

Implementation of Multicultural Education Based on Local Wisdom for High School Students

Esyantri Nati¹, Wardo², and Musa Pelu³

{esyanttrinati@gmail.com, warto2013@staff.uns.ac.id, musapelu@staff.uns.ac.id}

^{1,2,3} History Education Post graduate Program, Sebelas Maret University, Jl.Ir.Sutami No 36, Surakarta, 5712

Abstract. Given that Indonesia is a heterogeneous society, its rich cultural heritage has to be protected. Unfortunately, pupils' multicultural education is now of poor quality. Cultural differences lead to a lot of differences. Giving high school (SMA) students an overview of the value of diversity and the implementation of multicultural education based on local expertise is therefore one feasible approach. A literature review is part of the qualitative research methodology that is being employed. The method used for data analysis is descriptive qualitative. The study's findings demonstrate the critical importance of intercultural education for pupils. Teachers in high school need to create a curriculum that incorporates intercultural education using knowledge from the community. This is a constructive way to help pupils develop intercultural and nationalistic views from an early age. The goal of wisdom-based intercultural education is to help develop children's moral character by preparing them to accept, comprehend, and show respect for individuals of diverse racial, socioeconomic, and religious origins. The younger generation has to be trained and made aware of the need of multicultural education in high school in order for them to embrace and value the diversity of all cultures.

Keywords: Multicultural education, local wisdom values and students

1 Introduction

Most societies have a condition known as cultural diversity. The conversation about cultural diversity contains a lot of conceptual mistakes. We have to be thankful for God's gift of our incredibly multicultural nation. According to Tariq Modood [1], several nations have diverse understandings of multicultural policy and the word "multiculturalism" based on their own socio-political and cultural contexts. According to Roald [2], multiculturalism is a term used to describe perspectives on the diversity of life on Earth and cultural policies that highlight the acceptance of diversity, plurality, and diversity as the primary reality in people's lives with regard to the political, sociocultural, and moral systems they uphold.

According to Brown [2], culture is a broad means of explaining how individuals or particular social groupings feel, think, and act. The goal of the reform movement known as multicultural education is to guarantee that all children, regardless of their socioeconomic status, gender, ethnicity, or culture, get an equitable and innovative education [3]. It seeks to establish an equitable learning environment that values diversity for all students. In the end, topic

specialization is not necessary to teach intercultural education. Teachers who support individual diversity as strengths and work to give all pupils educational opportunity to improve their academic and social performance are essential for multicultural education. In order to guarantee that all students, regardless of their culture, language, ethnicity, socioeconomic class, gender, or religion, get and create the same education, multicultural education can serve as a reform movement [4] [5] [6]. Schools serve as seedbeds for norms, values, and culture; therefore, it is their responsibility to help students grow as people so they can contribute to community development.

2 Research Methods

A qualitative research methodology was employed in this study in order to investigate and comprehend the main symptoms. According to Moleong [7], qualitative research endeavors to comprehend phenomena related to the experiences of study participants, such as behavior, perceptions, motives, and actions, from an integrated perspective. An instrumental case study, according to [7], is research that concentrates on a single topic such that the unique ideas generated by the ensuing theory can be applicable to recent advancements.

3 Results and Discussion

Various cultural elements, including socioeconomic class, religion, language, background, age, ethnicity, race, and way of life, are included in multiculturalism [2]; Even if there are disparities in religion, language, and culture, the Indonesian people may grow and develop harmoniously by having access to educational materials that give more understanding about diversity. This might not occur in Indonesia, though, as there are too many social and cultural disputes. Numerous areas in Indonesia, such the clashes between the Madurese and Dayak in Sampit and the Christians and Muslims in Poso, as well as the numerous conflicts that frequently break out across multiple villages and the incidents of student fighting between schools, have demonstrated this.

Security is created by the peaceful blending of cultural diversity. The variety attained by peaceful blending is a result of intercultural growth and teaching in schools, particularly in the upper grades. In an attempt to avoid conflict, multicultural education is being developed. Although diversity is a tool for integration, students need to understand that a lack of respect for one another might result in possible confrontation. Enhancing cultural resources that can be used as capital to create a multicultural Indonesia is the goal of national protection education initiatives.

According to Karacabey et al. [3], education is a purposeful instrument and mode of cultural processes that attempts to transmit culture. Education must take into account the variety of all people in society, including differences in racial or ethnic background, class, gender, language, and physical ability. Multiculturalism is acknowledged as a basis for unity for living together. In addition, it can improve social interactions, which can avert the formation of interpersonal and group disputes. Small or basic issues as well as big or complicated issues can lead to conflict.

A concept known as multicultural ideals seeks to bring cultures together in harmony with the same political, social, and economic rights within civil society. The Republic of Indonesia's Constitution, article 27, paragraph 1, which states that all citizens have an equal obligation to respect the law and the government at all times, lends credence to this. According to Musa Asy'arie, multicultural education is a process that cultivates an attitude toward the multiplicity of cultures coexisting in a pluralistic society that is truthful, courteous, and accepting of one another.

Multicultural education, in the opinion of Musa Asy'arie, is contingent upon the adaptability and mental flexibility of the country in addressing issues related to human rights, democratization, pluralism, humanity, universality, and other related issues, as well as social conflicts, tolerance issues, ethnic and religious differences, the perils of discrimination, and conflict resolution and mediation. Curriculum interprets it as a principle that draws on the diversity of students' cultures to inform the philosophy, mission, objectives, and curriculum components as well as the learning environment for students. This allows students to use their own cultures to comprehend and grow from expected differences in knowledge, concepts, skills, values, attitudes, and morality.

According to Eko et al. [3], multicultural education is necessary to achieve an equitable and successful Indonesian society. This education should begin with *Bhinneka Tunggal Ika*, which is founded on national culture, namely Pancasila. It is fascinating and crucial that students are aware of and comprehend local wisdom because of this. On secondary schools, multicultural education grounded on local wisdom may pique students' curiosity in their national identity and encourage them to adopt attitudes that uphold Pancasila's lofty ideals. According to Kartika [5], national local wisdom originates from values, sets norms in the family, and then grows in society. Local wisdom, or the knowledge of a civilized community, is the foundation of positive values. It serves as a guide for both natural and human conduct, with the ultimate goal of bringing humans and nature into harmony. Multicultural education aims to fully change the classroom setting so that children from different cultural backgrounds can benefit from the same educational chances. According to Banks & Banks [3], the purpose of multicultural education is to help students grow in their cognitive capacities so they can contribute to both their local communities and the larger society.

According to reports, Indonesia is a heterogeneous nation that offers both benefits and problems to the field of education. An chance to present Indonesian culture and help the Indonesian people get international recognition is presented. The issue is that this culture will disappear and become less integral to the identity of the Indonesian people if it is not protected. Instructors need to take responsibility for their pupils' differences and be cognizant of them. Instead of dividing kids, it should highlight their unique characteristics. Family values and norms are the foundation of multiculturalism, which grows within society. The human mind need constant direction and leadership in order to become a lesson for everyone, particularly for all students. In secondary institutions, multicultural education continues the holistic integration of local wisdom. All aspects of a student's potential—intellectual, spiritual, social, emotional, physical, artistic, and spiritual—are developed in harmony via holistic education. One of the most significant features of the educational system is the learning process.

Because multicultural education is taught in schools, each course now incorporates a separate set of local knowledge values. Noble statistics are used for customisation and enhancement. One cannot divorce the significance of local wisdom from the definition of

honesty. Being honest enables educators to possess integrity and individuality, which sets them apart from other educators. Teachers in educational institutions, which serve as cultural hubs for their communities, need to be able to investigate the myriad opportunities presented by the local culture. Teachers need to be able to transform the educational landscape since there are so many benefits to embracing the environment and local expertise. It is thought that learning based on common sense is more efficient than studying from textbooks. It makes learning more relevant by adjusting to the real-world circumstances of the pupils. Student-centered learning procedures are highlighted. Students build meaning during contextual learning activities by drawing from their personal experiences. This helps to improve learning outcomes and raise students' critical thinking skills when applying what they have learned.

4 Conclusion

A concept called multicultural education aims to expose children to diversity that already exists. The objective is to develop pupils' character. According to Erviana and Laila (2018), multicultural education helps society and pupils recognize the value of valuing variety. Thus, it is evident that multicultural education aims to inculcate moral principles in every student in addition to bringing variety.

The promotion of cultural variety or education on cultural diversity in response to demographic and cultural shifts in specific communities, and even globally, is known as multicultural education. Education needs to be able to establish a social structure that alone elevates social standing as a consequence of actualized riches and success. On secondary schools, multicultural education grounded on local wisdom may pique students' curiosity in their national identity and encourage them to adopt attitudes that uphold Pancasila's lofty ideals. National local wisdom originates in values, forms norms in the household, and then spreads throughout the community. Local wisdom, or the knowledge of a civilized community, is the foundation of positive values. It serves as a guide for both natural and human conduct, with the ultimate goal of bringing humans and nature into harmony.

References

- [1] Aslan, S. (2019). How is Multicultural Education Perceived in Elementary Schools in Turkey? A case study. *European Journal of Educational Research*, 8(1), 233–247. <https://doi.org/10.12973/eujer.8.1.233>.
- [2] Aydin, H., & Tonbuloglu, B. (2014). Graduate Students' Perceptions on Multicultural Education: A Qualitative Case Study. *Eurasian Journal of Educational Research*, 57, 29–50.
- [3] Eko, PS, Eko, H., Munandar, MA, & Rachmand, M. (2020). Local Wisdom: Pillar Development of Multicultural Nations and National Education Values. *Cypriot Journal of Educational Sciences*, 15(6), 1587–1598.
- [4] Erviana, VY, & Fatmawati, L. (2018). THE URGENCY OF MULTICULTURAL EDUCATION AS A STRATEGIC VEHICLE FOR IMPLEMENTING THE CHARACTER OF TOLERANCE IN PRIMARY SCHOOLS. *University Research Colloquium*, 297–302.

- [5] Kartika, T. (2016). Verbal Communication Culture and Local Wisdom: The Value of Civilization of the Indonesian Nation. *Lingua Cultura*, 10(2), 89.
- [6] Kurniawan, E., Astuti, TMP, Utomo, CB, & Tribesarmana, DJ (2019). Using Media Literacy to Prevent the Dangers of Hoaxes and Intolerance Among the Students of Semarang State University. *International Journal of Innovation, Creativity and Change*, 8(7), 1–13.
- [7] Noor, A.F. (2019). Multicultural Education Based in the Local Wisdom of Indonesia for Elementary Schools in the 21st Century. 9(2), 94–106