

Multicultural Education Based in the Local Wisdom of Indonesia for Elementary Schools in the 21st Century

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Abstract:

Indonesia consists of a variety of tribes, religions, races, and groups that exist on islands that spread from Sabang to Merauke. The wealth of ethnic diversity in Indonesia should be an advantage to unite the nation, but the reality in the field of cultural gatherings raises new conflicts, based on increasing social conflict in the community. In 2013, there were 92 total conflicts, in 2014 here were 83 conflicts; and in 2015 in the middle quarter, social conflicts originating from ideology, politics, economics, and social culture amounted to 20 cases. Local wisdom in each community is a reflection of an integrated (holistic) philosophy of life. Citizenship learning models depend on teachers, who develop materials by integrating contexts with the values of the philosophy of local wisdom. These models can be interpreted as multicultural education based on local wisdom.

Key words: multicultural education, local wisdom, elementary school

Introduction

Indonesia consists of 34 provinces and various tribes. There are more than 300 ethnic groups or tribes in Indonesia, or 1,340 ethnic groups. The Javanese are the largest tribe in Indonesia, accounting for 40 percent of the total population. Other tribes such as the Sundanese, the Batak, and the Madurese are the next largest groups in the country. The existing tribes that inhabit

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Indonesia are spread on several islands, and these include the Betawi tribe, the Baduy, the Minangkabau, the Bugis, the Malay, the Banten, the Banjar, the Balinese, the Sasak, the Dayak, the Makasar, the Cirebon, Arabic, Chinese, and others. The Indonesian nation is a nation whose society is very plural. The plurality of the Indonesian nation can be seen from two perspectives, horizontal and vertical. In a horizontal perspective, the diversity of our nation can be seen from differences in religion, ethnicity, regional language, geography, clothing, food, and culture. In a vertical perspective, our nation's pluralism can be seen from differences in education, economic, residential, occupational, and socio-cultural levels (Maksum, 2004). Indonesia has become a multi-ethnic, cultural, and religious country. This diversity becomes wealth, and property itself is also a danger. Differences will create a dynamic and complicated human life.

On the other hand, they can also create the potential for radicalization and conflict that will explode at any time because their meanings and perceptions are different. Lim (2011) argues that a negative stigma is on pesantren (Islamic boarding school) as the home for grooming of terrorism after a series of international and national violence since 2001. The image of pesantren is further worsened by overseas media by providing and representing the discourse of the relationship between pesantren and radicalism and fundamentalism (Rohadi, 2017).

The universal principle that needs to be remembered and implemented by migrants, namely, "Where the Earth Has Staked on There Heaven is Honored," means that if we come to a new place, we must respect the local culture and wisdom so that there is no conflict. Culture is "the totality of all abilities and conventions obtained by members of society such as knowledge, religion, art, social institutions, morality, cultural traditions, and so on," and includes a variety of diversity between individuals and groups. Therefore, different cultural meetings are accompanied by conflicts arising from exchanges, conflicts, and their propagation (Tylor, 1871). Based on the definition of "culture," "multicultural" is explained as a culture that arises from a combination of different races, genders, cultures, religions, and behaviors/lifestyles (Huh, Choi, & Jun, 2015).

The lack of ethnic diversity in Indonesia should be an advantage to unite the nation because the Indonesian nation can grow and develop harmoniously even though there are differences in religion, language, and culture. However, in Indonesia, this is not the case, as there is an increase in horizontal conflicts and conflicts related to ethnicity, religion, race, and between groups, like the riots in Sampit in 1996, 1997, and 2001, conflicts between the Dayak and Madura tribes, Sambas riots in 1999, conflicts between the Malay and Dayak tribes with Madura, riots in Ambon in 1999, conflicts between Christian and Muslim communities, riots in Sampang in 2012, and

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attacks on Shiite citizens. The riots triggered by the SARA factor resulted in significant loss of life and material (Baderi, 2016).

In the period between 1997-2004, there were 3,600 times of conflict with the number of victims of at least 10,700, not including the conflict in Aceh, Maluku, and Papua. Based on the grouping of issues and patterns of social conflict in 2013, 2014, and 2015 (mid-quarter January to April), in 2013, there were 92 total conflict events; in 2014, there were 83 conflicts; and in 2015 in the middle quarter, social conflicts originating from ideology, politics, economics, and social culture amounted to 20 cases. On the other hand, based on sources of conflict (Law No. 7/2012) in 2013, 2014, and 2015 (mid-quarter January to April), the recapitulation of events of social conflict that occurred in 2013 included the most dominant problem of Ipoleksosbud with a total of 71 cases, ethnic, religious, racial and inter-group feuds amounted to 8 cases, as well as 13 natural resource and land disputes; in 2014, conflict problems originating from ideology, politics, economy, socio-culture amounted to 68 cases, ethnic, religious, racial, and inter-group feuds amounted to 1 case, and natural resource/land disputes amounted to 14 cases; in 2015 in the middle quarter, social conflicts originating from ideology, politics, economics, socio-culture amounted to 20 cases, and natural resource/land disputes totaled 6 cases. The data shows that there are problems arising from the post-reform era, namely, the lack of new social and cultural patterns and the integration of a sense of nationalism (Andreas, 2017).

Social and cultural conflicts will continue in Indonesia if differences of opinion in resolving problems can lead to the ongoing turmoil in various regions. Horizontal conflicts that occur in Indonesia are enlarged because they are triggered by differences. Sampit and Sambas conflicts are enlarged because there are ethnic differences. The Ambon conflict grew due to religious differences. The Sampang conflict grew because of differences in schools. If studied, the triggers of these conflicts are minor matters, which can be categorized as ordinary criminal cases, However, because of SARA's sentiments, small matters were exaggerated, and the difference between SARA became a catalyst (Baderi, 2016). Differences in views in making decisions result in many material and non-material losses. Security can be created if there is a harmonious combination of multicultural differences. Achieving diversity from a harmonious blend is derived from multicultural development through education in schools, especially elementary schools. Banks (1977, 1979) put forward multiculturalism in schools and communities, taking a new dimension of complexity and practicality because of changing demographics, social conditions, and political conditions. Unprecedented domestic and immigration diversity has created a blend of dynamic experiences of cultural, ethnic, and language plurality (Gay, 2004).

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Multiculturalism is a philosophy that is interpreted as a view of life that wants to unite cultures in harmony with the same political rights and socio-economic status in civil society (Suryana & Rusdiana, 2015). The similarity in rights and status will lead to justice and equality of treatment. This is supported by Article 27 paragraph 1 of the State Constitution of the Republic of Indonesia of 1945, which states that all citizens are at the same time in law and government and are obliged to uphold the law and government with no exceptions, and Chapter III part three of articles 11, 12, 13, 14, 15, and 16 of Law No. 39 of 1999 concerning Human Rights. Multiculturalism is the foundation of unity to live together, a diversity of cultures. Human multicultural life is a potential conflict in various ways, both between individuals and between groups, as a result of differences in the perspectives, interests, and goals of life between them.

Conflicts can be caused by very simple or small problems up to complex or significant problems. Conflicts in several parts of Indonesia have reached a very worrying stage, which is characterized by the existence of 1) groups of people who use conflict as a mode to shed all their resentment and disappointment, and 2) other community groups that use conflict as a weapon to resolve the problem. One effort to prevent conflict is creating multicultural education, because the conflict that occurs at this time is no longer just a phenomenon but has become a reality in everyday life (Somantrie, 2011).

Multicultural education is the process of developing all human potential that respects plurality and heterogeneity as a consequence of cultural, ethnic, religious, economic, social, and political diversity. As one of the largest multicultural countries in the world, Indonesia should develop multicultural education as an alternative to prevent socio-cultural conflicts that often occur in Indonesia. The development of Indonesia's multicultural society cannot be taken for granted; on the contrary, it must be pursued systematically, programmatically, integrated, and sustainably. This is because the multicultural reality that exists in Indonesia is cultural wealth and strength which should be preserved (Adhani, 2014).

The Paradigm of Multicultural Education in the 21st Century

The concept of education is inseparable from the Law of the Republic of Indonesia Number 20 of 2003 concerning National Education System Chapter I Article 1: Education is a conscious and planned effort to realize the learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual power, self-control, personality, intelligence, noble character, and skills needed by the students, society, nation, and state. Multiculturalism is a diversity of cultures. Multicultural education is the foundation of schools, especially elementary

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schools. Primary school is the formal level of basic education. In elementary school, students have different cultural backgrounds. Multicultural education is a progressive approach to transforming education that holistically provides criticism and shows weaknesses, failures, and discrimination in the world of education. Multicultural education as a social engineering instrument encourages schools to play a role in instilling awareness in a multicultural society and developing tolerant attitudes to realize the needs and abilities to cooperate with all the differences. The praxis of multicultural education in Indonesia can be implemented flexibly, not necessarily in the form of separate or monolithic subjects. The implementation of multicultural education is based on five dimensions: (1) integration of content, (2) the process of compiling knowledge, (3) reducing prejudice, (4) equitable pedagogy, and (5) empowering school culture and school structures (Wiyono, 2014). Conflict occurs because there are differences in views, attitudes, actions, actions, treatments, habits, judgments, character, morals, and character, because each person has their characteristics and uniqueness.

The implementation of multicultural education is an elaboration of the slogan of our country, Unity in Diversity, which means that one is still different. Unity in Diversity can be the context of the generic concept of multiculturalism or multiculturalism. This concept accepts absolutely that the NKRI and the Opening of the 1945 Constitution of the Republic of Indonesia are the fixed prices embodied in Pancasila which implicitly have an insight into the archipelago that unites all Indonesian regions. This means that there are no differences that cannot be resolved. Learning must be balanced to teach all aspects of the realm of education. But it is unfortunate in reality that education now only teaches up to understanding the sentence and reading its meaning, not the meaning of that meaning and how to do it well in school life as a laboratory of life for children aged 7-12 years to occur between three domains of cognitive, affective, and psychomotor education (Winataputra, 2008).

Multicultural education is important to prepare the majority ethnicity to obtain multicultural knowledge and cross-cultural teaching competencies to improve education that is ethnically diverse, rural, migrant, and globalized. It also broadens the understanding of how mainstream and educational programs in urban areas can be more responsive to and effective for a diverse ethnic, racial, cultural, and economic population (Yuan, 2018). Multicultural learning carried out in schools is also expected to be able to invite community leaders and heroes in the region to participate in developing the context of regional cultural wisdom so that they can be understood, interpreted, implemented, and create harmony in community relations. Harmony means that

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there is no more racism and disparity in treatment so that self-esteem and valued identity eventually belong to everyone.

In essence, multicultural education can play a role in increasing understanding of conflict situations and awareness to immediately resolve them, increasing the closeness of cultural groups so that if conflicts occur, they can be resolved effectively based on mutual respect together, and refining one's knowledge to study deeper and closer so that it can help to provide understanding and sharpen the focus on all problems that initiate conflict and increase effectiveness in overcoming a conflict (Soemantrie, 2011). Multicultural education is a politically popular concept because we often perceive it as a problem uniting ethnic minorities, women, and other groups simultaneously. Public policy and school based mainly on the incorporation of issues of various groups together will prove to be ineffective and may be detrimental to all the groups concerned (Banks, 1977).

The goal of multicultural education is to reform the total school environment so that students from diverse cultural groups will be able to experience equal educational opportunities (Banks, 1979). Multicultural Education Development focuses on the ability to respect culture so that it needs to be built through holistic education which is to teach students to develop concepts of thinking, analytical thinking, and collaborating with friends to equate views associated with culture.

Harmonization of Local Wisdom in the 21st Century in Elementary School Multicultural Education in Indonesia

Local wisdom in the 21st century is a guide to thinking in developing multicultural education in elementary schools. If local wisdom exists in everyday life, the Indonesian people have carved out the beauty of behaving in civilization itself. The local wisdom began with values, rules in the family, and then developed in the community. The positive value of local wisdom is the introduction of civilized communities and the need to preserve Indonesia (Kartika, 2016). Local wisdom is the human mind, the unification of words, feelings, and actions, which means our thinking must be in harmony and holistic overall. The human mind needs continuous coaching and guidance so that it can become a doctrine for humans, especially students, teachers, administrative staff, vice principals, and principals. The development of 21st century local wisdom must be trained continuously for multicultural education in elementary schools through holistic education. Holistic education is education that develops all students' potential in harmony, including intellectual, emotional, physical, social, aesthetic, and spiritual potential

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(Widyastono, 2012). The learning process integrates local wisdom into the subjects of local content because local content subjects are loaded with the local potential of the area concerned (Kaltsum, 2015). Students can start to learn about their knowledge and interrelated race, gender, class, and sexual identity (Dei, 2001).

An example of learning about local wisdom is the Prambanan temple, which is located between Klaten district, Central Java and Sleman Regency, Yogyakarta. The design of the learning of local wisdom in teaching material serves to support character building. The teacher asks students to observe an iconic place around them and write a descriptive text about it. Observing an iconic place can increase students' environmental awareness. It aims to teach them to be honest, responsible, and disciplined. The teacher shares the descriptive text of the Prambanan Temple and asks students to read the text first to stimulate students' reading interest. Then they can discuss together the content of the text. After discussing the text, the teacher cannot forget about grammar. The teacher should explain the generic structure of a descriptive text and the language feature. Next, the teacher asks students to identify the generic structure of the text about Prambanan Temple. The students might be asked to work in a group and present the result to encourage their democratic value, responsibility value, and communicative value (Anggraini & Kusniarti, 2017; Shaleha & Purbani, 2019; Sultoni & Hilmi, 2015).

Education based on local wisdom is an educational model or strategy that has high relevance for the development of life skills with a focus on empowering skills and economic potential in each region. Learning materials have meaning and high relevance to society empowerment based on the reality they face in daily life. The education based on the local wisdom is education that teaches learners to embrace the concrete situation that they face in their daily life. One of the results of the education based on the local wisdom could be in the form of the knowledge that describes attitudes and behavior that reflect the local-original culture. In the case of Surakarta, the local-original culture is the Javanese culture. The wisdom values of Javanese culture such as *going royong* or cooperation, *temposenior* or tolerance, and solidarity are good values which should be imparted to the students in the school. Javanese culture is a source of the moral of citizenship. In a nation-state, the strong-binding rule in the form of the moral of citizenship is needed, besides the basic rights of citizens. The moral of citizenship is a life guideline of citizens, which could help the citizens to judge right or wrong actions (Sumardjoko & Musyiam, 2018).

Culturally responsive pedagogy (CRP) for multicultural learning is not enough for students because it needs to be integrated into a curriculum that is relevant to multiculturalism itself. Educators are responsive to one of the multicultural identities of students; for example,

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spirituality through formal, symbolic, and procedural curricula gives permission to replace spiritual binaries from a secular Western way. In talks, curricula that represent a variety of ways to understand students will create a safe environment for critical thinking and enhance students' ability to become agents of social change (Gambrell, 2017).

Nation-states need to build new ideas about multicultural education that accommodate this local wisdom to foster national unity. Multicultural nation-states need to balance unity and diversity. The challenge for citizens caused by diversity causes education to be changed to help humans develop cultural, national, and global reflective identification and commitment to take civilian actions that will make their communities, nations, and the world more democratic and cosmopolitan (Banks, 2009). The major contemporary curriculum discourses—the political, the racial, the autobiographical, the theological, the aesthetic, the poststructural, the phenomenological, and the gender-focused—can all be linked in a curriculum theory of “place.” The belief that just as meaning cannot be separated from context and the knower cannot be separated from the known, so, too, does the process of understanding curriculum occur within the context of “place” (Kincheloe, Pinar, & Slattery, 1994).

A 21st-century mindset that needs to be anticipated is whether ethnic groups have clear or obscure boundaries and whether the group can enter the boundaries of other groups so that there is a mixture/acclimation. This makes communication and collaboration between groups increasingly tight (Noor & Supardi, 2016). The multicultural education utilizing experiential learning is characterized by creative experiential activities, its association with the overall curriculum, and the connection with local communities. There is significance of multicultural education based on experiential learning (Yun & Zhang, 2017). The development of multicultural education starts from the most basic level of formal education, namely, primary school. Elementary school is one of the structures of education that is expected to be able to make good citizens with multicultural character. Elementary schools want students, when finished with their schooling, to be able to fully implement the results of multicultural education through harmonization of 21st-century local wisdom.

The national education standard needs to be adapted to the development of local, national, and global life in the 21st century. Local wisdom in the development of 21st-century life, namely, the character of positive local culture, open thinking, being dynamic, and good and regular verbal communication, can produce harmony in multicultural education in school life and society based on *Bhinneka Tunggal Ika* (Baedhowi, 2010). The local wisdom values such as tolerance, cooperation, and traditional herbs are the glue to maintain the unity of the national difference

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and variety. Such local wisdom values should be integrated into the national curriculum so that the classroom can contribute towards the embedment of local values to students (Yamin, 2017). The School Literacy Movement is an effort of the Ministry of Education and Culture to achieve one of the nine priority agendas (Nawacita) to carry out a character revolution in the nation. The School Literature Movement is based on the Minister of Education, and Culture Regulation Number 23 of 2015 aims to foster interest in reading and improving skills so that students have a better mastery of knowledge and develop ethical values (Oktavianti, Zuliana, & Ratnasari, 2013).

Conclusion

In the 21st century, a new paradigm of education is ready to face the conditions of Indonesian social and cultural diversity. The paradigm is intended to integrate local wisdom in multicultural education. Local wisdom is needed because Indonesia is a country full of diversity, which is a cultural capital born of a wealth of local knowledge (local wisdom). Through multicultural education based on local wisdom, children's awareness of the importance of respecting others and different cultures will be fostered. Local wisdom in each community is a reflection from an integrated (holistic) philosophy of life, which in its historical vortex succeeded in realizing human harmony with others and the environment. Teachers must teach learning material by integrating contexts with the values of regional wisdom, such as Java, Temple of Prambanan. The learning model of citizenship education based on local wisdom can improve harmony and national identity and mastery of learning. The government, in this case, must be supported to make national policies that can be accommodated by the region. The policy of multicultural education whose learning adopts the concept of early adaptation (hybridization) integrates with the harmonization of local wisdom in the 21st century.

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