MULTICULTURAL EDUCATION APPROACH IN FORMING STUDENTS' POSITIVE ATTITUDES FOR DIVERSITY IN INDONESIA

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Abstract

This study aimed to highlight multicultural education approach in enhancing students' attitudes towards diversity in Indonesia has been gaining increasing attention in recent years. The objective of this theme is to promote a more inclusive and equitable educational environment by fostering positive attitudes towards diversity and inclusion among students. This is particularly important in the context of Indonesia, where there is significant cultural and religious diversity, and where students may be exposed to implicit messages of superiority and exclusivism through traditional teaching methods and practices. Multicultural education is seen as an effective approach to promoting positive attitudes towards diversity and inclusion. It involves teaching students about different cultures and backgrounds, and provides opportunities for students to interact with individuals from diverse backgrounds. The methodology of this research used library research. The research finding and discussion showed that there are several approach in multicultural education such as contribution approach, additive approach, the transformative approach, social action approach. In conclusion, the theme of multicultural education approach in enhancing students' attitudes towards diversity in Indonesia is of significant importance in the context of cultural and religious diversity in the country. By promoting understanding and respect for different cultures and perspectives, multicultural education can help to create a more inclusive and equitable educational environment for students.

Keywords : mulsticultural education, students, positive attitudes

Abstrak

Penelitian ini bertujuan untuk menyoroti pendekatan pendidikan multikultural dalam meningkatkan sikap siswa terhadap keberagaman di Indonesia yang semakin mendapat perhatian dalam beberapa tahun terakhir. Tujuan dari tema ini adalah untuk mempromosikan lingkungan pendidikan yang lebih inklusif dan setara dengan menumbuhkan sikap positif terhadap keragaman dan inklusi di kalangan siswa. Hal ini sangat penting dalam konteks Indonesia, di mana terdapat keragaman budaya dan agama yang signifikan, dan di mana siswa dapat terpapar pesan implisit superioritas dan eksklusivisme melalui metode dan praktik pengajaran tradisional. Pendidikan multikultural dipandang sebagai pendekatan yang efektif untuk mempromosikan sikap positif terhadap keragaman dan inklusi. Ini melibatkan mengajar siswa tentang budaya dan latar belakang yang berbeda, dan memberikan kesempatan bagi siswa untuk berinteraksi dengan individu dari berbagai latar belakang. Metodologi penelitian ini menggunakan penelitian kepustakaan. Hasil penelitian dan pembahasan menunjukkan bahwa terdapat beberapa pendekatan dalam pendidikan multikultural seperti pendekatan kontribusi, pendekatan aditif, pendekatan transformatif, pendekatan aksi sosial. Kesimpulannya, tema pendekatan pendidikan multikultural dalam meningkatkan sikap siswa terhadap keberagaman di Indonesia menjadi sangat penting dalam konteks keberagaman budaya dan agama di tanah air. Dengan mempromosikan pemahaman dan penghormatan terhadap budaya dan perspektif yang berbeda, pendidikan multikultural dapat membantu menciptakan lingkungan pendidikan yang lebih inklusif dan setara bagi siswa.

Kata kunci : pendidikan multikultural, siswa, sikap positif

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INTRODUCTION

In Indonesia, students' attitudes towards diversity, equity and inclusion may be influenced by cultural and societal factors. For example, traditional values and beliefs may perpetuate discrimination and prejudice towards certain groups, such as marginalized ethnic or religious minorities. Additionally, a lack of education and awareness about these issues may also contribute to negative attitudes. To address this problem, it may be helpful to implement inclusive education policies and programs that promote understanding and acceptance of diversity in schools and universities, as well as to increase awareness and education about these issues in the broader society.[1]

The problem of students' attitudes towards diversity, equity, and inclusion is a complex and multifaceted issue that can manifest in a variety of ways. For example, students may hold prejudiced or discriminatory views towards certain groups of people, and may exhibit discriminatory behaviors such as bullying or exclusion. Additionally, students may also lack understanding or awareness of the importance of diversity, equity, and inclusion in creating a positive and inclusive learning environment. These negative attitudes can lead to a lack of engagement and a less inclusive learning environment.[2]

Research has shown that students' attitudes towards diversity, equity and inclusion can be improved through various interventions such as, inclusive education policies and programs, cultural responsive teaching, and teacher training on cultural competency. These programs can help students develop an understanding of different cultures and perspectives, and learn the skills needed to engage in respectful dialogue and collaboration with individuals from diverse backgrounds.[3]

Moreover, providing opportunities through Multicultural education approach for students to interact with individuals from diverse backgrounds, engaging them in discussions and activities that promote understanding and acceptance of diversity, and creating a school culture that values and embraces diversity can be effective in addressing this problem.

METHODOLOGY

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[1] Yeni Rachmawati, The Necessity of Multicultural Education in Indonesia, International Journal of Education and Research. Vol. 2 No. 10 October 2014. p.317-328

[2] Arbin Janu Setiyowati, Henny Indreswari, Irene Maya Simon. Cultural Diversity Profile and the Values of Bhinneka (Diversity) in Multicultural Education of Elementary School. Proceedings of the 2nd International Conference on Learning Innovation (ICLI 2018), 2019. P. 84-89 ISBN: 978-989-758-391-9

[3] Musawir Baihaqy. Implementation of Multicultural Education in Indonesia. Journal of Education and Technology. Volume 4 Number 3 March 2021. P. 504-510

The type of this research is library research. It is formulating a research question which is defining the problem and creating a specific, focused question to guide the research. Then, Reviewing the literature and examining existing research on the topic to gain an understanding of the current state of knowledge and identify gaps in the literature. Then, it is developing a search strategy such as identifying the keywords, databases, and sources that will be used to search for information. Furthermore, it is selecting the sources and evaluating the sources found in the search to determine which are most relevant and credible. Reading and analyzing the sources and carefully reviewing the selected sources to extract relevant information and identify themes and patterns. Moreover, it is organizing and synthesizing the information gathered from the sources into a coherent and meaningful form. Then, evaluating the sources: Assessing the credibility, reliability, and relevance of the sources used in the research. Drawing conclusions and making recommendations: Based on the analysis of the sources, making conclusions and recommendations about the research question. Presenting the results: Communicating the results of the research in a clear and concise manner, typically through a written report or presentation.

RESULTS AND DISCUSSION

In implementing multicultural education in a school, it is necessary to reform policy relationships, verbal interactions between teachers and students, culture, curriculum, extracurricular activities, attitudes towards minority languages, testing programs, and grouping practices. School institutional norms, social structures, statements, values, and goals of belief must be changed and reconstructed.[4]

The main concern in diversity education should be focused on the school's "hidden curriculum" and the norms and values embedded in it. Hidden curriculum can be defined as the result of education that is in school or outside of school, especially the results that are learned but are not explicitly listed as goals.[5]

Jerald asserts that the hidden curriculum is an implicit curriculum that expresses and represents attitudes, knowledge and behaviors that are conveyed or communicated unconsciously.[6] Although it is realized that it is quite difficult to analyze and observe a hidden

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[4] Romaine, S. 2009. Language, culture, and identity across nations. In JA Banks (Ed.), The Routledge international companion to multicultural education (pp. 373–384). New York and London: Routledge.
[5] Jane Martin. 1983. What Should We Do with a Hidden Curriculum When We Find One? The Hidden Curriculum and Moral Education. Ed. Girou, Henry, and David Purpel. Berkeley, California: Mc. Curchan Publishing Corporation. Thing. 122-139
[6] Jerald CD in Merfat Ayesh Alsubaie. 2015. Hidden Curriculum as One of Current Issue of Curriculum. Journal of Education and Practice. Vol. 6 No. 33

curriculum in a school, Cornbleth provides an indicator in measuring the presence or absence of a hidden curriculum from a school, namely a hidden curriculum that can be seen from teachers, students, and the school environment.[7]A school has a real and hidden curriculum. Curriculum manifestations consist of factors such as guides, textbooks, bulletin boards, and lesson plans. This aspect of the school environment is also important and should be reformed to create a school culture that encourages positive attitudes towards diverse cultural groups and helps students from these groups experience academic success. But a school's "hidden curriculum" is often more important than its real or open curriculum. Hidden curriculum can be defined as one that is not taught by the teacher explicitly, but all students learn it. This is a powerful part of the school culture that communicates to students about the school's attitude towards various issues and problems,[8]
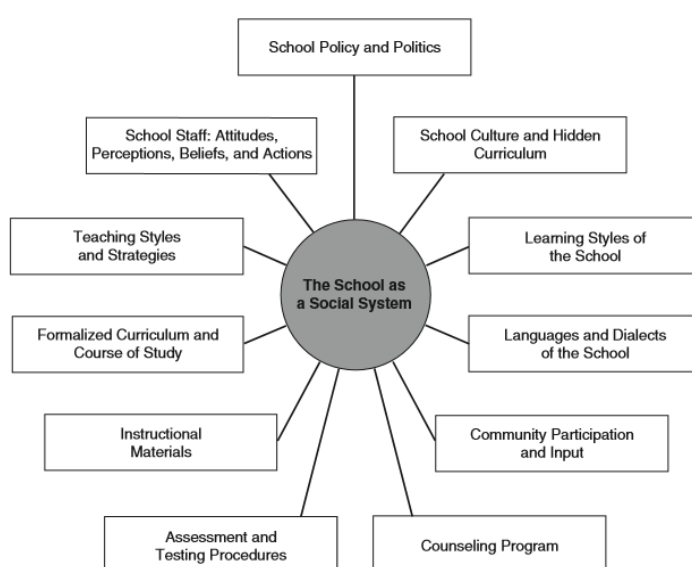

Figure 1: the whole school environment is a system that contains factors and variables such as school culture, rules, curriculum. And all these factors and variables must be able to create and maintain multicultural values.[9]

Furthermore, several experts identified approaches in diversity education, including those expressed by Christine Sleeter and Carl A. Grant, namely: [10]

a. **Teaching of the Exceptional and the Culturally Different Approach**

This approach is to build bridges in helping students acquire cognitive skills and knowledge about differences and diversity. The aim of this approach is to equip students with the skills, concepts, information, language, and cognitive values needed

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[7]Cornbleth, C. 1984. Beyond Hidden Curriculum. Journal of Curriculum Studies 16 (1):29-36
[8]Jackson, PW 1992. Untaught lessons. New York: Teachers College Press.
[9]James A. Banks and Cherry A. McGee Banks. 2010. Multicultural Education: Issues and Perspectives. New Jersey: John Wiley and Son p. 24
[10]James A Banks. 2010. Multicultural Education: Issues and Perspectives. New York: John Wiley & Sons. Pg 62-68

by students to understand the diversity and differences in institutions and cultures of society.

b. Human Relations Approach

This approach addresses individual differences and similarities, including the contributions of those individual groups to which students belong and provides accurate information about various ethnic groups, races, genders, or social classes. The goal is to promote feelings of oneness, tolerance, and respect for one another. So with this approach, it is hoped that it can generate positive feelings among diverse students, promote group identity and pride for students of character, reduce stereotypes, and work to eliminate prejudice and bias.

While the Teaching of the Exceptional and the Culturally Different approach emphasizes helping students acquire cognitive skills and knowledge in both formal and hidden curricula, the human relations approach focuses on the attitudes and feelings students have about themselves and one another.

c. Single-Group Studies Approach

This approach aims to improve the social status of certain groups. This approach focuses on one particular group at a time so that the history, perspective, of that group can be developed in a coherent manner. This approach offers an in-depth study of oppressed groups to empower group members, so as to develop a sense of group pride and awareness.

d. Multicultural Education Approach

This approach synthesizes ideas from the three previous approaches. Its aim is to reduce prejudice and discrimination against oppressed groups, to work towards equal rights, opportunities and social justice for all groups. This goal is actualized by trying to reform the school process for all children, regardless of whether the school is a rural school or an urban school. The reforms carried out are only around the principles of multiculturalism and equality between groups or individuals.

In this approach, instruction begins by assuming that students are able to learn complex material and are able to continue learning at an even higher skill level. Each student has a personal and unique learning style that the teacher discovers during the learning and teaching process. Teachers utilize and use conceptual schemas (way of thinking, knowledge of the world) that students bring to school. Cooperative learning is fostered, both male and female students are treated equally. The multicultural education approach, more than the previous three, supports total school reform to

make the school reflect diversity. It also advocates paying equal attention to various cultural groups regardless of whether a particular group is represented in the school's student population.

e. Multicultural Social Justice Education Approach

This approach relates more directly than any other approach to oppression and social structural inequalities based on race, social class, gender, and other diversity. The goal is to prepare future citizens to take action so that society can better serve the interests of all community groups, especially those of color, poverty, or disability. This approach is rooted in social reconstruction, which seeks to reconstruct society towards greater equality in the areas of race, class, gender, and disability.

Multicultural education is a necessity. It is a paradigm and method to explore the potential of the ethnic and cultural diversity of the archipelago, and accommodate it in an adequate conflict management. Multicultural education is wisdom in responding to and anticipating the negative impacts of globalization that imposes homogenization and hegemony of patterns and lifestyles. It is also a bridge that connects the multicultural world that is trying to be reduced to a single world into two poles colliding between west-east and north-south.[11]

Indeed, these social shifts are something common because they were not known before. Each community closes itself and has a forced quasi-unity. We saw earlier that in multicultural education there are no community groupings that glorify the values of their own group but who recognize the values of other cultures/communities. Because multicultural education will not recognize the existence of fanaticism or socio-cultural fundamentalism including religion, because each community recognizes and respects the differences that exist.

The richness of religious, ethnic and cultural diversity is like a double-edged sword. On the one hand, this wealth is a treasure that should be preserved and provide nuances and dynamics for the nation, and can also be a starting point for disputes, vertical and horizontal conflicts.

The differences between religious groups, ethnic groups, and socio-cultural groups have increased in size and political significance in recent years, and this has led to demands

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[11]Zakiyuddin Baidhawy, 2005. Religious Education with Multicultural Insights. Jakarta: Erlangga, p. 17. James A. Banks and Cherry A. McGee Banks. 2010. Multicultural Education: Issues and Perspectives. New Jersey: John Wiley and Son. Thing. 12

that social policies and programs be responsive to the needs and interests of such diversity. Meeting this demand will require more cultural sensitivity, rainbow coalitions and pluralistic negotiations-compromise as well. Ethnic tensions and certain interest groups can be accelerated, and as a result there is competition for various limited resources such as jobs, housing, political power, and so on.

The main problem faced by educators and socio-religious movements in the era of pluralism and the era of multiculturalism is how to keep each religious tradition able to preserve, maintain, perpetuate, transfer generation, and pass on beliefs and traditions that are believed to be an absolute truth, but at the same time also fully aware of the existence of other religious tradition groups who also do the same. In addition to strengthening the identity of themselves and their groups, there must be efforts made by socio-religious educators in each tradition to also maintain togetherness, social cohesion, and common integrity. If it is realized the need for this, then reflect on the implications and consequences of the method, method, choice of material,[12]

All these crucial problems will not be solved without leaving the concept of a pluralistic society and switching to the concept of a multicultural society.

In many ways ethnicity can be viewed as a self-perception phenomenon: an ethnic community is a community that believes itself to be of the same ethnic origin. The various cultural customs are the same, have a common ancestor, a common history and mythology.

Culture shapes human behavior, attitudes and values. Human behavior is the result of the socialization process, and socialization always occurs in the context of a particular ethnic and cultural environment. Ethnicity can be defined as a collective group consciousness that instills a sense of belonging that comes from membership in a community bound by common ancestry and culture.

Humans are social beings who carry natural biological and psychological characteristics as well as inheritance from the historical background of their ethnic groups, cultural experiences and collective heritage. When an educator claims that his top priority is to treat all students as human beings, regardless of ethnic identity, cultural background, or economic status, he has created a paradox. Humanity of a person cannot be isolated and separated from his culture and ethnicity. The influence of culture and ethnicity from

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[12]Amin Abdullah, Religious Education in the Multicultural-Multireligious Era, Jakarta: Center for the Study of Religion and Civilization (PSAP) Muhammadiyah, p. 2-3.

the beginning has been evident and continues to pervade the entire process of human development and growth.

The greatest division between mankind and the main source of conflict comes from culture or civilization. Although the nation-state will be a strong actor, the main conflicts in global politics will occur between different nations and cultural groups.

Globalization has given birth to a paradox. Permanent rebellion over uniformity and integration. What exists is culture, not country. The part is not the whole. Sects are not religions.

Besides ethnicity, religion is also a battlefield. Whatever form of universalism has given gifts in history, such as Jewish, Christian and Islamic monotheism. In its modern embodiment these three major religions are parochial rather than cosmopolitan.

In the process of globalization, the integration of world markets, nation-states, and technology that allows individuals, corporations and nation-states to reach further corners of the world in a relatively fast and cheaper time, also leaves those who cannot afford globalization tickets. Therefore, multicultural proponents believe that respect for pluralism will answer tensions between cultures.[13]

James A. Banks has identified four approaches to the integration of ethnic and multicultural content into multicultural education curricula that have evolved since the 1960s.[14].

The first is the contribution approach. This approach is one of the most used and often used extensively during the first phase of the movement to accommodate the existing diversity. This method is also often used when a school makes a first attempt to integrate ethnic and multicultural content into the curriculum.

This approach or method is characterized by the inclusion of ethnic content and cultural artifacts into the curriculum. Thus, individuals such as Krispus Attucks, Benjamin Bannaker, Sacajawea, Booker T. Washington, and Cesar Chavez, Soekarno and figures from various ethnicities and social classes were added to the curriculum. In this approach discuss and study a difference through discrete cultural elements such as food, dance, music, and artifacts from ethnic groups.

Contributive approach can also be introduced through holidays and holidays in a culture or religion and this is a variant of this approach. In this approach, ethnic content can also be introduced in schools through days or times related to ethnic events and

[13]Zakiyuddin Baidhawy, Op. cit. Thing. 26-30.
[14]James A. Banks. 2006. Race, Culture and Education. New York: Routledge. Thing. 140-143

celebrations such as father's day culture, independence day, Christmas, family day, *Eid al-Fitr* and various other celebrations. During this celebration, teachers engage students in lessons, experiences, and contests related to the ethnic group being commemorated.

The second approach is the additive approach, which is an important approach to integrating ethnic content into the curriculum. This approach uses the addition of content, concepts, themes, and perspectives to the curriculum without changing its basic structure, objectives and characteristics. This additive approach is often done by adding certain books, units, or courses to introduce individual and cultural diversity without changing the curriculum substantially.

Additive approach allows teachers to incorporate ethnic content into the curriculum without a restructuring of the curriculum. This approach can be the first phase in transformative curriculum reform. It is designed to restructure the total curriculum and to integrate it with ethnic content, perspectives, and terms of reference.

Third, namely the transformative approach which is fundamentally different from the contributive and additive approaches. In both approaches, ethnic content is added to the main core curriculum without changing the basic assumptions, nature, and structure. The transformative approach changes the basic assumptions of the curriculum and allows students to view concepts, issues, themes, and problems from multiple ethnic perspectives and points of view. It is possible not to see every problem, concept, event, and problem from the point of view of one ethnic group only, however, the purpose of this method is to enable students to see concepts and issues from a different perspective. More than one perspective and point of view of other cultures, ethnicities, and racial groups can be learned and understood by students.

Fourth, the social action approach which includes all the elements of the transformative approach but adds a component that requires students to make decisions and take action related to a concept, issue, or problem. The main purpose of instruction in this approach is to educate students to provide social critique and to see social change and to teach them the skills to make decisions in seeing a difference. The main purpose of the social action approach is to help students acquire the knowledge, values, and skills to participate in social life so that they can become full participants in society and the nation to achieve the ideals of equality and justice. To participate effectively in people's social life, students should be taught social criticism and should be helped to understand the inconsistencies between ideals and social reality and how students can apply them either

as individuals or as groups. In this approach, the teacher acts as an agent who promotes multicultural values.When modeled, you get a model like the image below:
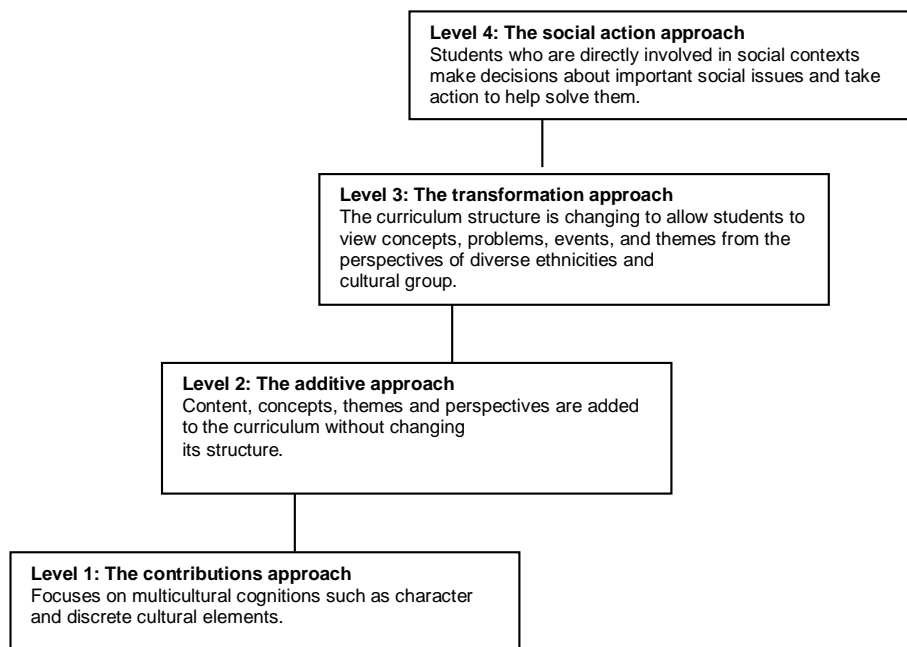
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┌─────────────────────────────────────────────────┐
│ Level 4: The social action approach               │
│ Students who are directly involved in social      │
│ contexts make decisions about important social    │
│ issues and take action to help solve them.        │
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┌─────────────────────────────────────────────────┐
│ Level 3: The transformation approach              │
│ The curriculum structure is changing to allow     │
│ students to view concepts, problems, events,      │
│ and themes from the perspectives of diverse       │
│ ethnicities and cultural group.                   │
└─────────────────────────────────────────────────┘

┌─────────────────────────────────────────────────┐
│ Level 2: The additive approach                    │
│ Content, concepts, themes and perspectives are    │
│ added to the curriculum without changing          │
│ its structure.                                    │
└─────────────────────────────────────────────────┘

┌─────────────────────────────────────────────────┐
│ Level 1: The contributions approach               │
│ Focuses on multicultural cognitions such as       │
│ character and discrete cultural elements.         │
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Figure 2: The Four-Stage Model of Multicultural Education According to Banks[15]

The four ways or approaches for the integration of multicultural content into the curriculum are often mixed in actual teaching situations. One approach, such as the contributive approach, can be used as a vehicle for moving to another approach. Approaches that are more intellectually challenging, such as transformative and social action approaches, are more suitable when they can be carried out in stages and in an integrated manner.

CONCLUSION

Based on research finding contained in this study, it can be concluded, the multicultural education approach is an effective way to enhance students' attitudes towards diversity in Indonesia. By providing students with opportunities to learn about and interact with individuals from diverse backgrounds, multicultural education can foster greater understanding and acceptance of diversity. Additionally, by emphasizing the importance of cultural heritage and experiences, multicultural education can help to counteract the implicit messages of superiority and exclusivism that may be conveyed through traditional teaching methods and practices. The integration of multicultural education into the hidden curriculum of, can be particularly effective

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[15]James A. Banks. 2006. Race, Culture and Education. New York: Routledge. Thing. 141

in fostering positive attitudes towards diversity and inclusion among students. By providing students with a more inclusive and equitable perspective, multicultural education can help to promote understanding and respect for different cultures and perspectives. However, it is important to note that the implementation of multicultural education in Indonesia is still facing various challenges, including limited resources, lack of teacher training, and resistance from certain cultural and religious groups. Addressing these challenges will require a collective effort from educators, policymakers, and communities to create a more inclusive and equitable education system. Overall, multicultural education is a valuable approach to promoting positive attitudes towards diversity and inclusion in Indonesia, and has the potential to make a positive impact on students, schools, and communities.

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