



IMPLEMENTATION OF MULTICULTURAL-BASED LEARNING AT SMA NEGERI 8 KUPANG

Poas Mangmani
 SMA Negeri Atengmelang, Indonesia
 e-mail: poasmangmani@gmail.com

ABSTRACT: This study aims to determine the implementation of multicultural-based learning at SMA Negeri 8 Kupang. The subject of this study were students, teachers, and vice principals. The data were obtained through observation, interview, and documentation. The study showed that multicultural-based learning was not included in the school curriculum, but the teacher was able to apply it in the teaching and learning process. Hence, the implementation of multicultural-based learning at school had been integrated with the subject materials in the curriculum. The goal is that the students can appreciate, and respect all the differences and make these differences in their citizenship statuses. Besides, it also become the hallmark of nation and state life. The implementation of multicultural education was carried out through three programs, namely, a material-oriented program, a student-oriented program, and a social-oriented program.

Keywords: Multicultural; Learning

ABSTRAK: Penelitian ini bertujuan, untuk mengetahui implementasi pembelajaran multikultural di SMA Negeri 8 Kupang. Subjek penelitian ini adalah siswa, guru dan wakasek. Adapun teknik pengumpulan data yaitu, menggunakan observasi, wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa, implementasi pembelajaran multikultural di SMA Negeri 8 Kupang tidak dimasukkan dalam kurikulum sekolah, namun dalam pembelajarannya guru mampu menerapkan pembelajaran multikultural pada setiap mata pelajaran. Sehingga proses implementasi yang dilaksanakan di sekolah sudah terintegrasi dengan materi pelajaran yang terdapat dalam Kurikulum. Adapun tujuannya adalah agar peserta didik dapat menghargai dan menghormati segala perbedaan yang ada dan menjadikan perbedaan tersebut sebagai status kewarganegaraan yang melakat pada dirinya dan menjadi ciri khas kehidupan berbangsa dan bernegara. Selain itu, implementasi pendidikan multikultural dilakukan dengan tiga program kegiatan, yaitu, program yang berorientasi pada materi, program yang berorientasi pada peserta didik dan program yang berorientasi sosial.

Kata kunci: Multikultural; Pembelajaran

INTRODUCTION

SMA Negeri 8 Kupang is a representation of a real form of diversity in respecting various forms of cultural differences. Many ethnic groups gathered to study at SMA Negeri Kupang, where there were those from Sabu, East, Alor, Rote, Flores, Java, and Bugis. In order to be able to survive in the midst of multiculturalism in the global era. Culture must find the most appropriate point of contact for each of the values held by the various groups of students (Syahrul & Hajenang, 2021). On the other hand, caring for this cultural diversity is actually also built from the house and the community environment (Syahrul, 2020a, 2020b).

Indonesia is one of the largest multicultural countries in the world, the truth of this statement can be seen from the socio-cultural and geographical conditions that are so diverse and wide. In addi-

tion, Indonesia is one of dozens of developing countries. As a developing country, making education as a strategic tool in its efforts to build national identity is a good step, relatively appropriate, and promises a decent education and seems appropriate and compatible to build our nation is the multicultural education model (Syahrul & Djaha, 2020; Syahrul et al., 2019). In this regard, multicultural education offers an alternative through the application of educational strategies and concepts based on the utilization of the diversity that exists in society, especially that of students such as ethnic diversity, culture, language, religion, social status, gender, ability, age and race (Syahrul, 2019, 2021).

SMA Negeri 8 Kupang is a school with a unique multicultural diversity concept, where students come from various regions throughout Indonesia. In addition, their beliefs or religions are also different,

there are 3 religions in this school Islam, Christianity, and Catholicism (Donoso et al., 2020; Gholami et al., 2021; Smith-Warshaw et al., 2020). In this school environment there is also a dormitory which is intended for students who come from far away, especially as a place to stay while studying at this school (Syahrul & Arifin, 2018). Based on the above background, the question of this research is how to implement multicultural-based learning in SMA Negeri 8 Kupang?

METHOD

The type of research used is the descriptive qualitative method. I chose this type of qualitative research because this research it seeks to provide a complete picture which is a method that analyzes data in the form of spoken words and not numbers so that the authors get an overview of problem-solving in research. The research was conducted at SMA Negeri 8 Kupang, the reason the researcher chose this location was because of the problems faced by sociology teachers at the school, namely multicultural-based learning that had not been implemented optimally in the school, so I was interested in doing research. Data collection time starts from January-March 2022. The research subjects are sociology teachers, curriculum fields, Christian religion teachers, and students of SMA Negeri 8 Kupang with the consideration that these subjects can provide detailed information about the actual conditions when the researchers were in the field. Data collection techniques are observation, interviews, and documentation. The data analysis that the author uses is descriptive analysis, namely the method used to collect data then compiled, explained, and analyzed. So that the data collected is not raw information material, the authors use qualitative data analysis, which is a method of data analysis that is processed more or based on a description of words or sentences and then separated by category to obtain conclusions.

RESULT AND DISCUSSION

The implementation process carried out by educators has fulfilled several principles of educational theory. As explained by Jeanne Ellis Ormrod that the principles of sociology that are useful for motivating students to achieve success in the classroom include the principles of sociology giving us ideas about how we can help students with new problems. The principles of behaviorism provide strategies to help students develop and maintain more productive behaviors in the classroom. Multicultural learning helps students to recognize the provisions of diverse cultural views, helps students develop pride in their cultural heritage, and makes

students aware that value conflicts are often the cause of conflict between community groups. Multicultural education is held in an effort to develop students' abilities to view life from various cultural perspectives that are different from their own, and are positive about cultural, racial, and ethnic differences.

The first observation was carried out on January 24, 2022 at SMA Negeri 8 Kupang, it has a very multicultural feel and respects customs. This can be seen from students who come from various regions, and have different religions who study at SMA Negeri 8 Kupang. The first impression of entering the environment of SMA Negeri 8 Kupang, students or residents are very friendly, especially in greeting guests or someone who is considered new from the school. It can be seen from the students that they also have different diversity, it is not awkward to play together with new people even if they are considered older than them. They will immediately greet and greet very politely and respectfully, as they do with researchers when researchers first enter the school environment.

In this case, the researcher conducted an interview with Paul, the results of which were as follows: "Initially not so many students came from various regions who studied here". However, we as teachers here have thought and prepared ourselves that this school is indeed multicultural based and will continue to grow. So multicultural education at SMA Negeri 8 Kupang is very important because students who study at this school come from various regions. It also aims to provide knowledge for students who may initially find it difficult to get along with these diverse friends.

This is in accordance with the opinion of Musa Asy'arie (2003), multicultural education is very important in the context of community life which is socio-culturally plural because it emphasizes the process of inculcating an attitude of mutual respect, sincerity, and tolerance for the existing ethnic, religious and cultural diversity. in a plural society. Through multicultural education, students who come from various different backgrounds are guided to get to know each other's ethnicity, religion, culture, way of life, and customs. In addition, students are taught to understand the meaning of *Bhinneka Tunggal Ika* and implement it in their social interactions with the school community and communities outside of school.

This is also reinforced by the results of an interview with Fransiska Mariti as vice principal of the curriculum of SMA Negeri 8 Kupang "I think it is important because the students here are Christian students on Fridays after class is over they do worship together led by a religious teacher". Here, too,

each religious teacher who leads the worship each month delivers different chapters, such as delivering chapters on tolerance, mutual respect, and others. We are here to give it all to students because we see that multicultural learning is necessary.

This is in accordance with the opinion of Azra (2005) who defines it as complete education about cultural diversity in responding to demographic and cultural changes in a particular community environment or applies as a whole. Multicultural education seeks to empower all components of the school community to develop respect for people of different cultures, providing opportunities to work directly with individuals or groups of different ethnicities or races.

According to Mahfud (2008), multicultural education is an effort to realize the spirit and flow or understanding of multiculturalism. Thus, multiculturalism contains an acknowledgment of the dignity of humans who live in their communities with their own unique cultures. This is encouraged by students of SMA Negeri 8 Kupang class X IPS 1 as follows "it is also important because we can feel that we live together with friends and respect other friends". Every student who comes to school has a different ethnic, religious, ethnic, and cultural background and in this case, the teacher must be able to understand this identity. These differences can be a basis for learning activities in the classroom. Recognizing a difference is an important point that must be achieved first, through this difference the teacher is expected to provide the same service to every student. Unconsciously, students will see the attitude displayed by the teacher, so he can also imitate it by treating them the same thing as their friends. So the success of the first step of this multicultural education is in the hands of a teacher. The school hopes that with the realization of mutual respect between students, it can produce a generation that is tolerant of their environment.

If all schools apply the same thing, then a dozen years in the future there will be no more conflicts in the name of multicultural disputes. That is the reason why multicultural education is indispensable for a citizen. Because if this multicultural education is not implemented early on, it will give birth to a generation that is poor in the knowledge of diversity, so there will be less tolerance than intolerance. If at this time Indonesia often faces conflicts that smell multicultural, it can be ascertained that the Indonesian people have a minimal understanding of multicultural education.

From Paul's statement, the curriculum and also the students obtained observations that are in accordance with the data research as follows "On January 24, 2022, I saw students of SMA Negeri 8

Kupang, both male and female, white and black, Christian and Muslim, they all play together regardless of where they come from. They all blend into one and joke together. This shows that there is no gap between them in socializing because of the importance of multicultural education in everyday life.

Multicultural education is not only the responsibility of the school, but it is a shared responsibility such as the community, government, and family, because students will only learn when at school as a family and the environment also helps in realizing multicultural education. Multicultural education has the idea of changing or improving education, so as to avoid discrimination against students. Multicultural education not only teaches to respect each other but also protects students from acts of discrimination that often occur in society (Bybee et al., 2021; Firdaus et al., 2020; Schmuck & Tribastone, 2020; Sirry, 2020).

Multicultural education should not be lost from the world of education. Many things can be created through education, so if education is not accompanied by multiculturalism, it will be able to produce a policy or understanding that is radical. Education is not only a place to learn the sciences that teach this and that, but education can also be a place for the formation of human personality. With the possibility of getting knowledge through school, in education it is also necessary to take responsibility for the knowledge that has been obtained. School is also a place to shape students so that they can become human beings who have a cultured soul and a civilized soul. Thus, this multicultural education can be realized in every school and other knowledge institutions, there will be no more discrimination between communities. With so many sources of knowledge that can be learned by humans, this multicultural education should be inserted between science.

Observations were made on January 24, 2022, it is known that SMA Negeri 8 Kupang since the beginning has implemented multicultural education in the SMA Negeri 8 Kupang school environment with students' backgrounds of various cultures, races, ethnicities, ethnicities, and religions. This can also be seen from one of the visions and missions of SMA Negeri 8 Kupang itself, namely students must have a friendly attitude, responsibility, and love for anyone regardless of the person's background. Then observations were made on January 25, 2022. From the results of these observations, information was obtained that the application of multicultural learning at SMA Negeri 8 Kupang was carried out both through formal education (in school), and non-formal education (outside school).

I interviewed Paul, the results were as follows "during the learning process the children were very enthusiastic about participating in the learning process. I never discriminated against students and there was no treatment for special students. Anyone from the region, culture, and skin color was treated equally. fair and equal. These children have the right to an education. I am happy if the children in the class slowly raise their voices to express their opinion even though not all children are brave like that". In the learning process, students will really need the role of a teacher. The teacher's role in the learning process is one of the important factors and has a great influence on the success or failure of students in developing their knowledge and personality.

According to Lee et al. (2019) and Vickery (2016), the role of a teacher in the learning process is as a teacher, educator, mentor, corrector, facilitator, mediator, supervisor, and evaluator. On the other hand, the role and competence of teachers in the learning process include many things. According to Adams & Decey in the basic principles of student teaching quoted by Usman (2011) said the teacher's role in the learning process is (1) the teacher as a demonstrator, (2) the teacher as a class manager, (3) the teacher as a mediator and facilitator, and (4) the teacher as an evaluator.

So it can be concluded that basically, the teacher's role in the learning process is to create an effective learning atmosphere and environment so that learning activities can run according to what is expected and student learning outcomes will also be satisfactory. The teacher's job is a professional job so every teacher must master a wide range of knowledge because the obligation of a teacher is to convey knowledge, understanding, and skills to students.

Observation on January 25, 2022, to carry out religious education at SMA Negeri 8 Kupang. Indeed, the majority of the religions adhered to by the students of SMA Negeri 8 Kupang are Protestant Christianity and Catholicism, but students of other religions such as Islam are also allowed to take part in ongoing Christian and Catholic learning, or they may not attend classes. It all depends on each student. There is no coercion and discrimination against those with different beliefs. I did an interview with Beaxtrik Dewa. He said that "in religious learning, the majority of Christians are Christians but it is possible for Muslim students to take lessons because during Christian learning students may be in class or outside of class. There is no coercion and incitement to students to take part in these religious activities. All respect each other and walk peacefully and beautifully.

This is in accordance with Nanang's opinion, respect means "to give a price or give a good assessment". Aqib and Sujak, argue that "respect for others means attitudes and actions that encourage him to produce something useful for society and recognize and respect the success of others". The thing that is no less important in respecting other people is to be able to treat other people properly and correctly, in the sense of according to the norms and rules that apply. the word "good" means not to harass (demean), not to do rude actions, not to kill, and all things that have negative nuances. while the word "true" means in accordance with the applicable rules, position (status), and responsibilities. This opinion can be concluded that mutual respect is a reflection of the emotional and social development of the students of SMA Negeri 8 Kupang based on conscience, and thoughts that are in accordance with social values.

Observations on January 25, 2022, the communication between teachers and students, teachers with teachers and students with students at SMA Negeri 8 Kupang is very family and harmonious. In communicating with anyone, both students and teachers, whether religious or not, they play together, eat together, and do other activities together. This is in line with the results of my observations, namely on the first day of research, when I entered the school environment of SMA Negeri 8 Kupang, I was immediately greeted with greetings and smiles by students of SMA Negeri 8 Kupang. They are all very polite and friendly towards everyone. Respect for elders is one of the views of human life, especially for the people of Indonesia.

From the observations, it was found that the efforts made by teachers in building and fostering harmony and tolerance were to support religious celebrations involving students of different religions as committees. Always communicate with students regardless of religion, race, and ethnicity. Teachers are role models for students and must set a good example. While observations made on January 26, 2022, it is known that SMA Negeri 8 Kupang from the beginning has implemented multicultural education in the school environment of SMA Negeri 8 Kupang considering the backgrounds of students who have cultural, racial, ethnic, ethnic, and religious diversity. This can also be seen from one of the visions and missions of SMA Negeri 8 Kupang, namely students must have a friendly attitude, responsibility, and an attitude of love to anyone regardless of the person's background.

Then observations made on January 26, 2022 showed that the application of multicultural learning at SMA Negeri 8 Kupang was carried out both

through formal education (in school), and non-formal education (outside school). Meanwhile, the curriculum used at SMA Negeri 8 Kupang is k-13. In this case, the researcher conducted an interview with the vice head of curriculum (Mrs. Fransiska Mariti) "The curriculum used at SMA Negeri 8 Kupang is still using k-13. I have tried to use the new curriculum but with many considerations and I think it still needs a lot of preparation because we it still takes time to use the new curriculum, therefore, we decided to stick with the 2013 curriculum".

So it can be concluded that basically the teacher's role in the teaching and learning process is to create an effective learning atmosphere and environment so that learning activities can run according to what is expected and student learning outcomes will also be satisfactory. The teacher's job is a professional job so every teacher must master a wide range of knowledge because the obligation of a teacher is to convey knowledge, understanding, and skills to students.

CONCLUSION

SMA Negeri 8 Kupang has implemented a multicultural education program that has made students more understanding and tolerant of differences, especially differences in religion, ethnicity, ethnicity, culture, and race in the school environment. Implementation of multicultural learning is not included in the curriculum but in learning, teachers are able to apply multicultural-based learning in each subject. So that the implementation process carried out in schools has been integrated with the subject matter contained in the curriculum. In addition, the implementation of multicultural education is carried out with three program activities, namely a material-oriented program, a student-oriented program, and a social-oriented program.

REFERENCES

Asy'arie, M. (2003). "Pendidikan Multikultural dan Konflik Bangsa". <http://www.64.203.71.11/kompas/cetak/0409/03/opini.htm>. Diakses pada 14 Januari 2014

Azra, A. (2005). "Pendidikan Multikultural (Membangun Kembali Indonesia Bhenika Tunggal Eka)". <http://www.republika.co.id>. Diakses pada 15 Januari 2014

Usman, Uzer. (2011). *Menjadi Guru Profesional (Edisi Kedua)*. Bandung: Remaja Rosdakarya.

Mahfud. C. (2008). *Pendidikan Multikultural*. Yogyakarta: Pustaka Pelajar.

Bybee, E. R., Whiting, E. F., & Cutri, R. M. (2021). "I Think I'm the Bridge": Exploring Mentored Undergraduate Research Experiences in Critical Multicultural Education. *International Journal of Multicultural Education*, 23(1), 22. <https://doi.org/10.18251/ijme.v23i1.2263>

Donoso, A., Ortega, K., & Castillo, P. A. P. (2020). Understanding the meaning of multicultural collaboration in a public-school EFL class. *International Journal of Multicultural Education*, 22(1), 1–15. <https://doi.org/10.18251/ijme.v22i1.1929>

Firdaus, F., Anggreta, D. K., & Yasin, F. (2020). Internalizing Multiculturalism Values Through Education: Anticipatory Strategies for Multicultural Problems and Intolerance in Indonesia. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(1), 131. <https://doi.org/10.25077/jantro.v22.n1.p131-141.2020>

Gholami, K., Faraji, S., Meijer, P. C., & Tirri, K. (2021). Construction and deconstruction of student teachers' professional identity: A narrative study. *Teaching and Teacher Education*, 97, 103142. <https://doi.org/10.1016/j.tate.2020.103142>

Lee, M., Dreamson, N., & Cha, Y. K. (2019). Policy influences and practical contributions of multicultural education in diverse contexts. In *Multicultural Education Review* (Vol. 11, Issue 3, pp. 153–154). Routledge. <https://doi.org/10.1080/2005615X.2019.1644023>

Schmuck, D., & Tribastone, M. (2020). Muslims Take Action. How Exposure to Anti-Islamic Populist Political Messages Affects Young Muslims' Support for Collective Action: A Longitudinal Experiment. *Political Communication*, 37(5), 635–655. <https://doi.org/10.1080/10584609.2020.1736700>

Sirry, M. (2020). Muslim Student Radicalism and Self-Deradicalization in Indonesia. *Islam and Christian-Muslim Relations*, 31(2), 241–260. <https://doi.org/10.1080/09596410.2020.1770665>

Smith-Warshaw, J., Georgia, P. C., & Pinzón-Pérez, H. (2020). Impact of Service-Learning on Latinx College Students Engaged in Intervention Services for the Deaf: Building Multicultural Competence. *International Journal of Multicultural Education*, 22(3), 50–71. <https://doi.org/10.18251/IJME.V22I3.2413>

Syahrul. (2019). Internalisasi Pendidikan Multikultural dan Inklusif pada Anak

- Pengungsi Internasional di Kota Makassar. *Jurnal Pancasila Dan Kewarganegaraan*, 4(3), 25–34. <https://doi.org/10.24269/jpk.v4.n3.2019.pp25-34>
- Syahrul, & Djaha, S. S. M. (2020). Pluralism Consciousness for Students at Muhammadiyah University of Kupang Through Multicultural Education. *Atlantis Press*, 166–173. <https://doi.org/10.2991/assehr.k.201015.026>
- Syahrul, S. (2020a). Internalisasi ideologi pendidikan multikultural dalam menumbuhkan kesadaran pluralisme di universitas muhamadiyah kupang. *Civics Education and Social Science Journal (CESSJ)*, 2(1). <https://doi.org/10.32585/cessj.v2i1.764>
- Syahrul, S. (2020b). Menanamkan Kemuhammadiyaan Pada Mahasiswa Non-Muslim Melalui Pendidikan Multikultural di Universitas Muhammadiyah Kupang. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(2), 171–185. <https://doi.org/10.32729/edukasi.v18i2.643>
- Syahrul, S. (2021). Integrating Pluralism and Multicultural Education to Prevent Radicalism at Universitas Muhammadiyah Kupang. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 16(1), 1–14. <https://doi.org/10.21043/EDUKASIA.V16I1.8285>
- Syahrul, S., & Arifin, A. (2018). Kebijakan Pendidikan Multikultural pada Peserta Didik Non-Islam di Sekolah Muhammadiyah Kota Kupang. *Jurnal Pancasila Dan Kewarganegaraan*, 3(2), 1–9. <https://doi.org/10.24269/jpk.v3.n2.2018.pp1-9>
- Syahrul, S., Arifin, A., Datuk, A., Almu, F. F., & Ramlah, S. (2019). Pengembangan Bahan Ajar Berorientasi Literasi Kearifan Lokal di Mas Al-Hikmah Soe Nusa Tenggara Timur. *JPM (Jurnal Pemberdayaan Masyarakat)*, 4(2), 371–379. <https://doi.org/10.21067/jpm.v4i2.3628>
- Syahrul, S., & Hajenang, H. (2021). Reflections on Multicultural Education for Non-Muslim Students at Muhammadiyah University, Kupang. *Jurnal Tarbiyatuna*, 12(1), 19–32. <https://doi.org/10.31603/TARBIYATUNA.V12I1.3593>
- Vickery, A. E. (2016). “I worry about my community”: African American women utilizing communal notions of citizenship in the social studies classroom. *International Journal of Multicultural Education*, 18(1), 28–44. <https://doi.org/10.18251/ijme.v18i1.1061>