

Ethnicity-Based Multicultural Education Model

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Abstract

Multicultural education is one of the foundations of education that must be instilled to provide insight and knowledge about diversity in community life, besides that multicultural education also contains a way to live in harmony with differences in ethnicity, ras, religion, culture, diverse social values in a society, especially in a family. The purpose of this research is to find out the values of multicultural education conducted at the family level between Javanese and English ethnic groups at Sugihwaras Village, this study uses qualitative methods and literature studies with the result of key research of interethnic multicultural education of the family are 1) communication between family members, 2) mutual respect between people, both in terms of religious, cultural, racial differences, the ethnicity, and social values of each other, 3) Mingle with society or always socialize.

Keywords: *Multicultural Education, Ethnicity, Communication.*

INTRODUCTION

Indonesia is a country that has a diversity of religions, races, ethnicities, and socio-cultures that are different in each region, differences in these various things can be said to be diversity, in diversity, there is a need for a unifying ideology, namely multiculturalism, the ideology of multiculturalism is a view that upholds and acknowledging the existence of differences, both individually, ethnically, religiously, racially, socio-culturally and various other differences, as a unifying ideology of the diversity of differences, multiculturalism comes with tolerance, good communication processes, mutual respect and respect for differences among people humans (Husaini, 2022). Cultural diversity aside from being a wealth for the Indonesian state, on the other hand, it also has the potential to cause conflict, this conflict can occur between ethnicities, religions, races, or certain groups which leads to social disintegration (Hemafitria, 2019).

The split was caused by a conflict that was caused by several determining factors and each factor was very sensitive if its existence was disturbed. Starting from Religion,

Tribe, Race, and Intergroup. Solid integration between individuals in the formation of diversity will bring strength to a sense of mutual understanding and mutual tolerance for one another. This will also lead us to become a great nation, a wise nation throughout the world, where we have succeeded in uniting the differences between us to work hand in hand to help each other to advance the Unitary State of the Republic of Indonesia.

In addition to divisions caused by conflicts, discrimination against minority groups is also often encountered in social media, both discriminations based on ethnicity, race, religion, culture, and class which allows conflict to emerge in a pluralistic society (Sipuan, 2022). The chronology of conflict in a problem differs in each event, this is caused by social factors and geopolitical factors in the area concerned. Sometimes the cause of conflict is also caused by the presence of provocative persons to take advantage of the conflict that occurs in an area. Efforts made to reduce the conflicts that occur can be in the form of repressive efforts so that conflicts do not spread everywhere.

Multicultural education is a vehicle for prevention that can be done to suppress potential conflicts that exist in the future. This can be done in learning at school from an early age to adolescence. By including multicultural education in the curriculum in schools and incorporating various existing elements related to the diversity of ethnic religions and cultures that exist in Indonesia, it is with this hope that in the future we will become a developed country with the beauty of various ethnic religions and cultures.

As mentioned above, preventive efforts are made in the education sector (schools). Multicultural education does not only exist in the education sector (schools), multicultural education can also be carried out in the family sector (family). The family is the smallest social institution in the structure of existing social institutions, the family is a medium that is very easy to use to provide knowledge about diversity or multiculturalism. This is due to the ease with which we interact and know each other in all family members. Therefore, some understanding of the multicultural education model based on ethnicity, especially in social life, needs to be massively promoted.

Problem Formulation

From the above backgrounds, the following problem formulations are obtained:

1. How are the values of multiculturalism implemented in the family?
2. How does ethnicity-based multicultural education policies implement in the formal education environment?

RESEACH METHODS

This research uses descriptive qualitative methods by collecting and analyzing data through interviews and documentation processes. This qualitative research method was chosen to understand the meaning or event that is experienced by humans which are obtained from the situations and conditions of the respondents in a reasonable manner, the research location is in Sugih Waras Village Temple District, Sidoarjo Regency. The results of the research were analyzed using several sources of literature related to

multiculturalism, in this case, it is intended to achieve a renewal point in a study and presented in the form of descriptive paragraphs.

RESULT AND DISCUSSION

Multicultural Education

Multicultural education is one of the educations that must be instilled in all levels of society, this aims so that people's lives can tolerance with a sense of mutual respect and create harmony in social life. The urgency of multicultural education today is very important considering that our country, Indonesia is a heterogeneous country where all its people come from various ethnic groups and countries. If the implementation of this multicultural education policy is not carried out then it will undoubtedly become a country that will divide.

Various Indonesian discourses that lead to pluralistic-based development are also widely discussed, so strengthening understanding regarding multicultural views needs to be strengthened and strengthened, multiculturalism is a view that provides freedom and opportunities for people to develop in diversity without intimidating one social group, each of they is recognized and need to be maintained to carry out religious, cultural and activities related to what they have passed down from generation to generation so that this multiculturalism will become an asset and a source of national strength, not as a view of differences that create discoloration of the nation's culture with conflicts between social groups (Afandi, 2018). Therefore, even though multicultural societies must be respected for their potential and rights to develop themselves as supporters of their culture in their ancestral homeland, at the same time, they must also be given the space and opportunity to be able to see themselves and be seen by other people who both are Indonesian citizens.

This discussion contains several explanations regarding ethnicity-based multiculturalism education methods in the village of Sugih Sane, ethnicity itself is a cultural form that is centered on norms, values, and beliefs in cultural symbols and practices (Palenewen, 2021), in viewing this ethnicity there are several perspectives, namely primordialism as an innate identity, and as a local symbol and product that produces the cultural and kinship structure of a group (Cohen, 1974; Vicky and Ishiyama, 2013 in (Palenewen, 2021)).

In the model of implementing multicultural education, especially in families with differences in family ethnicity, what needs to be done is to maintain communication within the family. In the results of the interview, we conducted on November 11, 2021, which took place in Sugihwaras Village, Candi District, Sidoarjo Regency, East Java. Find some application of the value of multicultural education in a small family. Headed by Mr. Mike and Mrs. Luluk, this family has two different cultures, namely the culture from East Asia, namely Java (Indonesia), and her husband who comes from the West (United Kingdom).

Implementation of the Values of Multiculturalism

The model for implementing the values of multiculturalism, this is seen from a communication perspective, where if viewed from an opinion (DeVito, 1998 in (Abraham, 2021)) classifies communication patterns into several patterns, the first is the pattern of equality communication, where this pattern upholds equity and a balance between abilities, ideas and ideas, honest and open opinions, the second is a separate balanced communication pattern, where each individual has control over his area of expertise, such as the difference between men and women and each member has the same knowledge between religions, health, arts and others, the three separate unbalanced communication patterns, where this pattern is more inclined to one individual who is considered as a ruler because of his intelligence, knowledge or physique, and the last is a monopoly communication pattern, where this pattern focuses on someone who holds full power , so there needs to be a good communication process, especially in the family environment so that the family system can regulate patterns of harmonious interaction within the family.

One of the responsibilities as social beings is to carry out effective interactions and form correct communication patterns through the noble values of the nation, for example, the norms of politeness between how to communicate between the old and the young must pay attention to grammar, to create a peaceful atmosphere of life, patterns culture will also affect differences in ways of interacting, differences in values and norms that are formed from culture, especially when carrying out intercultural communication, this will show the primordial side of one culture to another without realizing it (Devi, 2019).

Norms and customs become an important instrument as an understanding that regulates a person's behavior, including inter-ethnic marriages in Indonesia, this is following Durkheim's theory of social facts which states that social norms are a form of forming social institutions for society and are constructive and as guidelines for living in society, so that these norms contain a model or set of knowledge that understands and interprets human social actions, so if we assume that even inter-ethnic marriages also have some norms that they hold to live their lives in the future, one of which is with multicultural education (Febriani, 2021).

In the interviews we conducted, the families of Mr. Mike and Mrs. Luluk had different races, ethnicities, and genders. The race owned by Mr. Mike is British (White) and Mrs. Luluk has a Mongoloid race (typical of Southeast Asian people). Then the ethnicity of Mr. Mike and Mrs. Luluk is also different. Mr. Mike has Western Ethnicity and Mrs. Luluk has Javanese Ethnicity. The gender of the two couples is also different, namely, Mr. Mike has the male gender and Mrs. Luluk has the female gender.

The difference that stands out from this diversity is race and also the language that exists, if we look physically, it will be clear that westerners have white skin color and large bodies, while Javanese (Mongoloid) have smaller bodies and tan skin color. There is also a prominent difference in terms of Mindset, westerners (Westerns) tend to be materialist, which makes Westerners work very hard to get coffers of money because

their material determines their social strata, in contrast to Asians (Javanese) who were here the people tend to relax in living life, (“nerimo ing pandum”) said Mrs. Luluk as a Javanese.

Understanding between one another is carried out with mutual tolerance and mutual understanding with one, such as if Mr. Mike is a westerner, in terms of food he tends not to like the tongue of the Javanese, and Mr. Mike does not like chilies (Chile). where his tongue cannot easily accept food with a spicy taste (Spicy). Luluk as his wife knows about this, so as much as possible to be able to make dishes without chilies, this is done as a form of respect and understanding one another. Another form of mutual tolerance is giving each other space, this is the same as me-time being a solver between these racial and ethnic differences. So, a feeling of comfort and security is created when one of them has and is practicing a different culture.

Western people tend to be modern humans so they do not have inherent cultural characteristics, it is just that western culture is only focused on songs and music, the musical tastes of westerners and Javanese are very different, when westerners hear dangdut songs feel that this was very strange and not acceptable to his ears, in this difference both Ms. luluk and Ms mike try to learn from each other and understand each other's musical genres and respect each other.

The social interaction that exists in Mr. Mike's family is cooperation and assimilation, cooperation here is a form and task of a family to achieve a good standard of living for the common good. Then this form of assimilation is one of the consequences of Mr. Mike joining to live in Java to adapt to his surroundings. There has never been any negative prejudice between the two of them, so there has never been a big enough conflict. According to him, this is the key to being honest with each other and communication is a very important thing to do, if someone is angry, good communication is needed, namely by asking what problem is making him angry and solving it by discussing finding a middle point. So, communication is a good key. ("if there is not a conflict. t how can that exist? The answer is, I Think communication is the Key, if we have something wrong, we must to communicated that").

Implementation of Ethnicity-Based Multicultural Education Policies in formal education environments

Multiculturalism is a view that fears diversity in culture that creates peace and avoids conflict, multicultural education itself can be interpreted as a means of dealing with problems of social justice, human rights, and democracy in a country. , besides that multicultural education is also interpreted as an education system in diversity that discusses how to respond to a form of cultural diversity in society amidst cultural diversity created by society (Tilaar; 2003, Parekh, 2012 (Alzana, 2021)).

In essence, multicultural education is also an effort to equip themselves with knowledge, attitudes, and skills regarding their culture and how to respond to differences between their cultures, so that they can adapt and live side by side in harmony amidst existing differences, especially in Indonesia, which has a plurality. and

diversity of ethnicity, culture, race, and religion, so according to Gorski (Alzana, 2021) there need to be three elements of learning transformation that lead to self-transformation, a transformation of the learning and learning process, and transformation of society, so that multicultural education is truly internalized in the process changing one's behavior and character to become more mature amidst existing cultural diversity without intimidating one group.

The important role of multicultural education must also be instilled from an early age, both in the school, family, and community environment. In the school environment, the values of multicultural education can be introduced by integrating social studies learning or citizenship education learning, so that modules and learning methods for students can be added with some knowledge about how to respond and adapt in the midst of the nation's cultural diversity, so that students know how important it is to respect a difference (Ilmi, 2021), besides that the policy of implementing multiculturalism in formal education units is by 1) providing multicultural understanding and meaning, and identifying cultural differences that they can found in everyday life, this will give students responsibility for the culture they must preserve, 2) make a distinction between culture and ethnicity, because culture is considered as a certain ethnic groups, so here will reduce stereotypes between individuals, 3) practice the value of group solidarity with Pancasila values, the means of expanding this group solidarity is as a form of learning to carry out social activities that lead to pluralism, 4) Pancasila education and social studies can also be one of the means of increasing the competency of students towards several existing cultures, so that several multicultural problems can also be resolved by discussion (Alzana, 2021).

The application of multicultural policies is not only carried out in the formal education environment, the smallest educational unit, namely the family, is also important. The results of our interviews show that the multicultural education carried out by Mr. Mike and Mrs. Luluk is with cultural education, one of which is introducing culture from eastern customs, for example by how to integrate oneself with the culture of eastern society such as tahlilan, istigosahan, invitations and so on as an educational effort in ethnic and ethnic diversity between countries, if in educating their children they also apply to learn to them about the importance of tolerance, tolerance and mutual respect between existing differences.

The strategy used to create an atmosphere of harmony both within the family and in the community is to invite them to interact with residents, for example only by "Say Hello" or interacting if they understand English, this is because Mr. Mike is someone who likes to get along and is interested in new things, especially with the culture and people in Indonesia.

In implementing tolerance in diversity there is nothing to be an obstacle because the key is that there is only one thing, namely understanding each other when communicating and interacting, so that a family becomes a harmonious and meaningful family if good aspects of communication or social interaction can be built in the middle. diversity, Mr. Mike was also very surprised when he first came to Indonesia because all

the people smile cheaply, compared to British values if we smile with other people, then we are seen as a symbol of laughing at the person concerned, t this does not apply in Indonesia and Indonesia are also very friendly people so Mr. Mike is interested in learning about it.

The rights of each family member are highly respected among one another, this is evidenced by the way and parenting style of their family which prioritizes communication, tolerance, and tolerance in every activity carried out, for example, to understand communication among the diversity of their children also learn languages Foreign and Indonesian, so they have the freedom to speak, as well as their children's desire to learn both Eastern and Western cultures, they also learn from each other, t the emphasis is on eastern cultural values because they live in eastern society, so can later apply eastern cultural values to filter or filter western culture that is not by the noble values of the Indonesian nation.

When family members have different wishes, the solution is to hold deliberations and communicate with each other to make a choice, so that nothing is hidden or hidden, especially westerners who are honest in what they say. Various forms of tolerance are carried out by respecting hobbies, for example, karaoke and playing different songs, besides that by respecting food that can be eaten by Westerners who do not like spicy (Spicy) which is starting to be adapted to the culture in the family.

CONCLUSION

Multicultural education is very important to be taught and instilled in all elements of society. So that in the future in living the life of the nation and state we can mingle and be able to establish friendships with one another. In the smallest ecosystem, namely the family. In living a good and healthy family ecosystem, we need principles that can be implemented, namely by 1) good communication, communication is the key wherewith communication we can convey what is a problem and as a way to express the contents of each other's hearts individuals to be able to get the middle point of what has happened or the expectations desired by our partners so that conflicts do not arise in the future. 2) mutual respect. Feelings of mutual respect for one another will create mutual respect without forcing and being forced to a will so that conflicts do not occur in the future. 3) socializing and mingling with community members is also important, this is a form of reducing stereotypes that are formed from existing cultural differences.

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