Implementation of Multicultural Education as Efforts to Strengthen the Five Main Character Values of Student Moderation at SDN Kutuh Kintamani

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Abstract

This research aims to reveal, understand, describe, and analyze facts about implementing multicultural education as strengthening the five central values of student character in the form of moderation at SDN Kutuh Kintamani, holistically and comprehensively following the science of religious education. The type of research used was descriptive qualitative. The methods used in data collection were interviews, observations, and documentation. The technique for determining informants was carried out using purposive sampling, taking samples adapted to the research objectives, and data analysis was carried out in four ways: data collection, reduction, data presentation, and data verification. Implementing multicultural education and strengthening the five central character values is very important for students' lives in society, in addition to understanding the five central character values that the Ministry of Education and Culture has determined as a reference for realizing religious moderation to prevent discriminatory actions against different groups in society, and also embodies the spiritual teachings they adhere to. This research impacts the social life of society to understand multicultural education, which can strengthen the five central character values as a form of religious moderation established by the Ministry of Education and Culture to foster solid and reliable religious tolerance. This research focuses on a study of the implementation of multicultural education to strengthen the five central character values of students' religious moderation, which has been carried out previously.

Keywords: *Multicultural Education, Five Main Character Values.*

1. Introduction

Formal education has a significant role in eradicating stupidity. Because this stupidity comes from ignorance and narrow insight, if you do not want to become a nation left behind, the younger generation must fight the stupidity, which is the real enemy. By receiving education at the school level, children who initially did not know will become knowledgeable, their horizons will broaden, and the knowledge gained will also increase. This will ultimately help create a superior generation of experts in various fields for the nation's future. Education can be a forum for everyone to deepen a field of knowledge. If it is not facilitated by proper education, the knowledge a person has may only be limited to cognition and not be applicable in everyday life [1] [2] [3].

However, formal education can also build character in students. Character education is not education based on memorization and verbal knowledge. Character education is behavior formed through habitual action and exemplary manifestations of educators, parents, leaders, and society, which is a broad environment for developing children's character. Character education is important because it teaches religious norms, politeness, and other norms. Knowing and moving based on norms will give students strong character, and this character will be essential in building and advancing the nation. Relying on intelligent minds and brilliant brains alone is insufficient to be a developed country without good character in everyone [4] [5].

The phenomenon of education in Indonesia is facing the cyclical flow of globalization. The wave of democracy is based on recognizing differences within the Indonesian nation, which consists of many ethnicities and religions. Thus, the search for alternative forms of education is necessary, namely forms of education that seek to maintain the culture of a society and transfer it to the next generation, foster values, foster friendship between students of diverse ethnicities, races, and religions, and develop attitudes of mutual understanding. Therefore, multicultural education answers several regional or country progress problems. Conditions facing cultural pluralism require a new paradigm that is more tolerant and elegant to prevent and solve the problem of cultural clashes, namely the multicultural education

paradigm. It is essential to direct students to respond to the diverse realities of society so that they have an appreciative attitude towards differences [5] [6].

The rise of riots and conflicts based on ethnicity, custom, race, and religion shows that education has created awareness of the importance of multiculturalism. Multicultural education is essential for the Indonesian nation as an umbrella for building equality because the country is a pluralistic society. Plurality has become a characteristic of the Indonesian nation. Plurality can be seen from two perspectives: the horizontal and the vertical perspectives. From a horizontal perspective, the diversity of our country can be seen from differences in religion, ethnicity, regional languages, geography, and culture [7] [8].

Meanwhile, from a vertical perspective, the progress of the Indonesian nation can be seen from sociocultural, economic, and educational differences. The multicultural education paradigm building offered by Zambroni in states 1) Multicultural education is the heart of creating educational equality for citizens, 2) Multicultural education transforms awareness, which provides direction for the Transformation of educational practices, 3) Multicultural education aims to do something, namely building a bridge between the curriculum and teacher character, pedagogy, classroom climate, and school culture to build a school vision that upholds equality [9] [10].

Multicultural education with character education is a unified government policy that will lead students to increase intelligence and skills related to moderation, which will bring progress to the nation. Character education is one of the keys to educational success in Indonesia. The teacher education process not only transfers knowledge, but teachers must be able to build students' character from an early age according to what is emphasized in the 2013 curriculum, which places more emphasis on character education. Article (1) of the 2003 National Education System Law states that national education aims to develop students' potential to have intelligence, personality, and noble morals. Thus, education not only forms intelligent Indonesian people but also the personality or character of students so that it can create a generation of people who grow and develop with a character that breathes the nation's noble values and religion. This cannot be separated from the Pancasila Student Profile in the Independent Curriculum, and 21st-century Learning both have relevance to the development of education as a whole so that each individual can become a competent lifelong learner, has character and behaves under Pancasila values and can also strengthen the five character values [11] [12]. The main ones are religious, national, independent, cooperative, and integrity as supporting character education. Character education is interpreted as a process of internalizing the main traits that are unique characteristics of society into students so that they can grow and develop into adults following the cultural values of the local community. The five central character values are applied in Learning by teachers in line with the teaching carried out in the 2013 curriculum, which is now more exciting and meaningful for students because this Learning presents actual and contextual learning themes in everyday life so that student involvement is required to be more active [13] [14] [15] [16].

On that basis, character education does not just teach what is right and what is wrong; more than that, character education instills habits (habituation) about what is good so that students become understanding (cognitive) about what is right and wrong, able to feel (affective) good values and habitually doing it (psychomotor). In other words, good character education must involve cognitive, affective, and psychomotor skills to understand pluralism and realize religious moderation. Religious moderation in Indonesia, developed in such a way, has become social capital in national development and has been stipulated in Presidential Decree No. 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) for 2020-2024. Thus, religious moderation is a necessity that must be implemented by all Ministries or educational institutions, even the Ministry of Religion as the leading sector. So, efforts are needed to maintain the practice of religious moderation so that it remains a characteristic of religion in Indonesia. Religious moderation is a method and attitude of reducing violence and a joint commitment to maintaining harmony in religious communities to realize religious harmony. Religious moderation can then be understood as a perspective, attitude, and behavior that always takes a middle position, acts pretty, and is not extreme in religion [17] [18].

The output of religious moderation is harmony between religious communities, where the reflection of harmony itself is tolerance because religious moderation is a process. Religious tolerance is not only limited to the environment of one religion but also applies to someone who has a different religion through social interactions and in the form of cooperation that exists in life. The existence of humans as social creatures does not lie in one person but in us, namely togetherness. In today's diversity, what is needed is religious moderation. Religious moderation aims to create harmony between religious communities. Harmony between religious communities is not temporary but must be based on and inspired by the religion of each adherent (Artadi, 2009). It is hoped that religious moderation can narrow the differences gap, leading to shared interests. To realize religious moderation, it is necessary to learn the teachings of the religion itself. A religion aims to make the lives of its adherents valuable and meaningful. If humans live without religion, they will live without value and meaning. Maintaining harmony between religious communities is the responsibility of every religious follower, following the values in Pancasila and the 1945 Constitution [19] [20].

2. Research Method

Research methods are a scientific way to obtain data with specific purposes and uses. The type of research used in this research was qualitative research. The research approach (qualitative research) aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups. The technique for determining informants in the sampling used in this research was the purposive sampling technique. The informants were directly involved as actors or perpetrators who decided the research's success or failure. Data collection techniques are the most strategic step in research because the main aim is to obtain data. Primary data sources and data collection techniques focused more on participant observation, in-depth interviews, and documentation. The data analysis technique used in this research for data collection was descriptive analysis through three activity flows, namely (1) data reduction, (2) data presentation, and (3) conclusion drawing or verification. These three activity streams are interrelated and are analytical tools that enable data to be meaningful.

3. Result And Discussions

3.1 The Importance of Implementing Multicultural Education in Educational Units

Multicultural education is relatively recently known as an approach considered necessary for the heterogeneous Indonesian society, especially during the recent era of autonomy and decentralization. Multicultural education in Indonesia is in line with the development of democracy, which is implemented as a counter to decentralization and regional autonomy policies. This was carried out carefully so it would not lead to division. Multicultural education in Indonesia needs to use a combination of existing models. Multicultural education can include three types of Transformation: self-transformation, school transformation, and community transformation.

3.1.1. Transformation of self

Self-transformation is not a fixed concept but is born from experiences expected to be helpful. Three significant steps can be taken in self-transformation: changing your mental attitude, changing your mindset (lifestyle), and focusing on your goals.

a. By changing your mental attitude, your way of thinking will change. In the learning process, students need to change their mental attitudes and their ways of thinking, which, without us realizing it, have been distorted or infected by an event in our lives. Wrong thought patterns from the environment infect another possibility because the environment significantly influences students' lives. Changing your mental attitude can start by asking yourself: what is the meaning of this life? What am I looking for in this life? What is the meaning of a friend? Does my life have meaning for other people's lives?

b. Your lifestyle or habits will change by changing your mindset (way of thinking). Changing the way of thinking will change the pattern of life. In the learning process, teachers can change students' ways of thinking, from habits, words, attitudes, skills, learning environment, and decisions taken to achieve learning goals. Changing your mental attitude, way of thinking, and lifestyle will make it easier to achieve the goals you want to accomplish as part of your success.

c. Focus on life goals (if everything has changed). If the teacher has been able to change the student's mental attitude and way of thinking, which results in changes in lifestyle and habits as well as a focus on life goals, these steps will lead to genuine self-transformation. Transformation at the personal level can be described as a positive attitude towards the differences and diversity of students at SDN Kutuh Kintamani.

3.1.2 Transformation of School

The school-level Transformation at SDN Kutuh can be described in five dimensions of multicultural education: Material integration, knowledge formation process, prejudice reduction, education or pedagogical treatment, and school culture empowerment.

a. Content Integration is the teacher's effort to provide material by presenting examples from various cultures of students and groups to teach key concepts, principles, and theories when teaching one topic or subject by introducing an awareness of cultural differences. For example, in religious education, teachers can teach artistic principles and theories of disagreements but can also bring coolness, understand differences, and have a sense of respect.

b. The knowledge Formation Process is the teacher's effort to help students understand, find out, and determine how knowledge or theory is created due to the influence of culture, circles, and certain groups with social status, which occurred at SDN Kutuh Kintamani at that time. In carrying out the learning process through cultural differences, teachers instill and strengthen principles and theories to respect all cultural differences. At SD N Kutuh Kintamani, this has happened, which has been done by teachers by investing religious knowledge to strengthen five character values: Religious, National, Independent, Mutual Cooperation, and Integrity as guidelines for life in a pluralist society.

c. Prejudice Reduction is a teacher's effort to develop positive attitudes toward differences in ethnicity, culture, race, religion, gender, and social status. In prejudice reduction learning, teachers instill religious values and strengthen the five central character values to respect the differences around students. If prejudice occurs in the classroom through interaction, the teacher must be able to correct this, and this must be avoided. To avoid or reduce prejudice, involve students in activities with students of various social statuses, genders, races, ethnicities, and religions.

d. Education or pedagogical treatment: There is no discrimination in implementing education or pedagogical treatment at SDN Kutuh Kintamani. Teachers' efforts in teaching treat them equally in the learning process in the classroom. This fact can be seen in the methods used, such as asking questions, appointing students, and grouping. For example, the teacher always specifies a student as a group leader because the student comes from a specific social status group higher than others.

e. Empowerment of School Culture and Social Structure. School Empowerment and Social Structure is the process of structuring and organizing schools so that students from various ethnicities, religions, races, and social classes at SDN Kutuh Kintamani experience or feel empowerment or cultural equality. The spirit of multiculturalism will be reflected in all school activities so that it requires changes both in terms of educators or education staff, school policies, organizational structures, and school climate in Kutuh Village so that the learning methods applied by teachers are the same for students at SDN Kutuh Kintamani.

3.1.3 Transformation of Society

Society is a social concept. In the village of Kutuh Kintamani and students at SDN Kutuh, there is a fundamental difference between community and collective. The collective concept describes a physical group of people, each individual usually based on uniform characteristics. On the other hand, the idea of society represents the gathering of people voluntarily, which does not only occur physically but also in the form of spiritual attachment and connection. In the concept of society, there is a unity between diversity and uniqueness. So, the life of the people in Kutuh Village, although they have different beliefs, physically has a character of uniformity, and the quality of cooperation is relatively high when there is development and religious activities.

3.2 Strategy of Multicultural Education Development at SDN Kutuh

The regional and central governments have determined medium-term national education development, including increasing equal distribution of learning opportunities in all pathways, types, and levels of education for all citizens in a fair, non-discriminatory, and democratic manner without distinction of place of residence, social status, economics, religion, ethnicity, and class. With the government's efforts to equalize education and not discriminate, it will be able to significantly reduce the number of illiterate people and expand access to non-formal education. With multicultural Learning, graduates will be able to have an independent attitude in realizing and resolving all their life problems through various educational methods and strategies, as well as implementing and respecting pluralism, democracy, and humanism. Teacher strategies at SDN Kutuh Kintamani in developing multicultural education can be carried out through;

a. By building an inclusive diversity paradigm in the elementary school environment and building diversity in school activities, teachers can equalize the rights and obligations of all students in school regardless of the differences of each student. Every activity carried out by teachers at SDN Kutuh through learning to strengthen inclusive attitudes is still carried out so that inclusive attitudes can be embedded early. Apart from instilling an attitude of inclusion, instilling an attitude of mutual care and tolerance between students at school can be built through classroom learning and extracurricular activities,

b. Multicultural-based intracurricular programs for PPKN subjects school intracurricular programs can build these abilities and skills to become supporting factors for the successful implementation of Multicultural Education through PPKN subjects in schools. The implementation of Multicultural Education at SDN Kutuh Kintamani is expected to support students' attitudes of tolerance, especially

students in elementary schools. So that students are used to it and have a strong character of tolerance when they are in society and as a nation and state in the future. The attitude of tolerance does not only consist of appreciating differences but reflects a more open and peaceful attitude,

c. Teacher exemplary is a good action or behavior that is worthy of imitation by students, which is carried out by a teacher in his duties as an educator, whether carried out in the classroom or outside of school, both words and actions that can be applied in everyday life by students, both at school and in the community. Teachers at SDN Kutuh Kitamani can provide good examples to their students in teaching and learning activities so that they become teachers who should be admired and imitated.

3.2 Multicultural Learning Model

The learning model refers to the learning approach used, including teaching objectives, stages in learning activities, learning environment, and classroom management. The aim of using the learning model is as a strategy for how the Learning carried out can help students develop themselves in the form of information, ideas, value skills, and ways of thinking in increasing the capacity to think wisely and build social skills and commitment (Joice & Wells). The multicultural learning model is a learning approach to creating equality and directing students to respond to the diverse realities of society; therefore, they have an appreciative attitude towards the diversity of differences.

3.3.1 Problem-Based Learning (PBL) Model

A learning model that uses various thinking abilities of students individually and in groups as well as natural environments to overcome problems so that they are meaningful, relevant, and contextual. Problem-Based Learning aims to improve the ability to apply concepts to new or real problems, integrate the idea of desire in Learning, and direct one's Learning and skills. Through the PBL model, students can; identifying problems, defining problems through thinking about the problem, developing solutions through identifying alternatives, exchanging ideas and checking differences of view, and taking strategic action. The problem based learning model in multicultural education of students in terms of differences in terms of class, ethnicity and religion will be able to build equality and a strong attitude of tolerance, so that life in the environment becomes peaceful.

3.3.2 Project Based Learning (PJBL) Model.

The Project Learning model uses real-life projects based on high motivation, challenging questions, tasks, or problems to form mastery of competencies carried out collaboratively to solve problems. Project Based Learning aims to increase learning motivation, teamwork, and collaboration skills in achieving high academic abilities/taxonomy levels of creativity needed in the 21st century. The stages of the Project-based Learning model include determining basic questions, designing project plans, preparing schedules, monitoring students, and evaluating experiences. In the PJBL model in multicultural education, students have high motivation and promising cooperation in facing the current globalization, which is full of challenges, so they can think quite intelligently and have good character in each person to appreciate all differences.

3.3.3 Collaborative Learning Model

Collaborative Learning carried out by teachers is a learning model with learning strategies to strengthen students' character through cooperation. The initial idea of developing this Learning is to build concepts in pairs, not independently. Collaborative Learning aims to make it easier for students to learn and work together, contribute ideas to each other, and be responsible for achieving learning outcomes in groups and individually. The main emphasis of collaborative and cooperative Learning is learning together. Coordinated Learning consists of conveying goals and motivating students, presenting information, organizing students into study groups, guiding group work and study, evaluating, and giving awards. In the collaborative learning model in multicultural education, teachers can cooperate with students without any differences to realize equality in achieving common goals.

4. Conclusion

Multicultural education strengthens students' five central character values at SDN Kutuh Kintamani. Multicultural education is relatively recently known as an approach considered necessary for Indonesia's heterogeneous society, especially during the recent era of autonomy and decentralization. Multicultural education in the Transformation of mental attitudes, mindsets, or ways of thinking through the learning process in the classroom is carried out by teachers. Social situations may influence students in their living environment, but with mental Transformation through religious education, they can change bad habits into better ones. The multicultural learning model is a learning approach to building equality and directing students to respond to the diverse realities of society so that they have an appreciative attitude towards differences. The models implemented in multicultural education include problem-based, project-based, and collaborative learning models. A suggestion to the Principal and Teachers of SDN Kutuh Kintamani is that multicultural education can be implemented by implementing various models to build mutual respect for all differences and strengthen religious moderation.

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