

Multicultural Value Analysis of Social Sciences Study Primary School

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Abstract

This study aims: (1) to analyze the implementation of multicultural values in social sciences subjects; (2) to determine the supporting and inhibiting factors of multicultural value education in social sciences subjects; (3) to analyzing the application impact of multicultural values in student behavior. The method in this study was a qualitative approach also called naturalistic and sample selection using purposive sampling and snowball techniques. The results of the study show that: (1) the implementation of multicultural values could be seen in the process of social sciences learning by giving the motivation to accept and appreciate diversity and to do habituation such as holding deliberations, forming heterogeneous groups, and direct reprimands; (2) factors supporting the implementation of multicultural values through school habituation such as lab fire activities, Kartini day commemoration, special services, and 15 minutes of reflection, planting values in the family arena as well as various school and family arena conditions. The inhibiting factor is in the 2013 curriculum material that is less profound and there are several repetitions of material that are not needed; (3) the application of multicultural values could be seen in students' behavior namely respecting and accepting religious, ethnic, ethnic and cultural diversity, not interfering with each other, respecting friends who have different opinions, making friends with anyone without seeing differences in religion, ethnicity, and ethnicity, not hostile to each other, admiring Indonesia culture, has a desire to preserve culture and wear traditional clothing for cultural activities held by school.

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INTRODUCTION

Indonesia is an archipelago, consisting of various groups of islands stretching from Sabang to Marauke. According to Zulaeha (2008) in her research stated that the diversity was seen from the geographical conditions and socio-culture that were so wide and varied. Indonesia consists of approximately 17,504 islands both small and large, with a population of approximately 240 million people consisting of 1,331 tribes using at least 1,100 different languages and adhering to diverse religions and beliefs. As explained in Law No. 5 of 1969, there are 5 religions and 1 other belief recognized by the government in Indonesia, namely Islam, Christianity, Buddhism, Hinduism, Catholicism and various other faiths

Based on the level of complex diversity, Indonesia is one of the largest multicultural countries in the world. Hefner (2007) illustrates Indonesia as a country that has more striking challenges of cultural pluralism such as Malaysia and Singapore, so it is seen as a classic locus for the formation of a new plural society.

Diversity in Indonesia has different characteristics from other countries. Nasikun (2007) explained that diversity in Indonesia can be seen from its two unique characteristics, vertically and horizontally. The first characteristic vertically is marked by the vertical differences between the upper and lower layers which are quite sharp, the differences include differences in wealth, power, honor, and education. The second characteristic horizontally is characterized by the fact that there are social units based on differences in ethnicity, religion, customs, and regional differences

Diversity in Indonesia becomes the capital of the nation's treasures as stated in the slogan of *Bhineka Tunggal Ika*, meaning that although it varies in religious, cultural, ethnic and ethnic diversity, it remains one, namely Indonesia. Diversity in Indonesia if it cannot be managed properly from these differences has the potential to cause conflicts that can destabilize

the life of the nation and state because it contributes to social problems such as social inequality, the conflict between groups, between tribes and so on. This is in line with research conducted by Bunyamin (2016) that diversity will be a potential that can destroy human values and civilization if it is not accommodated in the system of life and nationality.

Research conducted by Wihardit (2010) multiculturalism is a priceless national wealth, as a potential that must be developed and fostered. Conversely, if this diversity is not utilized, and properly cultivated, it will develop into something frightening. This is in line with the research conducted by Lasijan (2014) that this diversity is acknowledged or will not be able to cause various problems, such as corruption, collusion, nepotism, poverty, violence, environmental destruction, separatism, and the loss of humanity to respect the rights of people another, is a real form as part of multiculturalism.

The development of times has become one of the major challenges for the nation because the outer culture that is not in accordance with the values of Indonesian culture is easy to enter and absorbed by the younger generation, such as the research conducted by Widiastuti (2013), lack of understanding and limited intercultural communication to trigger conflicts with the background diversity, problems in the community, especially the younger generation who are starting to release local culture because they are old-fashioned and not in accordance with the times. If the nation's only future generation does not know its own culture, how can it be possible to appreciate diversity in Indonesia.

Tukiran (2014) in his research mentioned that Indonesian nationality insight lately experienced a quite heavy test. The ties that were previously firmly embedded in a common point of view in a nation are now developing in a narrow ethnic consciousness that continues to increase and undermines the authority of nationality which was built more than fifty years ago by our founding fathers. According to Efendi (2008), in his research, the main information for the realization of a multicultural Indonesian

society is multiculturalism, which is an ideology that recognizes and glorifies differences inequality, both individually and culturally. Therefore, planting multiculturalism can be provided through multicultural education.

Multicultural education can be a solution to teach about diversity so that differences can be received well and wisely. The aim of multicultural education according to Ibrahim (2013) is to create a harmonious life in a pluralistic society, in multicultural education instilling cultural values such as the value of tolerance, the value of equality/equality, the value of love for peace, and the value of love for the homeland.

Multicultural education can be provided through formal education, starting from elementary school to higher education. Schools have an important role as a place to cultivate multicultural values, in schools, there are various characters with different backgrounds and cultures. So that multicultural education can make students appreciate all differences (class, culture, ethnicity, and religion) as gifts that should be grateful. Then multicultural education can prevent students from being fragmented due to the politics of education, thus indirectly building their own social intelligence. Through multicultural education, concerns about the affirmation of social castes due to school malpractice are expected to lose ground.

The planting of multicultural values is important to be carried out as early as possible starting from the elementary school level so that after becoming adults, individuals can appreciate diversity and can behave wisely in accordance with the values instilled in school. The success of multicultural education is also influenced by education in the family.

The implementation of multicultural value planting can be integrated in certain subjects. In line with the study of Oktaviyanti (2016), the value planting through the learning process can be adjusted with the existing field of study. In this case the social sciences subject is suitable to be a medium for transferring multicultural values from teacher to student. According to Saidiharjo (2014) Social Science is an educational program

that fosters students to become good citizens in a peaceful atmosphere, in social studies class IV integrates multicultural values on the theme 7 the beauty of diversity in my country.

The research was conducted at the Satya Wacana Christian Elementary School Salatiga which was unique. Satya Wacana Christian Elementary School Salatiga is one of the private schools in the city of Salatiga known as mini Indonesia because of the diversity of religions, ethnicities, and cultures that are so large. This diversity is also owned by students IV. There are 4 different religions adopted by students and 16 ethnic or tribes from all over Indonesia.

Multicultural education learning in primary schools cannot be separated from the role of teachers. Teachers have an important role to teach multicultural values in schools, because teachers are the spearhead of education that determines the success of the implementation of the value of multicultural education. In addition to school, the family also has an influence on the cultivation of this value because the family is the first educational institution for children. Therefore, education in schools and families should be able to work together and not to clash so that the implementation of the value of multicultural education is implemented well

The successful implementation of the value of multicultural education is influenced by supporting factors and inhibiting factors that occur in learning activities as well as outside learning activities. Thus, it is expected that the value of multicultural education can be carried out properly, through an integration of social sciences subjects, especially the Theme 7. Beautiful diversity in my country describes the diversity in Indonesia so that it can be applied in the lives of students, in accordance with the values taught in school

The objectives in this study are analyzing the implementation of multicultural values in social studies of elementary school students, the supporting and inhibiting factors of multicultural value education in social studies of elementary school students, as well as application in student behavior.

METHODS

The method used in the study uses a qualitative approach which is also called naturalistic research because the research is carried out in natural settings, this research was conducted in April-May 2018 at the Satya Wacana Christian Elementary School Salatiga. Subjects of the fourth-grade students consisted of class IVA and class IVB. All students were 56.

The determination of informants as data sources used purposive sampling and Snowball. The selection of informants uses purposive sampling based on criteria of religious and ethnic or ethnic diversity. Inadequate data followed by using the snowball technique by retrieving data continuously until it gets saturated data. Data sources are obtained from informants, documentation, and observational studies. Informants come from school principals, class IV teachers, students, and parents

Data collection techniques use three methods, namely: in-depth interviews, observation, and documentation studies. Data validity technique uses method triangulation and source triangulation. Source triangulation is done by in-depth interviews with informants who are considered to have knowledge about the problems formulated. Triangulation method is done by checking the same data in different ways, namely through in-depth interviews, observation, and documentation. Data analysis techniques are carried out interactively and continue continuously until complete, so the data is saturated.

The analysis technique used in this study uses the interactive analysis model Miles & Huberman (1992), namely data collection, reduction, data presentation, and conclusion drawing or verification. Data reduction is done to classify data from the results of in-depth interviews, observations, and documentation. The presentation of the data was done after data reduction, which was presented in the form of descriptive text. The next analysis is drawing conclusions or verification that is done by looking at the meaning of relationship data obtained from

the results of in-depth interviews, observation, and documentation.

RESULTS AND DISCUSSION

Format hasil penelitian dan pembahasan The diversity of religion, ethnicity, ethnicity, and culture in the Satwa Wacana Christian Elementary School Salatiga, especially the fourth grade is so large, there are four religious diversity, namely Christianity, Islam, Hinduism and Buddhism, with the following percentages:

Table 1. Percentage of Student Religious

Diversity Class IV (%)	
Religion	Percentage (%)
Christian	80
Catholic	11
Islam	5
Hindhu	2
Budha	2

Based on Table 1 it can be seen that fourth-grade students consist of 4 religions. The elementary school is a school that is under the auspices of a Christian foundation but non-critical students are allowed to attend the elementary school. In addition to the religious diversity of class IV also consists of ethnic and tribal diversity, among others: Javanese, Makassar, Batak Karo, Sundanese, Minahasa, Mori, Rote, Sundanese, Betawi, Toraja, Papuan, Chinese, Balinese, Batak Toba, Papua Javanese, Chinese Javanese. There are several factors behind the diversity of tribes in the elementary school.

The distance between the place where the parents work and the distance close to the student's house is one of the reasons parents send their children to elementary school. Some other reasons are: the great diversity in Satya Wacana Christian Elementary School Salatiga is the choice for ethnic minority parents to send their children to school to avoid concerns about bullying, elementary school students who are good because they are pilot schools and using K.13, alumni old students from UKS3W who are known to have great diversity. This is the background to diversity in the elementary school, especially class IV.

Based on the explanation above, it can be concluded that the Satya Wacana Christian Elementary School Salatiga is known to have its own uniqueness with such a large diversity that the elementary school earned its nickname as the mini Indonesia.

Implementation of multicultural values in the social sciences learning process theme 7 The beauty of diversity in my country is based on observations and interviews with principals, teachers, parents, and students so the results can be seen in the following Table 2.

Table 2. Research Results

Focus research	Research results
Tolerance value	Giving input to students to accept and appreciate religious, ethnic, ethnic and cultural religions, provides input to allow other students to worship according to their religious teachings without interfering with each other. Another way is to hold consultations so students appreciate different opinions
Value of equality/similarity	Submission of material on religious, ethnic, tribal, and cultural diversity does not assume that one is better or worse than another religion and ethnicity, holding rules for the replacement of study group members once a week. Another way is to plant values with motivation verbally to make friends with anyone without discriminating.
Value of love of peace	Implements verbal value of peace in the form of reprimand, participate in safeguarding the belongings of friends who are left behind and verbal motivation
Value of love in the homeland	The implementation of the values of patriotism through the delivery of material on religious, ethnic, tribal and cultural diversity, and the cultivation of verbal values in the form of motivation so that students are proud of Indonesian culture.

Implementation of social sciences values Theme 7 The beauty of diversity in my country in the learning process shows that teachers provide verbal assistance to receive and to students The diversity of IV class guest in the Satya Wacana Christian Elementary School Salatiga is very

diverse, teachers who provide assistance to children to renew friends Different religions to practice their religion without interfering with each other, the other way is done by the teacher by holding consultations and discussing in groups so that students can appreciate the verses.

Implementation of equality/equality values is carried out by the teacher in the social science learning process Teachers form heterogeneous study groups and hold rules for changing group study members once a week, verbal motivation is given by teachers so that students can make friends with anyone without discriminating.

Implementation of patriotism values in the social science learning process Theme 7 The beauty of diversity in my country is done verbally and directly to students who behave not in accordance with multicultural values , for example, some students consider religion better than other religions are not good and cannot be done because can offend others. Oral motivation is given by the teacher so that students take care of each other's belongings both privately and others.

The implementation of the values of love in the process of Themes 7 by delivering a material diversity of religion, ethnicity, and culture The cultivation of values is also carried out orally by introducing regional culture and the culture of the student's origin. The activity has a purpose so that students early on recognize the origin of culture and the richness of the student's residence. Verbal value planting aims to make students proud of Indonesia.

In general, the implementation of the social sciences learning Theme 7 was carried out according to multicultural values. All students can follow well. Arena school has carried out its function well, the activities carried out in the learning process in Bourdiue's view of habits that have been developing in the family arena and the school arena is imitated by students so that it becomes the habitus of Bourdiue in Ritzer & Goodman (2017).

Based on interviews, observations, and documentation there are supporting and inhibiting factors that influence the success of

multicultural values safe keeping for fourth-grade students at Satya Wacana Christian Elementary School Salatiga. These factors are obtained from the school arena and family arena because in Bourdieu's view the habits that have developed in the family arena and school arena are imitated by students so that they become habitus of Bourdieu in Ritzer & Goodman (2017). The following Table 3 some supporting and inhibiting factors that influence the planting of multicultural values:

Table 3. Supporting and Inhibiting Factors

Factor supporter	Factor inhibitor
Lab fire	2013 curriculum material that is less profound
Commemoration of kartini day	-
Special services	-
15 minute	-
Reflection	-
Planting multicultural values in the family arena	-
Family arena and arena diversity.	-

There are four habituations done by schools such as: Lab fire, Kartini day commemoration, special services, and 15 minutes reflection is an internal factor in the school arena as a supporter that facilitates the planting of multicultural values. Planting multicultural values in the family arena and conditions Diversity in the school arena and family arena is an external supporting factor to instill multicultural values

Lab fire is a habit that is done at every school every two years. The program involved all fire lab schools from PAUD to tertiary level. The lab fire participants consisted of all kindergartens and elementary schools in the cities of Salatiga and Semarang, the participants were free to display their creativity, the event was held at the yard of the Satya Wacana Christian Elementary School Salatiga by setting up a stage provided for the appearance of lab fare participants. The time division for participants, during the first three days for the appearance of the kindergarten participants, they were free to display the creativity they had and the next three days the appearance of the elementary school participants. This is done because the school realizes that kindergarten and elementary school children

have great creativity and have not had the opportunity to show what they have, so hopefully with this lab fire program each participant has the opportunity to showcase their creativity, implement kab fire also get the support both from the surrounding community, the support was in the form of citizen involvement to help secure the event.

The next habit is to commemorate Kartini Day. The activity involved all students in the Satya Wacana Christian Elementary School Salatiga. Students are allowed to wear traditional clothes from their home areas in this activity students know their own culture and other cultures so that with the activities uprooted is expected to foster a sense of appreciation and a sense of pride in diversity in Indonesia.

Special services are services provided by the school to students and parents of the Satya Wacana Christian Elementary School Salatiga students. The service aims to help students and parents of students from outside Java to be able to adapt to the elementary school. This is done by the school to make children know and appreciate diversity and avoid conflicts that might occur because of differences.

A 15-minute reflection is carried out fifteen minutes before class time begins. This activity is carried out by students and teachers which contains the prayer of admiration with the procedure of Christian gamma, in fifteen minutes of reflection students are given the opportunity to ask questions or tell stories about their religious activities, although in critical foundations on these activities students from lin religion are also given the opportunity to dictate the activities carried out were mainly activities in celebration of the religious day. Thus, in this activity it can be seen that teachers instill multicultural values to respect religious diversity.

In addition to the school arena in the family, an arena is also very influential on the success of planting multicultural values because the first education obtained by students comes from the family arena. Parents proactively safeguard multicultural values through verbal or action. By verbal, by giving knowledge about students' culture of origin and cultural diversity in

Indonesia, through actions to implement habituation to receive and appreciate diversity with attitudes not to interfere with the implementation of other religious practices around the student environment and to keep on cheering on people of different religions and ethnicities and cultures, and actively follow the habituation held by the school.

Good cooperation between the school arena and the family arena by implementing the same habitus facilitates the cultivation of multicultural values. This is in accordance with Bourdieu's theory in Jacky (2015) that habitus is an important concept in reconciling ideas about structure with ideas about practice, trying to conceptualize habits in various ways. This study proves the theory, that schools carry out their functions with various habituations to instill multicultural values.

The diversity of Arena Schools and families is a supporting factor in the cultivation of multicultural values. The diversity of the school arena that is so great both religion, ethnicity, ethnicity, and culture makes it easy to directly cultivate multicultural values. In general, students at the Satya Wacana Christian Elementary School Salatiga live in an environment that is like the school arena. So the vulnerability found in the school arena is not new. This diversity in the family arena directly teaches students to act in accordance with multicultural values. Support from the family arena makes it easy for teachers to instill multicultural values.

The implementation of a well-established multicultural value planting between the school arena and the family arena is not supported by the social science Theme material 7 Beautiful diversity in my country in the 2013 curriculum on religious, ethnic, ethnic and cultural diversity. Deepening of the material in the theme is still lacking, there are several repetition themes that are not needed so that to reach the indicator the teacher needs other learning resources. This is an inhibiting factor in the cultivation of multicultural values.

Grade IV students can master social studies subjects in 7 subjects. This can be seen

from the percentage of student scores presented in the following figure:

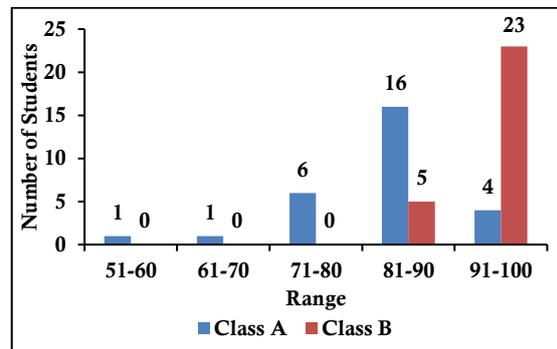


Figure 1. Value of Grade A Students and Class B

Based on Figure 1 overall the fourth-grade students of Satya Wacana Christian Elementary School Salatiga can master diversity material well. Mastery of the material becomes the provision of students' knowledge to apply multicultural values. The application of multicultural values thought student behavior is realized by respecting and accepting religious, ethnic, tribal, and cultural diversity and not interfering with each other in oral forms such as making fun of different religions or tribes, respecting different opinions that can be seen from the skap students to listen to friends who argue and jointly find ways to get out to reach a mutual agreement, students also make friends with anyone regardless of differences in religion, and ethnicity, not hostile to each other.

There were some students who were hostile to their friends. However, the cause of delinquency is still considered a natural thing for teachers because only acquaintances of ordinary children are mocking each other without bringing the existing multicultural diversity. Students also dare to apologize. This is evidence that students can maintain peace because they do not want hostility. Other behaviors shown by students, namely admiring Indonesian culture, have a desire to preserve the culture and wear their native traditional dress and Indonesian traditional clothes when held in cultural events at school. Based on the results of interviews conducted by students feel proud of the diversity in Indonesia, so as not to concern the existing diversity.

Theoretically the results of this study confirm Pierre Bourdieu's view of the concept of Habitus and Arena in the context of students' daily lives, as Bourdieu in Ritzer & Goodman (2017) think that habitus and the arena of producing practice are patterns that students do. This pattern forms a habit that is the behavior of students every day.

The findings of this study indicate that overall student behavior is built on the basis of daily habits that are carried out and the arena supports, another small part encourages students. Such habitus is supported by the school arena and the arena of families who have the same habitus in planting multicultural values. Both arena conditions which are supported such as diverse school arenas and diverse family arenas also facilitate the cultivation of multicultural values so the planting of multicultural values obtains maximum results and is in line with expectations namely the application of multicultural values in student behavior.

CONCLUSION

From the description above, some can be taken the following conclusions: (1) Implementation of multicultural values in the social science learning process Theme 7 The beauty of diversity in my country can be seen verbally and deed, verbally giving advice, motivation, and direct reprimand. The teacher provides rules for replacing group members once a week, forming heterogeneous groups, and holding consultations. (2) School arena and family arena have an important role that influences the success of planting multicultural values. Habits made by schools include: fire labs, Kartini day celebrations, 15-minute reflections, and special services, planting multicultural values in the family arena as well as diverse school and community arena conditions that support the success of multicultural values. The inhibiting factor is in the 2013 curriculum material that is less profound and there are some repetitions of material that are not needed in the theme. (3) Mastery of the material in the theme 7 social sciences subject becomes the knowledge of

students to apply multicultural values. The application of multicultural values can be seen in students' behavior, namely respecting and accepting religious, ethnic, and cultural diversity, not interfering with each other, respecting friends who have different opinions, making friends with anyone regardless of differences in religion, ethnicity and ethnicity, not hostile to each other, admiring Indonesian culture, has a desire to preserve culture and wear traditional clothing of its origin or Indonesian traditional clothing when held in cultural events at school.

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