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## Taking Care of Unity at St. Albertus Catholic Senior High School Malang

**Agnes Pradini Yuliarti <sup>1)</sup>, Warsono <sup>2)</sup>, Sarmini <sup>3)</sup>**

1,2,3) Postgraduate Social Science Education, State University of Surabaya, Indonesia

### Abstrak

Penelitian ini bertujuan untuk mengeksplorasi representasi nilai-nilai multikultural yang terdapat dalam kegiatan sekolah. Penelitian ini menggunakan perspektif pendidikan multikultural James A. Banks untuk mengidentifikasi nilai multikultural, sedangkan teori Konstruksi Sosial Peter L. Berger untuk berfokus pada bagaimana nilai multikultural direpresentasikan melalui kegiatan sekolah sebagai usaha untuk merawat kebinekaan. Analisis dalam penelitian ini menggunakan metode penelitian studi kasus Robert K. Yin. Hasil dari penelitian ini (1) representasi nilai-nilai multikultural yang ada di SMA Katolik St. Albertus Malang antara lain: toleransi, saling menghargai dan hidup berdampingan. (2) nilai-nilai multikultural tersebut direpresentasikan melalui kegiatan sekolah yang dinaungi oleh bagian kesiswaan dan Pastoral Care serta pembelajaran agama dan budi pekerti. Pengetahuan tentang nilai multikultural dan pelaksanaan kegiatan sekolah yang berlandaskan Prinsip Spiritualitas Carmel secara praktis dapat dipakai sebagai usaha sekolah menerapkan kebijakan multikultural dalam rangka merawat kebinekaan yang ada di SMA Katolik St. Albertus Malang.

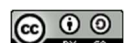
**Kata Kunci:** Kebinekaan, Studi Kasus, Representasi, Nilai-Nilai Multikultural

### Abstract

*This study aims to explore the representation of multicultural values contained in the school activities. This study uses the perspective of James A. Banks multicultural education to identify multicultural values, while Peter L. Berger's theory of Social Construction to focus on how multicultural values are represented through school activities as an effort to nurture diversity. The analysis in this study used the case study research method of Robert K. Yin. The results of this (1) representation of multicultural values in St. Albertus Catholic High School Malang, among others: tolerance, mutual respect and coexistence. (2) The multicultural values shall be represented through school activities shaded by the student and Pastoral Care departments as well as religious and ethical learning. Knowledge of multicultural values and the implementation of school activities based on the Carmel Spirituality Principle can practically be used as a school effort to implement multicultural policies in order to care for the bestiality at St. Albertus Catholic High School Malang.*

**Keywords:** Unity, Case Study, Representation, Multicultural Values

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## **INTRODUCTION**

Indonesia is a country that has ethnic diversity but has the same goal, which is equally towards a just society prosperous and prosperous. Therefore, it is very important to develop multicultural education, which is an educational process that provides equal opportunities to all children of the nation without distinguishing treatment because of ethnic, cultural and religious differences, which rewards diversity (Rosyada, 2014). Multiculturalism education as a long process in the course of the world of education and the state situation in Indonesia because of the development of the world of education that can not be separated from the social, political, and historical context of a nation (Nurcahyono, 2018). One of the eight pillars of development in Indonesia is multiculturalism which is also the target of policy direction and strategy in implementing the target of national character revolution that pays important attention to understanding the value of multiculturalism and respect for social diversity (Kementrian Pendidikan dan Kebudayaan Republik Indonesia, 2018).

Schools play an important role in the multicultural education process so that students can appreciate the differences that exist in the community and the school helps the process of developing learners into social beings, namely individuals who can adapt well in the community, become good citizens and understand the rights and obligations of citizens (Ambarudin, 2016; Rufaida, 2017). The importance of teachers and school institutions in understanding the concept of multicultural education aims so that the values contained in this education can be taught as well as practiced so that students understand the lessons and raise their awareness in order to always behave humanist, pluralist and democratic (Afandi, 2018). Efforts to realize the national educational objectives that integrate elements of multiculturalism in the learning process in schools are realized through the implementation of multicultural education. Multicultural education is an educational strategy that has priority on approaches and learning strategies that have the potential to promote deep dialogue, critical thinking and have strong affection (Hakim & Untari, 2018).

Multicultural values such as tolerance, mutual respect and mutual respect and internalization are carried out by teachers through explanations and giving examples to students (Rufaida, 2017). The cultivation of multicultural values does not work as planned. Constraints such as the absence of a curriculum that regulates specifically the cultivation of multicultural values make teachers must have their own way to organize and implement learning well (Lestariningsih & Purnomo, 2018). Multicultural learning model that invites students to appreciate the different differences around them is suitable to be applied in Indonesia which in fact consists of a variety of different races, tribes, religions, languages and cultures (Jati, 2014).

This research focuses on the representation of multicultural values through school activities with the characteristics of Catholic schools in line with the principles of the Carmelite that prioritizes prayer, brotherhood and service, St Albertus Catholic High School Malang which holds the basis of Catholicism as the basis of teaching but does not abandon the principle of brotherhood among others. It was this principle of brotherhood that then developed towards the realization of multiculturalism in schools. Catholic schools that accommodate a variety of regional backgrounds, languages, habits, religions and cultures of different learners, become unique and can be studied how schools accommodate these differences in equality as the main principle in representing multicultural values in school activities. Not only that, in addition to being a multicultural forum, the role of teachers and principals is also a supporting factor to strengthen and maintain the multicultural values in the school.

Based on the explanation above, the problem formulation in this study is: (1). What are the forms of representation of multicultural values represented through school activities at St Albertus Catholic Senior High School Malang? (2). How are the values of multiculturalism represented through school activities at St Albertus Catholic Senior High School Malang? (3) What is the role of students, teachers and principals to maintain multicultural values in the framework of the implementation of multicultural education at St Albertus Catholic Senior High School Malang?

## **METHOD**

This study aims to explore the representation of multicultural values in school activities at St. Albertus Catholic High School Malang. Referring to these objectives, this study uses an explorative type with a case study approach. Case study research is a research strategy that focuses on understanding the dynamics of the current situation with a single setting (Eisenhardt, 1989).

According to (Yin, 2012), case studies are empirical unquenching that investigate phenomena in real-life contexts when the boundaries between phenomena and contexts are not firmly visible and where multiple sources of evidence are utilized. Case studies are approaches that explore real-life, limited systems (various cases) or a variety of detailed and in-depth systems involving a variety of sources of information both compound sources of information and reporting case descriptions and case themes (Creswell, 2014)

A single case study approach was used in this study because the analysis unit studied was St. Albertus Catholic Senior High School Malang which has a uniqueness and characteristics that are different from other schools in general. A single case study presents a critical test of a significant theory by focusing on one unique thing to be researched. A single case study presents an extreme or unique case and reveals the unique case (Yin, 2012).

In line with what is stated by the (Creswell, 2014) that the main point of case studies is to make room for researchers to observe and study in depth and specifics related to the cases studied. Case studies themselves have a characteristic of identifying one specific case that comes from a concrete entity. It also aims to illustrate a unique case, has unusual interests and needs to be described. The subjects of this study were students, teachers and principals who could provide information related to school activities and multicultural values that were represented through school activities at St. Albertus Catholic Senior High School Malang. Refers to (Yin, 2012) that there are six evidences that can be used as a focus for data collection in case studies, among others: documents, archive records, interviews, direct observations, observations of participants.

The data analysis techniques used in this study are based on theoretical propositions related to the main purpose of case studies to reflect a series of research questions, library reviews and new insights. These propositions help focus attention on specific data and ignore other data. The proposition also helps organize the entire case study and establish alternative explanations that should be tested. The answers obtained from questions that are "how" and "why" are very useful in case study analysis.

## **RESULT AND DISCUSSION**

### **Multicultural Values at St. Albertus Catholic High School Malang**

Multiculturalism according to (Liliweri, 2005) is a condition of cultural diversity that can include tolerance as well as a device of savagery designed to give cultural attention to all ethnic groups and ethnic groups. Multiculturalism focuses on the elements of difference and mutual respect embodied in mutual respect, tolerance and being able to live together in diversity (Hanum, 2013). Not only that, multiculturalism also refers to the doctrine and implementation of multicultural ideas embodied through political and educational policies (Parekh, 2000).

Based on the idea of (Hanum, 2013; Liliweri, 2005; Parekh, 2000), This research focuses on the implementation of multiculturalism that is manifested in multicultural values applied as part of the policy realized into the school's kegaitan at St Albertus Catholic Senior High School Malang. In line with the formulation of the first problem in the research on the forms of representation of multicultural values represented through school activities at St. Albertus Catholic Senior High School Malang, the results were obtained that there are three multicultural values. The three values are: (1) tolerance, (2) mutual respect and (3) coexistence. These three values are

represented through the three Principles of Carmel spirituality, namely Prayer, Brotherhood and Service.

The first multicultural value is tolerance. The principle of Prayer makes students put forward prayers in every school activity. The principle of Prayer is a reflection of St Albertus Catholic High School Malang which is based on Catholicism. The principle of Prayer makes learners have a strong faith that is in line with the vision of the school's mission to organize spiritual coaching activities that foster the spirit of prayer.

The principle of Prayer is not interpreted as praying following Catholic ordinances, but rather sticking to their respective religions and beliefs. Through prayer, students still have a strong faith, despite different religions. The school does not intervene in students to pray according to Catholic ordinances. Students of different religions can still carry out their own religious activities. The school also strives to facilitate non-Catholic learners to strengthen the spiritual side with faith-building activities that are also intended for non-Catholic learners.

The second multicultural value is mutual respect. Mutual respect is manifested in the opportunity of the school to give time to worship to other religious learners, then acknowledge the differences that students have. The school highly appreciates and recognizes the differences that students have from different religious, tribal and regional language backgrounds. The school creates activities that involve all students to be followed together. Various activities prioritize universal values such as strengthening the value of humanity in order to achieve the carmel spirituality aspect of brotherhood and service. With these two principles, the multicultural value of respecting each other is also automatically carried out because students are faced directly with the reality of differences. This hands-on experience to deal with differences is then a testament to the next multicultural value, namely coexistence.

The third multicultural value is coexistence, where students interact directly with other students, be it in school, religious learning, or outside school (social environment with school friends). Joint activities, whether officially held by the school or social activities of students outside the school strengthen the multicultural values of coexistence. Moreover, for students who come from outside malang area. They live in a new environment, meet new friends, and adapt. The three multicultural values at St. Albertus Catholic Senior High School Malang, which is also in line with Carmel's spirituality principles of Prayer, Brotherhood and Service, are more specifically implemented into various school activities. These activities are not only responsible for student and pastoral care, but religious and ethical learning activities.

The dimension of multicultural education that refers to thinking (J. A. Banks, 2004) consists of five elements, namely: (1) content integration; (2) the process of knowledge construction; (3) reduction of prejudice; (4) Pedagogic equality; and (5) empowerment of school culture and social structure. The five dimensions of multicultural education are translated into several research facts that will be dissected in the following discussion.

Efforts to integrate content to expand the variety of cultures and differences that students have in school activities, be it student programs (OSIS, Pramuka) and Pastoral Care (retreats, recollections, live-ins, KKSD, Bina Iman) , both simultaneously focus on the self-development of learners both in terms of faith, and self-potential. Student activities that develop leadership potential and independence, Pastoral Care activities also do not forget to strengthen the faith side of Prayer. Directly or not, Carmel's spirituality principles such as Prayer, Brotherhood and Service are also important parts that cannot be separated from each other. This suggests that the multicultural educational process focuses on emphasising the mental, emotional and spiritual aspects of learners, as expressed by (Hakim & Untari, 2018).

Another dimension of multicultural education delivered by (J. A. Banks, 2004) related dimensions of school cultural empowerment and social structure materialized in joint activities organized by

schools such as Pastoral Care activities. Activities that initially wanted to strengthen the principle of Prayer, it also gives students the opportunity to cultivate a sense of brotherhood that serves each other despite differences. This is because all activities are always done together. A sense of belonging or being an important part of a DEMPOERS family makes students feel part of one family, which, although different, they also need each other. Live-in activities, retreats and recollections invite students to know the difference through the lives of others and coexist over a period of time.

Similarly, student council activities such as the implementation of School Environment Introduction (PLS), Genitu Night, Kartini Day, etc. that bring together many students in membership to hold an event to gather students from a variety of different backgrounds. This phenomenon in the view of multicultural education is often referred to as a salad bowl by Horace Kallen in (Rosyada, 2014). Each student with a variety of differences contributed their thoughts to holding an activity.

The same phenomenon also occurs during the process of learning religion and Ethics. Learners do learn about Catholicism, but there are other parts of the material nature that are more universal. Non-Catholic students are also entitled to ask questions and express their opinions from their respective religious perspectives without being judged. This is where cultural interactions from various religious points of view are given space. Cultural interaction from a religious point of view in religious and ethical learning includes a multicultural educational dimension to reduce prejudice and build democratic behavior in the classroom (J. A. Banks, 2004).

Pedagogic equality that facilitates all students from diverse backgrounds to get the opportunity to attend St Albertus Catholic High School Malang. In addition, students also have the opportunity to have academic achievements and participate in school activities Active interaction of all DEMPOERS in activities, learning processes, and interactions in association empowers all DEMPOERS to assemble a school culture that prioritizes educational equality in terms of ethnic, religious and language diversity.

### **Construction of Knowledge on Multicultural Education in Order to Care for Diversity**

Multicultural education actually has three important elements according to (J. Banks & Banks, 2013) namely: ideas or concepts, educational reform movements, and a process. Ideas or concepts about multicultural education must be owned by students, as well as teachers and principals, before implementing multicultural education policies in schools. The idea of multicultural education is understood and implemented through a process. The process of understanding multicultural education is carried out in social interaction. Social interaction brings understanding as to society as well as interhuman relations that affect each other (Samuel, 2012).

Awareness of multicultural values at St. Albertus Catholic High School Malang is not only a single reality of consciousness, but also influenced by the context and social situation of different learners. Students who come from different regions and have different backgrounds influence the basic knowledge of multicultural educational construction. This is in line with the (P. L. Berger & Luckmann, 1966) that different aspects of space and time will affect the social realities that individuals experience. The experience of students in dealing with multicultural phenomena that occur when they become part of St. Albertus Catholic High School Malang will certainly be different from other students. Each individual has their own knowledge and experience in terms of multicultural phenomena.

Social interaction in the reality of multicultural life of students who can not be laklak when attending St. Albertus Catholic High School Malang is a reality here and now that they must accept. The social reality in which they attend a Catholic school, even though they are not Catholic, the reality that they attend school in Malang even though they come from various regions in Indonesia, is certainly a challenge for them when they become students as well as part of

DEMPOERS. This social reality that they have to face and try to understand and overcome the obstacles (Samuel, 2012).

The multicultural reality faced by learners is not only experienced by individuals, but between individuals interacting in order to live that reality together. Living social reality together occurs in school activities, relationships at school with friends and teachers, or in the learning process in the classroom. The more experiences an individual has with others, the more it helps individuals to construct the multicultural realities they see, experience and understand. In addition, this process lasts a long time, at least as long as the learner becomes part of DEMPOERS or when the learner interacts with other friends when outside of school (boarding life or out-of-school promiscuity with fellow DEMPOERS).

Language and everyday knowledge, as stated by (P. Berger & Luckmann, 2016) that human expression is objectivity in the process of social stabilization. Subjective reality becomes objective when objectified thanks to the intersubjectivity process. In this study, intersubjectives can be seen from the social realities of learners in their understanding of language. Students from outside Malang who have difficulties in Javanese language and are not very familiar with the school environment, experience the adaptation process by learning new languages, new habits and exchanging new knowledge. The process of adaptation in order to objectivity of social reality is seen in the Activities of Introduction to the School Environment and also the processes of social interaction experienced by students as part of DEMPOERS. Students exchange new vocabulary, knowledge of habits and dialects of speaking as well as differences in knowledge about religion and ethnicity, considering that students at St. Albertus Catholic Senior High School Malang come from various regions in Indonesia.

The school is analogous as a gathering place for students to undergo the learning process and social interactions unite all aspects of difference in the same container, namely St. Albertus Catholic High School Malang. The diversity contained in St. Albertus Catholic Senior High School Malang as a salad bowl for DEMPOERS carrying out school activities that carry out the vision of the school's mission in line with multicultural education. In the 'container' are efforts to maintain the bestiality shown by the representation of multicultural values seen in the implementation of school activities

## **CONCLUSION**

Multicultural values represented through school activities are the values of tolerance, mutual respect and coexistence. These multicultural values are then represented through school activities shaded by the Student and Pastoral Care departments. The school provides a space for students to exchange knowledge with the aim of addressing existing differences as a uniqueness and new knowledge.

Multicultural education aims to accommodate the needs and backgrounds of diverse learners, by appreciating each other's uniqueness while being part of DEMPOERS who are solid in their bestiality and have a spirit of Carmelan spirituality. Efforts to maintain the beauty at St. Albertus Catholic Senior High School Malang can be seen from the role of all students, teachers and principals in carrying out school activities based on Carmel Spirituality that is in line with multicultural values.

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