



# Multiculturalism Education in Learning History Class X Students of SMA Kebangsaan

**Citra Rafika Utari**

citrarafika@upi.edu

Study Program of History Education School of Postgraduate Studies  
Universitas Pendidikan Indonesia, Bandung

**Erlina Wiyanarti**

erlina.wiyanarti93@gmail.com ,

Study Program of History Education School of Postgraduate Studies  
Universitas Pendidikan Indonesia, Bandung

**Helius Sjamsuddin**

heliussjamsuddin@yahoo.com

Study Program of History Education School of Postgraduate Studies  
Universitas Pendidikan Indonesia, Bandung

**Abstract:** This study aims to find out how multiculturalism education is integrated with history learning and a habit in SMA Kebangsaan. As for this study, the researcher uses a literature study approach to answer the problems studied based on relevant reading sources, including books, documents, articles, magazines, and so on. The existence of multiculturalism education is not a persistent issue, but it should indeed be feasible to be integrated into a student nursery, especially in the education arena. In this case the National School. The integration of multiculturalism education carried out by curriculum developers is not only carried out through a series of Learning Implementation Plans in the classroom. However, the values of multiculturalism are also combined with historic podiums around the students' closest environment, namely in their locality, where the place is used as a place for knowledge as well as a historical tour that is not only visited by Lampung residents but also visitors to Java and other areas. The place is known as the ancestral cemetery, namely Radin Intan II the patriotic who was willing to sacrifice his life to defend the Motherland from the invaders.

**Keywords:** Multiculturalism Education, History Learning, Habituation.

## Introduction

Education is considered a conscious effort that has a purpose by going through various long processes. One of the goals of education is to educate human resources so that they become knowledgeable, noble, and dignified human beings. According to Jalaludin (2003) quoted by Haris (2015, p. 2) reveals that education is an effort to help humans get a meaningful life so that they get the pleasure to live either individually or in groups. As a process, education requires a system that is programmed and has clear goals so that its goals are easily achieved.

Similar to what is described in the Constitution on the National Education System Number 20 of 2003 Chapter I Article 1 Paragraph 1 that education is a patterned subconscious effort to achieve a state of learning and teaching and learning activities run so that students can enthusiastically increase their potential to have the ability religious spirituality, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation, and state

The specific component described above is one of the goals of education, namely self-control, which is very crucial for every human being, especially those living in a pluralistic society with various ethnicities, cultures, and religions. This diversity requires very high tolerance because it can trigger someone to act on something that is not to their wishes. Therefore, self-control is needed as a controller over himself. This is in line with what Zulfa (2021, p. 29) states that a person must have self-control because good self-control will make one's behavior more meaningful. However, this self-control ability does not necessarily manifest itself but must go through various processes, including dealing with the surrounding environment.

As the statement above, precisely the Lampung area known as the "Berseri Tapis" is a transmigrant area, where during the New Order era the transmigration program was implemented, and the majority of transmigrants were residents from the island of Java. Reported on the online news page ([https://www.kompas.com/stori/read/2021/07/30/113000879/kerusuhan\\_lampung2012-latar-back-kronologi-dan-impak?page=all](https://www.kompas.com/stori/read/2021/07/30/113000879/kerusuhan_lampung2012-latar-back-kronologi-dan-impak?page=all)), right at The southern part of Lampung, in 2012 had experienced riots between residents of Bali and



Lampung. The presence of Balinese people is considered a striking difference, namely from differences in customs, daily habits, and also differences in their religion.

The riot started from a misunderstanding, where there were two girls from Lampung who were driving and fell, then it was discovered that there were several young Balinese who wanted to help, but the residents of Lampung did not accept it because the information obtained was the harassment experienced by the two Lampung girls. lead to riots.

In line with the notes quoted by Ekwandari, YS, et al (2020, p. 18) revealing that several clashes have occurred in Lampung, including the 1989 Talang Sari incident which wanted to establish an Islamic State of Indonesia. Next, the Indonesian Survey Circle (LSI) noted that Lampung, with the Baliinuraga clash in 2012, was included in the five regions with the worst level of discrimination after the reform. Furthermore, this agrees with Yusuf Perdana, et al., (2019, p. 80) stating that ethnic, ethnic, and religious diversity often triggers controversies, disputes, to squabbles, especially when an incident causes friction, and the life of a person does not hesitate to be sacrificed. Based on the descriptions above, we as social beings, especially in the Lampung area, should be able to accept a racially motivated environment.

Based on the explanation above, the discourse of multiculturalism places an important role here. The most appropriate thing to fight for multiculturalism is through history learning in schools. In this study, the National School, located in South Lampung, has a background of students from various ethnic groups, cultures, and religions. At the same time, multiculturalism education does not only involve learning history, but also habituation and standards owned by the National School itself.

### **Methods and Research Design**

In this study, the research method used is library research. The literature study aims to answer the problems studied based on reading sources through journals, articles, books, and so on. Sugiyono's opinion quoted by Umar (2020, p. 602), revealed that library research is research that examines theoretically, events

related to prevailing culture, values, and norms. The data collected comes from news and articles that are obtained based on valid online news, while the literature can use published journals that are relevant to the research study. The data that has been collected is then analyzed using content analysis. Content analysis according to Weber presented by Sabarrudin, et al (2022, p. 438) is a method that uses a series of stages to produce valid or factual conclusions through various reading sources.

## **Results and Discussion**

### **Multiculturalism Education**

Multiculturalism according to Soekanto (Lestariningsih, 2018, p. 126) expresses simply which means relating to more than two cultures. Etymologically, the nickname multiculturalism comes from a mixture of multi, cultural, and ism, which in succession are many, cultures, and understandings/views so that simply multiculturalism can also be interpreted as an understanding/view or concept about multiculturalism. Lionar (2019, p. 13) states that multiculturalism emphasizes respect for and respect for minority rights, both in terms of ethnicity, religion, race, or skin color. Multiculturalism eventually becomes a final concept to build the strength of a nation consisting of various ethnic, religious, racial, cultural, and linguistic backgrounds, by respecting and respecting their civil rights, including the rights of minorities.

Referring to the argument above, multiculturalism can also indirectly be interpreted as a sense of tolerance in an environment where one lives amid a group of people who have more than two cultures, where mutual respect and respect for ethnic, religious, racial, cultural, and linguistic differences. Thus, the position of multiculturalism education is expected to be one of the community's solutions in dealing with a multicultural community environment. This is in line with what was conveyed by Naim and Sauqi quoted by Lestariningsih (2018, p. 126) stating that multicultural education is education that encourages the process of inculcating a way of life that is respectful, sincere, and tolerant of various cultures that live during society. a society with a high degree of plurality.



Furthermore, Hidayat (2019, p. 60) said that multiculturalism education can be directed to give birth to the character of students with pluralist cultural backgrounds. So that they will uphold all differences, independence, and tolerance and form a generation that has high motivation in facing the times.

### **History Learning**

In a broad sense according to Arief S. Sadirman (1996) quoted by Asrori (2013, p. 165) verbalizing learning is used as an equivalent word derived from English, Instruction. The word is considered more broad in meaning. Because learning tends to be in the context of teacher-students in a formal classroom. Learning or instruction that includes learning activities that are not physically attended by the teacher. So, what is emphasized is the learning process, as well as the planned efforts in manipulating learning resources so that the internal learning process occurs in students which are called learning.

Susanto (2014, p. 62) says that learning history is a way of forming social attitudes. The social attitudes include mutual respect, respect for differences, tolerance, and willingness to live side by side in the nuances of multiculturalism. History learning has a role in instilling social values and also aims to shape the character of students. This is in line with Mulyana (2009, p. 79) that history lessons are lessons whose objectives are related to character formation.

### **Multiculturalism Education in History Learning**

Multiculturalism education places its position in the 2013 Curriculum, where it is not independent in nature, but its role can be through history subjects, which are factually strongly supported by theories that are widely discussed by experts.

Next, Hasan (2012) in Lionar (2019, p. 18) asserts that to realize multicultural education in history learning several main things must be implemented in the history education curriculum, namely: 1) The purpose of history education for the present and the future is mandatory. Observing the cultural diversity of the nation. The purpose of historical education is no longer just to develop an understanding of history based on an interpretation that is dominated by one culture and at the expense of another culture, 2) The future history education curriculum must



accommodate various historical events that occur in the smallest locale, 3) Availability of sources or historical stories. 4) Assessment component regarding the achievement of learning objectives.

Based on the description above, historical education does not only discuss the past but learning history education that emphasizes the future and learning must be contextual based. Contextual-based learning makes history learning more meaningful because it relates the material to the context of the immediate environment with the students themselves. Zuhdi (2014) quoted by Yusuf Perdana, et al., (2019, p. 89) revealed that history learning has an important role in integrating the noble values of the nation into students. In the book *Prejudice and Conflict*, Liliweri argues that the source of the conflict that drives the disintegration situation is caused by historical factors. Teachers must be able to present historical interpretations that have meaning for students.

As previously explained above, multiculturalism-nuanced education can be integrated into history learning through a series of Learning Implementation Plans. For this reason, teachers are required to be able to apply material related to multiculturalism in the learning process in the classroom or outside the classroom. The teacher can refer to (KI) Core Competencies and (KD) Basic Competencies of Indonesian History for class X, in which there is a Spiritual Attitude Competency Formula, namely "Living and practicing the teachings of the religion they adhere to". Furthermore, the Social Attitude Competence is "Showing honest, disciplined, responsible, caring behavior (gotong royong, tolerance, and peace), polite, responsive, and proactive in the solution to various problems that exist in the social environment".

Based on this, it is clear that there is an emphasis on values related to multiculturalism, where there is an understanding of mutual respect and tolerance for various religions that exist in their environment. The material that can be delivered by the teacher is analyzing the life of ancient humans and the origin of the ancestors of the Indonesian nation, analyzing the entry of Hinduism - Buddhism, and the entry of Islamic religion and culture in Indonesia.



Still concerned with the KD above, in KI social attitudes according to Hasan (2012) quoted by Lionar (2019, pp. 19-20) explains that the implementation of multicultural learning in history learning must be guided by curriculum principles, including cultural diversity is the basis in determining philosophy, theory, school relations with the local socio-cultural environment: a) cultural diversity is the basis for developing various curriculum components such as objectives, content, processes and evaluations, b) culture in the educational unit environment is a source of learning and object of study that must be part of from student learning activities, c) the curriculum plays a role in developing regional and national culture.

As for this study, the school chosen by the researcher is SMA Kebangsaan, where multiculturalism education is not only integrated into history learning in the classroom, but SMA Kebangsaan has its regulations. This is related to the existing habituation in the curriculum, in particular, namely the integration of local history-based multiculturalism education.

By looking at the background of class X students for the 2022/2023 academic year who come from 18 provinces, it is clear that they have religious, racial, cultural, and linguistic diversity. However, in this case, the school accommodates all students to get to know local history in their immediate environment. Similarly, Hasan (2003, p. 17) says that history education in the basic education curriculum must prepare students to live in society. So, because of that position, the discipline of history is a source of material to develop various abilities needed by students.

In this position, local history holds a special place because it relates to the immediate environment and culture of students. Continued by Hasan (2012) in Lionar (2019, p. 17) states that the history education curriculum should not use the insight that a nation's unity must be based on an existing similarity, and the curriculum tries to turn differences into similarities. So, the alternative to place multicultural-based history learning is through local history.

Furthermore, the local history is certainly closely related to multiculturalism education. In the series, there are activities to visit the grave of the hero Radin Intan II to perform ceremonies and prayers together. Radin Intan II is a National



Hero from Lampung who died at the fairly young age of 22 years. His struggle to defend the South Lampung region, especially the Kalianda area, ended in betrayal by his people. Patriotic during his lifetime, besides being known as a fighter against Europeans, he was also known as a young man who liked to teach the children around him the Koran. Despite that, he was given an offer by the Europeans to get an education but on the condition that he had to give in. However, with his high nationalist spirit, he dared to reject it. Based on the description above, when viewed from the spiritual side of Radin Intan II, multiculturalism education has been integrated with National High School students.

So, the integration of multiculturalism education can not necessarily only be poured through history learning, but can also be done through habituation in the school which is carried out once a year when the new teachings of class X students begin to enter. Thus, even though the students' backgrounds come from 18 different provinces, they still know and interpret the potential around them and understand the culture around the school where the nursery is learning. In line with what was stated by Afiqoh, et al (2018, p. 47) the interaction of students with the surrounding environment makes them much more understanding about what is around them. These interactions make the learner's experience a source of learning that will later be linked to learning materials in the classroom.

### **Conclusions and Suggestions**

Based on the results of the writings described above, the authors can conclude that multiculturalism education can be integrated into learning, one of which is history learning. In integrating multiculturalism education, teachers can refer to the Learning Implementation Plan contained in the 2013 Curriculum. Besides being able to be integrated into history learning, multiculturalism education can also be integrated into habituation (a series of special curricula) in schools. In this case, the National High School has a background of students coming from 18 different provinces, both religions, ethnicities, and different languages. It can be said that multiculturalism education is also feasible to be integrated into the locality of students, or local history that is around their environment.



## References

- Afiqoh, N., Atmaja, H. T., & Saraswati, U. (2018). Penanaman nilai kearifan lokal dalam pembelajaran sejarah pokok bahasan perkembangan Islam di Indonesia pada siswa kelas X IPS di SMA Negeri 1 Pamotan tahun ajaran 2017/2018. *Indonesian journal of history education*, 6(1), 42-53.
- Asrori, M. (2013). Pengertian, tujuan dan ruang lingkup strategi pembelajaran. *Madrasah: Jurnal Pendidikan dan Pembelajaran Dasar*, 5(2), 26.
- Ekwandari, Y. S., Perdana, Y., & Lestari, N. I. (2020). Integrasi Pendidikan Multikultural dalam Pembelajaran Sejarah di SMA YP UNILA. *Criksetra: Jurnal Pendidikan Sejarah*, 9(1), 15-31.
- Haris, M. (2015). Pendidikan Islam Dalam Perspektif Prof. HM Arifin. *Ummul Qura*, 6(2), 1-19.
- Hasan, S. H. (2003). Problematika Pendidikan Sejarah. *Bandung: FPIPS UPI*.
- Hidayat, S. (2019). IMPLEMENTASI PENDIDIKAN NILAI MULTIKULTURALISME DALAM PEMBELAJARAN SEJARAH INDONESIA. *Jurnal Artefak Vol*, 6(2).
- Kompas.com. (2012). Kerusuhan Lampung 2012: Latar Belakang, Kronologi, dan Dampak,(Online), (<https://www.kompas.com/stori/read/2021/07/30/113000879/kerusuhan-lampung-2012-latar-belakang-kronologi-dan-dampak?page=all>, diakses 8 November 2022)
- Lestariningsih, W. A., Jayusman, J., & Purnomo, A. (2018). Penanaman Nilai-Nilai Multikultural dalam Pembelajaran Sejarah di SMA Negeri 1 Rembang Tahun Pelajaran 2017/2018. *Indonesian Journal of History Education*, 6(2), 123-131.
- Lionar, U., & Mulyana, A. (2019). Nilai-Nilai Multikultural Dalam Pembelajaran Sejarah: Identifikasi Pada Silabus. *Indonesian Journal of Social Science Education (IJSSE)*, 1(1), 11-25.
- Mulyana, Agus & Darmiasti. 2009. *Historiografi di Indonesia: dari Magis-Religiuis hingga Strukturis*. Bandung: Refika Aditama



- Sabarrudin, S., Silvianetri, S., & Nelisma, Y. (2022). Konseling Kelompok Untuk Meningkatkan Rasa Percaya Diri Dalam Belajar: Studi Kepustakaan. *Jurnal Pendidikan dan Konseling (JPDK)*, 4(4), 435-441.
- Susanto, H. 2014. *Seputar Pembelajaran Sejarah*. Banjarmasin. Aswaja.
- Umar, L. M., & Nursalim, M. (2020). Studi kepustakaan tentang dampak wabah Covid-19 terhadap kegiatan belajar mengajar pada siswa Sekolah Dasar (SD). *Program Studi Bimbingan Konseling, Fakultas Ilmu Pendidikan, Universitas Negeri Surabaya*, 600-609.
- Undang-Undang, R. I. (2003). No. 20 Tahun 2003. *Tentang Sistem Pendidikan Nasional*, 9.
- UU Sisdiknas RI Nomor 20 Tahun 2003
- Perdana, Y., Sumargono, S., & Valensy Rachmedita, V. R. (2019). Integrasi Sosiokultural Siswa Dalam Pendidikan Multikultural Melalui Pembelajaran Sejarah. *Integrasi Sosiokultural Siswa Dalam Pendidikan Multikultural Melalui Pembelajaran Sejarah*, 8(2), 79-98.
- Zulfah, Z. (2021). Karakter: Pengendalian Diri. *Iqra: Jurnal Magister Pendidikan Islam*, 1(1), 28-33.