serve the education at this area. A low payment of teachers is said to be connected to the low services of education (Duflo, et al, 2012). Language barrier are the second obstacle in

dissemination of knowledge and information. A negative ethnics-based perspectives of local people related to education is the next constraint. It is commonly found that some parents do not allow girls to attend school, and prefer to marry off them to the young boys, because those boys are a very great sources to help family income. Therefore, for those kind of people, studying at school should attest that it will be better than going to work.

Providing a special service education for multiethnics students, have to consider some points, in order to set the suitable system and services. The first aspect is to respect the characteristics of learners, which probably differ from their peer living in the city or homogenous community. Second, consideration also should be addressed to the potency of the area, which might be explored as sources of learning. The third, quantity and quality of human resources, particularly teachers, as key persons who will deliver or facilitate the learning process. The fourth, financial supporting for operational of the school, facilities, and payment for staffs. The fifth, parents’ perspective on education. And the last, diverse languages of students.

By adopting the decentralization system, Indonesia government expect that the burden of managing the special service education can be shared between central and regional government. However, a very long centralized system had evoked large gap between majority and minority, between schools far away from the center of government and the ones close to, and moreover between schools in rural and urban, or isolated and a non-isolated area. Then it needs an extra work to offer the qualified educational services at the disadvantaged areas.

In 2013, the Ministry of Education and Culture of Republic of Indonesia enacted the regulation on how to organize the special services education. According to this regulation, government suggested some types of formal schools, which are called respectively as, Small School (*Sekolah Kecil*), Open School (*Sekolah Terbuka*), Emergency School (*Sekolah Darurat*), and Integrated School (*Sekolah Terintegrasi*).

The small school is the independent school

in an indigenous community with the minimum three students. The open school is a school under coordination of stem school (*sekolah induk*), applies an independent learning model, but its curriculum and academic program still refer to the stem school. The teachers of stem school will come gradually to teach at the open school. The emergency school is established in disaster or social conflict condition to serve the learning process of attacked children. The integrated school is the formal school, which serve a multilevel of education, such as elementary and junior high school in one managerial school system (Regulation 72/2013).

The education for emergency situation had been discussed seriously in the United Nations and UNHCR. The World Education Forum held in Dakar in 2000, agreed to adopted the Framework of Actions to work towards the objective of Education for All. One of the concern was “to meet the needs of education systems affected by conflict, natural calamities, and instabilities”. Actually the topic of education in emergencies came to the fore in 1990s, in connection with the concept of complex humanitarian emergencies.

Conception of the Local-based Textbook for Small-multiethnic Islanders

The local-based textbook (LBT) is a component of contextual learning, which has been argued widely as one of learning approaches to nurture students’ skills and comprehensive understanding about the concepts learned. The local-based textbook is also in a line with the process of nurturing the various skills of thinking of students. Therefore, it should be designed differ from the routine and regular textbooks that commonly used in Indonesia’s schools. The LBT covers local contents and contexts, which are found from facts and phenomena occur locally, and close to students’ daily life. Through the LBT, students will learn contextually, and try to understand and think to solve the problems that they found in their community.

Karimunjawa is a land of multiethnics, consists of 27 large and small islands. Since 2005, the whole island had been designated as a national park called Taman Nasional Karimunjawa (TNK). There are five islands uninhabited, namely Karimunjawa, Kemujan, Parang, Nyamuk and Genting. Those islands are house for more than five ethnics. The majority ethnic is Javanese, followed by Bugeneese, people of Bajo, Maduraneese, people of Buton, people of Mandar, and the rest are small number of Flores, and Batak people.

Regarding the education facilities, there are 7 elementary schools, 3 junior high schools, and one vocational senior high school available in Karimunjawa. Secondary school only exists in Karimunjawa, which is also the biggest village. One private Islamic Junior High School is situated in Kemujan, close to Karimunjawa village. Another JHS is located in Parang Island. The only one of vocational senior high school is a free exemption school and located in the Karimunjawa village.

A preliminary research in 2012 showed that the main problems of education in Karimunjawa are the shortage of skillful teachers, the low participation in secondary education, very poor laboratory equipment, and non sufficient textbooks related to localities or contextual learning. Teachers use textbooks similar with what teachers in Jakarta or other cities in Java Island use. It means, that students never learn about their own islands. Unfortunately, in some schools, students do not have any textbooks, and they cannot borrow from the library, because they are not available. A small library established by the community in a center of Karimunjawa village, but it does not provide the local books, and moreover cannot be accessed every time.

Based on the given facts, our research aimed to compose a local-based textbook, which are expected to be utilized as supplementary for elementary school, grade 4, 5 and 6. For that purpose, exploration and identification of localities, e.g. natural resources, flora and fauna, ethnics, culture, local wisdom, and social life of people had been done since 2012 until 2013.

2. Methodology

The research was a R & D following the steps of Borg and Gall (Gall, Borg, Gall, 2003), as figured in Fig.1. The first step was the research analysis and need assessment, which was an exploration and identification of the localities, school activities, the existing textbooks, teachers' perspectives, and school facilities. The second step was planning and designing the textbooks, the third was drafting the textbook. The next step was preliminary field test and validating the draft of the textbooks to experts, and based on the result of preliminary test, revising was done for the draft of the textbooks. The next step was the main field test, and followed by do final revision of the textbooks.

The first step was done in 2012 by identifying some points of localities, such as geography, climatology, demography, natural resources, environment, public facilities, local history, artifacts, ethnicities (language, housing, ritual, and occupations), indigenous knowledge and technology, and cultural event. Regarding the educational condition, data which had been collected are school facilities, textbooks, teachers' activities, teaching and learning process. Depth interview had been addressed to teachers who have experiences as elementary school teacher in Nyamuk Island, the small island near Parang Island.

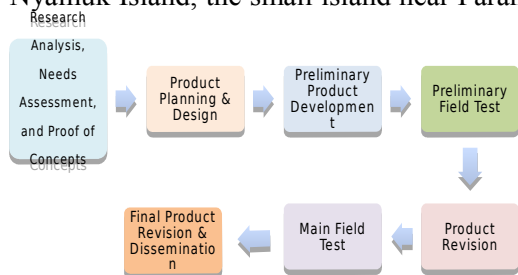


Figure 1. The R & D steps (Gall, Borg, and Gall, 2003)

The need assessment was focused on three villages in Karimunjawa Sub District, i.e. Karimunjawa, Kemujan, and Parang. Karimunjawa and Kemujan are two villages located in Karimunjawa Island, and Parang Village is situated

in a small island which is about 11 miles separated from Karimunjawa Island.

Localities, indigenous knowledge and technology, local wisdom and local history was covered by interviewing some figures which was recommended by local bureaucrats. Those figures were oldest persons from various ethnics, and were recommended as figures who well-known about the island. Data was also gathered through Focus Group Discussion in three villages, which were attended by representatives of bureaucrats, women, ethnics figures, young people, teachers, school principals, and religious figures, and general local people. Four major ethnics, i.e. Javanese, Buginese, Bajo, and Mandar were deeply observed to catch daily life of those group of persons, their general perspectives on education, their common principles as member of multicultural community of Karimunjawa. And local history was built based on myth, oral history, some artifacts which were found in the whole islands, old manuscripts, and some secondary references.

To grasp the data of geography and demography of the areas, a monograph and statistical report books was analyzed. Furthermore, the data on natural resources, flora and fauna, and also ecosystem was observed in some spots of the islands, and secondary data had also been compiled from the annual reports of Taman Nasional Karimunjawa, particularly real data about the endangered animals and plants.

The textbook was designed to meet the requirements of integrated subject as determined in The Curriculum 2013, which will be nationally implemented in 2018. Whiles, the integrated study has not been implemented yet in all Karimunjawa's schools at that moment. Therefore, the chapter of the textbook follows the theme of integrated study for elementary school. The first draft was a single textbook, which covered learning for grade 4, 5, and 6, consisted of six chapters.

Preliminary field test was conducted in 2013, by asking a validation from schools' teachers and students of sampled schools in Karimunjawa and Parang. Based on the result of preliminary field test, the draft of the textbook then split into three

textbooks with coverage different grade, and major revisions had been done on the content, text, and pictures. Three experts who work as lectures of The Pre-Service Training for Primary School Teachers of Sebelas Maret University had been asked to do an internal validation. The two last steps of the research have not been consecutively done, and this paper will end to elaborate the result of expert validations. The criteria and interpretation of expert judgement is displayed in Table 1.

Table 1. Interpretation of Validity score of Expert Judgement (Sudjana, 2009)

Interval score (%)	Criteria	Conversion
$86 \leq N < 100$	Excellent	A
$72 \leq N < 85$	Good	B
$58 \leq N < 71$	Quite good	C
$45 \leq N < 57$	Poor	D
$N \leq N 44$	Very poor	E

3. RESULT AND DISCUSSION

3.1. General Findings

3.1.1. Local History

Karimunjawa is an archipelagic county or sub district in Central Java Province, which has uniqueness compare to other islands in Indonesia. It was island that since long time ago had been well-known by merchants and sailors over the world. Due to its importance, Dutch colonial has selected Karimunjawa as one of maritime port, and also as the place where the United East Indian Company or *Vereenigde Oost-Indische Compagnie* (VOC) have organized company meeting of Java and Sumatra area. The Dutch existence in the island can also be authenticated by some artifacts found in Karimunjawa and Parang, such as the *Stamboek of Dutch School*, which list the name of students of Karimunjawa primary school in 1912-1914. This old manuscript has been found in the archives of The First Elementary School of Karimunjawa

(SDN 1 Karimunjawa), which is located near the office of Sub District Karimunjawa.

Some manuscripts of Chinese indicate that Chinese traders had arrived at Karimunjawa before the Dutch Colonialism. Some artifacts, such as Chinese cemetery, plates, glasses, and other households' tools, were indicated the visiting of Chinese in this island. According to Dutch manuscripts, Karimunjawa was a place of copra trader in Java, and the traders are mostly Chinese traders from Rembang or Jepara, both are located in Central Java Province.

The local history of Karimunjawa and Parang was developed based on oral history, myths, and local stories which sometimes being connected to some mysterious old cemeteries or name of the places. One name, i.e. Syekh Amir Hasan, is popularly recognized as the founder of the island. He is assumed as a son of Sunan Muria, the one saint of popular nine saints, which were acknowledged as the key persons of Islam's spreading in Java. He is also named as *Sunan Nyamplungan*, because he lived in the area where a lot of *Nyamplung* tree (*Calophyllum inophyllum* L.) were found.

Story is also developed based on the name of specific areas in the island, such as Legon Bajak (*bajak* means pirate, and *legon* means lagoon), which is located in Kemujan Village. This place is known as the port of famous pirate, name Singolodo, which was defeated by Sunan Nyamplungan. All the weaponry of Singolodo was sent by Sunan Nyamplungan to the Parang island which was symbolized with the big red rock. Other places such as *Legon Lele* (*lele* is catfish) and *Siput Bolong* (*siput* is snail), are named based on the story of food that mother of Sunan Nyamplungan sent to her son.

It is very interesting that some flora and fauna which are found in the island, are also linked to the story of Sunan Nyamplungan. There are five famous fauna and flora that local people, especially Javanese, think that those have relation with Sunan Nyamplungan, i.e. snake called *Ular Edor* (*Calloselasma rhodostoma*), catfish without shaft (*Clarias gariepinus*), *Dewadaru* tree (*Mesua ferrea* L.), *Kalimasada* tree (*Cordia subcordata*), and *Setigi* tree (*Pemphis acidula*). The trees are well-known as sacred tree among some Indonesian.

3.1.2. Geography and Biodiversity

Karimunjawa is a Sub District of Jepara, which is situated in the northwest part of Jepara. It is an archipelagic area, with 107,225 hectares in total,

comprised of 7,120 hectares as mainland, and 100,105 hectares are waters. The average daily temperature is around 26°C to 30°C, the lowest temperature is 24°C, and the highest is 34°C.

It consists of 27 islands, where five islands are inhabited. Its location is surrounded by Java Sea, which some islands are isolated. To reach the island, two ways can be accessed, i.e. water transportation by boat from the Port of Jepara or the Tanjung Mas Port of Semarang, the capital city of Central Java Province. It takes about 4-5 hours by ship from Semarang, and 6 hours by common boat or two hours by express one. However, the departure of travel is not daily. The second alternative is by small airplane flight to Dewandaru Airport in Kemujan Village.

Karimunjawa Island covering one village, and eight hamlets, i.e. Karimunjawa, Kapuran, Legon Lele, Jati Kerep, Alang-Alang, Cikmas, Kemloko, and

Genting. Whereas, Kemujan Village has six hamlets, i.e. Kemujan, Merican, Telaga, Batu Lawang, Legon Gedhe, and Legon Tengah. As for Parang Village, and Nyamuk Village each has one hamlet, i.e. Parang and Nyamuk, respectively. Since 2011, Nyamuk has become a new village, separated from Parang. The new status of local governance in Nyamuk has brought a good policy for educational development in the area. Parang and Nyamuk Island is separated about one hour by boat.

According to the Decree of Directorate General of Forestry Protection and Natural Conservation of Indonesia released on 30 June 2005, the Karimunjawa archipelago is assigned as conservation area, and divided into seven zones, i.e. core zone, protection zone, tourism zone, residential zone, rehabilitation zone, cultivation zone, and traditional fisheries zone (Table 2).

Tabel 2. Area of Taman Nasional Karimunjawa

No	Zone	Large (ha)	Location	Functions
1	Core	444,629	Territorial waters of Kumbang Island, Taka Menyawakan, Taka Malang, and Tanjung Bomang Island	Education, research, field study, inventory, potency survey, protection and security area
2	Protection	2,587,711	A lowland-tropical rainforest at Karimunjawa Island, and mangrove area at Kemujan. A water territory of Geleang, Burung, Tanjung Gelam, Sintok, Cemara Kecil, Katang, Gosong Selikur dan Gosong Tengah Island	Protecting the core zone, some scientific activities, research, education and limited utilization
3	Tourism Utilization	1,226,525	Territorial waters of Menjangan Besar, Menjangan Kecil, Menyawakan, Kembar, Tengah Island, east part of Kumbang Island, Bengkoang, Indonor, dan Karang Kapal Island.	For tourism
4	Cultivation	788,213	Territorial waters of Karimunjawa, Kemujan, Menjangan Besar, Parang, and Nyamuk Island	Fisheries and oceanic cultivation, such as seaweed, square floating fish cages, etc.
5	Rehabilitation	122,514	Eastern part of territorial waters of Parang Island, east part of Nyamuk Island, west part of Kemujan Island, and	For recovery the ecosystem of coral reef., which is 75 percent destroyed

west part of Karimunjawa Island				
6	Residence	2,571,546	Karimunjawa, Kemujan, Parang, and Nyamuk	Residence for local people which have already existed before the decree of conservation area of Karimunjawa
7	Traditional Fisheries	103,883,862	All the territorial waters aside the determined zone of The Karimunjawa National Park	Utilize as traditional fisheries since long time ago

The aquatic ecosystem dominates the area of Karimunjawa Islands. There are about 242 species of fish, and 133 aquatic genera which can be found in Karimunjawa waters. According to the data of The Karimunjawa National Park, in 2009, there were about 124 species of fauna, and 5 genus of flora existed in the whole area. Some of flora and fauna are endangered and protected by law, such as *Macaca fascicularis karemonjawae*, *Ahaetulla pracina*, *Manis javanica*, *Caretta caretta*, and *Chelonia mydas*. The typical flora that are available in Karimunjawa archipelago are those mentioned in the previous as sacred trees, and other are Sentul (*Sandoricum koetjape*), Ande-ande (*Antidesma montanum*), Berasan (*Gomphia serrata*), *Emphis acidula*, Sentigi (*Lythraceae*), Medang Wangi (*Cinnamomum javanicum* Blum), and Gondorio (*Bouea macrophylla*).

A small scale of rice field is found in low land area of Karimunjawa Village. According to the Village Monograph, there were 36 hectares of land used as rice field and crops. The common cultivated crops are corn, cassava, and sweet potato. Meanwhile, no data about vegetable cultivation in the island. Some few numbers of local people plant vegetable in their paddocks, including

mangoes tree, guava, rose water, papaya, banana, breadfruit, and typical citrus of Karimunjawa.

For daily consume, local people buy rice and vegetables in a large number in the local market of District Jepara or the close Java Island market. When the west wind comes, and also in the terrible climate period, such as long dry season, sometimes the food supply in Karimunjawa do not enough, and it commonly going into the worst situation, such as starvation. Some land in Karimunjawa has high salinity, therefore it is difficult condition to cultivate rice. However, some part of land are suitable enough to plant vegetables or crops. For this problems, the policy and movement about emergency food supply have to be disseminated among the people.

3.1.3. Demography, Ethnicity, and Educational Facts

The population of Karimunjawa in 2010 was 8,794 people, with the equal ration between male and female, respectively 4,428 and 4,366 (Karimunjawa dalam Angka, 2011). The number of school-age population (age 0 – 19 years old) was 3,591. While, the population of productive human resources (age 15 – 64 years old) was 5,602 persons.

Table 3. Population of Karimunjawa Islands in 2011

Village	Universit y	College	SHS	JHS	ES	No or not yet graduate d from ES	No or never attend school	Total
Karimunjaw a	29	9	197	425	1230	1592	452	3934
Kemujan	17	4	103	216	948	956	357	2601
Parang	11	3	40	85	465	639	185	1428

Total	57	16	340	726	2643	3187	994	7963
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Source : Karimunjawa dalam Angka, 2011

Note: The data was compiled before the split of Nyamuk from Parang

From the structure of demography, it can be concluded that the number of people who own a degree of higher education was only 73, and the biggest population was the group of persons who non educated or have not graduated yet from the elementary school. In the detailed categorization, the number of people who have minimum graduated from secondary education was 413, and about 3,369 people are doing primary education or graduated from the ES (Table 3). The most part of the population was the people who have not graduated yet, no attending ES, or not graduated from ES (4,181 persons). It might be concluded that the well educated people in Karimunjawa is relatively small number. Moreover, according to the occupation categories, there are about 5,658 people work as fishermen, 3,3763 as farmers, 302 as labours, 225 as merchants, 204 as government officials, and the rest are craftsmen, members of military corps, and retirees.

Karimunjawa is also known as a melting port area, where more than ten ethnicities live in harmonious

in this archipelago. There are about ten ethnics live in, i.e. Javanese, Buginese, Bajo, Maduranese, Buton, Mandar, Ambon, Flores, Batak, and Luwu. Javanese and Bugenese are the majority. Group of ethnic live separately and it establish a certain pattern of residential community in Karimunjawa. Javanese mostly live in Karimunjawa, Legon Lele, Nyamplungan, and Mrican. And Bugenese reside at Batu Lawang, Legon Gede, and Tlogo. The Bajo people gather in Karimunjawa just near the sea. This ethnic is well-known as “manusia perahu” (boat man), because they usually live on the boat, and sometimes do not have house in the mainland. However, the Bajo people who live in Karimunjawa seem to build permanent wood house in the seashore. Mandar, Maduranese people are commonly found in Kemujan, near the Bugenese residential area. A small community of Buton and Luwu stay in the west seashore of Karimunjawa Island, just close to Kampong Bajo. Those ethnics can be easily distinguished from the type of house (Fig. 2).



House of Bajo People



House of Bugenese

Figure 2. A typical house model of Bajo and Bugenese at Karimunjawa

Table 4. The Educational Figure of Karimunjawa (2014)

Level of Education	Number of School	Number of Student	Number of Teacher
Kindergarten	8	231	25
a. Private	5	144	9
b. Islamic Kindergarten	3	87	16
Elementary School	14 (7 in Karimunjawa, 4 in Kemujan, 2 in Parang, and 1 in Nyamuk)	1,058	102

Junior High School	3	412	40
a. Public	2 (one in Karimunjawa, one in Parang)	257	23
b. Private	1 (in Kemujan)	155	17
High School (Private)	1 (in Kemujan)	106	17
Vocational High School (Public)	1 (in Karimunjawa)	128	23
Early Childhood Education	21	1,066	98
a. ECE	3	110	13
b. Islamic ECE	12	647	42
c. Madrasah Diniyah	6	309	43

Note: Madrasah Diniyah is a informal school opened in the afternoon (around 3 pm to 5 pm), to serve children and teenager who want to study Al-Quran and Islamic worships. While, ECE and Islamic ECE called TPQ (Taman Pendidikan Quran) are for early childhood.

Teaching and learning process are delivered in traditional method, which is dominated and focused on teacher as the only source of knowledge. School facilities, such as laboratory are not sufficiently equipped, hence doing experiments in the laboratory are a very rare activity. Regarding the textbooks, teachers usually use the commonly known textbook published by Erlangga. Teachers are also do not provide some supplement material or worksheets for students.

Regarding the local content, the Central Java Province of Educational Board have obliged schools to

adopt the Javanese Language as provincial level of local content study. Meanwhile, at the district level, the Educational Board of Jepara District have required schools to applied an engraving as district level of local content study. While, at the school level, it is free to decide what subject to be selected. Up to 2010, some schools adopted a Marine Environment Education, which was utilized a textbook published by the Karimunjawa National Park and Semarang State University. However, the textbook was actually provided for junior high school students, then its utilization in the ES level had been stopped in 2010. As a substitute, some schools implement English as a local content study. The reason is to have a good communication to the foreign visitors which visit Karimunjawa as tourism destination.

The first draft
Content
1. Geography of Karimunjawa
2. Nature of Karimunjawa
3. People of Karimunjawa
4. Culture and Local Wisdom
5. Local History
6. Maritime Environment

Revision		
4 th Grade	5 th Grade	6 th Grade
1. Differ but We are One	1. Traditional game in Karimunjawa	1. The National Park of Karimunjawa
2. Why we have to saving energy	2. Festival and Tradition in Karimunjawa	2. Though in different islands, we are the one
3. Love flora and fauna surrounding you	3. Live in harmony and peaceful in Karimunjawa	3. Figures and History of Karimunjawa
4. What are their profession?	4. Keep my island clean	4. Globalization in Karimunjawa
5. Who is the hero of Karimunjawa?	5. I am proud as Indonesian kids	5. Let's be a Entrepreneur
6. My lovely island, my beautiful country	6.	6. Let's life healthy

	7. My dream to develop my island		
	8. My village		
	9. Culture diversity in my island		

Figure 3. The Content of Draft 1 and Draft 2 (Revised version) of the Local-based Textbook

Table 5. The Internal Validity Test

Component	Score of Validation (%)				Value
	Validator 1	Validator 2	Validator 3	Average	
Design	75	56.8	77.2	69.7	Quite good
Content & Context	64.0	53.1	64.0	60.4	Quite good
Language	75	75	75	75	Good
Total				68.4	Quite good

4. DISCUSSION

Developing a textbook for multicultural users might be regarded as an important part of all efforts to improve the quality of education in the multiethnics community. Therefore, the idea to make a local-based textbook for multiethnics islands have to mindful of some points, which should be put equally. Ricardo L. Garcia stated that the purpose of multicultural education is to prepare students to live harmoniously in the multiethnics society. For that reason, a diversity of ethnicity has to be respectfully inserted in the school curriculum, to bring and nurture deep understanding of students about their uniqueness in the plural and global world (Garcia, 1978).

James Banks persistently argue the need to establish the multicultural education, and he clearly described his idea on the urgent to conceptualize the multicultural education. According to Banks, there are three points of multicultural education, i.e. the

concept and idea; the educational reform movement; and a process. The idea of multicultural education is to give to all types of students regardless of their ethnics, gender, social class, cultural characteristics or racial an equal opportunity to have qualified education (Banks & Banks, 2010). This point can be counted as the equal right to education. In concern with what should be taught to students of multicultural society, Banks started from the elaborating of what culture means, social categories, individualism and groupism, from the point of America situation. Banks argued that in the multicultural society, there are some microcultures, which represents a certain ethnic or social group. The on side, there is also a macroculture, which is formed by several microcultures. One individual student perhaps owns a complex culture, because he comes from a certain group of microculture, while he also lives as a member of macroculture as well.

In case of Karimunjawa, one individual Bugenese student for example belongs to Bugenese

as his microculture, and he also own the uniqueness of Karimunjawa, and in the end, he is a member of more wide society, Indonesia. Therefore, it can be argued that in term of Karimunjawa context, there is a part between micro and macroculture, which can be named as “small culture”. Karimunjawa is a small culture, which is composed from a sort of ethnics, but also can be argued that Karimunjawa as a microculture inside the macroculture of Indonesia.

To define what cultures that belong to Karimunjawa, Rochwulaningsih (2015) argued that Karimunjawa can be said as maritime society, which consists of typical ethnics that possess *openness, egalitarian, religious, responsive, and accommodating of outside influences and they have high adaptability to interaction with others*. She also stated about social values, which as core of society construction in Karimunjawa, such as togetherness and helping each other. Whiles, Sudarmin, et al (2015) mentioned about the values related to soft skills in term of conservation of Karimunjawa people, i.e. working hard, preserving, mutual cooperation, religious, friendly, caring and nurturing environment.

At the school level, one aspect that should be considered is to understand the diversity of learners in Karimunjawa. Teachers have to well grasp this multicultures situation, but in reality, only a few numbers of teachers have this competence (Rochwulaningsih, 2015).

Then, to be further discussed, what should be put as the content of the textbook for students in Karimunjawa, we may use those given concepts. First, the textbook should contain facts and information about ethnicities, culture of each ethnic as the microculture, then secondly, it should elaborate the small culture, which are local wisdom, diversity of culture, as well as facts of natural diversity, geographical and demographical aspects of Karimunjawa island. And, finally, it also must consider the aspects of nation or macroculture. In other word, through the textbook, student will learn and understand about their own ethnics, and based on this understanding, they gradually learn about similarities and differences among ethnics, in small

island, and at the end understanding the larger multiculture, Indonesia.

However, discussion might be further go to what extent of the textbook coverage? Should there are any limitation on the content of the textbook? If any, then what kind of limitation should be put in? According to validators’ clarifications, some points should be under well considerations, such as the intellectual and language skill level of users. Elementary students prefer to learn something from the concrete visuals, therefore, they might like full-illustrated and colourful books, then black-white and full-text one. At this age, students also enjoy competition and challenge, hence the textbook should be equipped with sort of assessment, trial and investigations with gradual pressure and difficulties. These kind of supplemented parts have not been clearly written in the draft of the local-based textbook.

Another factor that must be considered in local-based textbook is the process of learning, which should promote an inquiry-based learning. As many scholars argue that students will learn something by experiencing the process. Therefore, teacher have to provide learning circumstance that will help students learn something through the suitable inquiry process.

5. CONCLUSIONS

There are some facts about the uniqueness of Karimunjawa as a multiethnic archipelagic island, which can be put as the main content of the local-based textbook for elementary students at Karimunjawa. First, the uniqueness of geographical aspect, which brings biodiversity, various and specific climate change, and aquatic ecosystem. Second, the uniqueness of demography, which consists of various ethnics, cultures, way of thinking, and indigenous knowledge and technology. In the first draft of textbook, we had tried to cover the result of preliminary study, but the textbook had to be improved in order to be more friendly user. The second draft were three textbooks, which were split and developed from the first draft, and deal with the need of integrated study for elementary school as mentioned in the

Curriculum 2013. The revised draft had been valued as quite good by three expert validators, but still need further revisions. Three main issues should be considered carefully, first the content should cover the uniqueness of microculture (ethnics), small culture of Karimunjawa island, and the macroculture of Indonesia. The second suggestion is to improve the textbook to be more appropriate for elementary students, which psychologically tend to easily catch the concrete-visual things. The third idea is the textbook must accommodate the process of concept construction through suitable inquiry process of learning.

6. ACKNOWLEDGEMENT

This research was sponsored by the National Strategic Research Grant of Directorate of Higher Education, the Ministry of Research, Technology and Higher Education of Republic of Indonesia, 2012-2014.

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