

The Development of Multicultural Education Model in West Kalimantan

Kristianus

STAKatN Pontianak, Pontianak, Indonesia
E-mail: kristianusatok@gmail.com

Abstract. This study background is from the history of West Kalimantan as an area that has the potential for violent conflict in the name of ethnicity. This potential is supported by the shift of the demographic map, from homogeneous to heterogeneous society. Segregation population continues to occur when the autonomous regions were accompanied by a local election. At the beginning of this year, for example, we were struck increased intolerance. The potential of violent conflict continues to arise in every operation of the democratic party at the local level. To determine the potential of multi-cultural knowledge in students, the authors conducted research on the two schools with different types of contrast. The research was carried out for two months with ethnographic methods. The author conducted in-depth interviews as well in addition to observation and review of the literature. These results indicate that teens from both schools studied generally have a multicultural knowledge is still relatively low, but they want to learn the culture of the ethnic other. Multicultural education in adolescents (students) is influenced by two factors: internal factors (instrumental) and external factors (environmental). The instrumental factors, among others: the teens themselves, teachers, family, and peers, whereas environmental factors, among others, media, and government (policy). Another important finding is that regional autonomy could be access for schools in encouraging alternative education models as a result of their creative efforts into spaces of democracy and pluralism in schools. Relations between the school through the activities of the organization-Students' Union (OSIS) can be a bridge multicultural adolescent relationships in these two schools. The author realizes there are still many shortcomings of this study, for that kind of research still needs to be done.

Keywords: Developing; Multicultural; West Kalimantan

I. INTRODUCTION

Various parties in West Kalimantan is now encouraging the education policy makers in West Kalimantan held teaching multicultural education in West Kalimantan. It is very important that West Kalimantan is an area that has the potential for conflicts in the name of ethnic violence still high. This potential is supported by the increasing agrarian conflict along with the seizure of natural resources in addition to the ongoing segregation based on ethnic population in West Kalimantan. Segregation is a concrete manifestation of expansion policy by dominant ethnic areas during this time. This situation is contrary to the principles of pluralism and multiculturalism [1].

In the early 2017's, West Kalimantan haunted by the appearance of conflict-violent political nuances of identity. This situation triggered by the election of DKI to achieve political power. Currently, the identity politics continue to arise in every arena of political activity at local level. This situation can only be improved through the education system [2].

The culture of violence that happened recently emerged from two sources, namely from the internal conditions and external education [3]. The first is the internal condition of education: formal education factors that directly affect children's behavior. This is caused by the pattern and the teaching system applied in a formal educational institution relies more coercive on approach. The imposition

on the basis of developments in science and technology rather than teaching the humanities and humanitarian character [4].

While the second is the external conditions of education. External conditions of education is a social study of all systems that are outside the formal educational institutions, however, implicitly also a means of educating our children. The most massive external conditions today is violence on television [5]. Whether it's news or soap operas violence and live entertainment shows. So that when the teenage environment has been decorated with the violence for violence that will be easily replicated by students and teenagers.

Psychologists and anthropologists believe that individuals and groups have needs. If the community is made up of diverse groups, including ethnic groups and cultural groups, then every society has diverse needs. Due to the increasing number of demands from the various groups, the combination of each group emerged as a microculture (at least they were tied to ethnic homogeneity for cultural reasons) [6]. In subsequent developments, consciously or unconsciously, there is interaction between ethnic groups to work together (cooperation, cooperation) trying to meet their needs. Here there has been a change of direction from these groups: from a more heterogeneous multicultural to a multicultural multicultural group [7]. This last group is the embryo of the birth of the concept of cultural pluralism.

Basically, cultural pluralism encourages a change of way of thinking and is universal, to prevent claims of the view that there is a correct culture [8]. All cultures are important so that no single culture claims that what the culture says is a rationalization of all other cultures. This is the most important argument of pluralism. Thus, a pluralist-in other words-should and always will say that although every culture has universal norms, and those norms can be applied anytime and anywhere, it must be remembered that universal norms are no better than the validity of wisdom Culture alone [9]. This is important in social interaction.

One in interacting with others in social life is influenced, *inter alia*, by the identity of their ethnicity. With a particular ethnic identity, determined either to cultivate oneself or others, one can activate the bonds of a fellow group of nations. The bonds can then form a separate pattern in interaction with each other. It happens, because in the bonds of ethnicity is not only attached to cultural traits [10] but also the social order and basic values that are born from birth. Important conditions in discussing the development of multicultural education.

The development of multicultural education is based on the theory of human development, that adolescence is a time of rapid changes, including fundamental changes in cognitive, emotional, social and achievement aspects [1]. Some teenagers are able to handle this transition period well, but some teenagers may experience a decrease in psychological, physiological, and social conditions. Some teenage problems that appear usually associated with many characteristics that exist in adolescent self.

Teenagers are a time full of problems. This statement has been advanced far in the past that is at the beginning of the 20th century by the father of Youth Psychology Stanley Hall. Stanley Hall's opinion at the time was that adolescence was a period of storm and pressure (storm and stress) until now still many people cited.

It often occurs in adolescence of identity crisis or identity search [4]. This is confirmed by James Marcia who found that there are four identity status in adolescents, namely identity diffusion/confusion, moratorium, foreclosure, and identity achieved [6]. Characteristics of adolescents who are in the process of seeking self-identity are also often caused problems in adolescent self.

This research departs from the empirical fact that there are several common views on multicultural education, among others: (1) People often think of multicultural education only in the context of cultural diversity, religious diversity, ethnic diversity alone [6]. Whereas the problem of multicultural education can also be related to the various spheres of communal life in the life of religion. (2) The problem of multicultural meaning itself. Most people describe multicultural to the "skin" only. When people have listened to and developed traditional music from other tribes or wearing customary clothing of other tribes, people have considered: "This is multicultural". Whereas multicultural means wider and deeper [11]. Multiculturalism encompasses all the expression, appreciation and manifestation of diversity (Pluralism) itself in all our lives. (3) Many people

expect that all elements of local culture can be incorporated into the treasures of multicultural life [12].

These general views are, of course, biased in terms of ignoring the views of the local people (native's point of view), empirical facts of the field and the history of the locality. Based on the above awareness, the main problem in this research is about the process of developing multicultural education to exist and its dynamics as an inclusive society entity. In relation to that, the formulation of this research problem is: How is the development of multicultural education in school schools in conflict prone areas in West Kalimantan.

II. RESEARCH METHOD

This research covers literature research and field research. Research begins with the collection of secondary data is by doing library research conducted in libraries, research centers or places that store books, articles, academic papers, research reports etc., which are relevant With research [13].

As a qualitative research, the main instrument in this study is self-author. This implies that as a qualitative researcher, I have to do field work directly to collect data by observation methods and interviews [14].

By conducting participatory observation (Participant observation, or ethnographic fieldwork) which is the foundation of cultural anthropology, it means using data collection techniques that are central to the ethnographic process [15]. That defines the observations involved as "a research" strategy that simultaneously combines document analysis, interviewing respondents and informants, direct participation and observation, and introspection ". In this process, the term "self-immersion" (immersion) is used in order to get the emic data of the researcher into the way of life, the way of speech, the way it applies, and the way of thinking of the society in which it is examined [16].

In-depth interviews are first addressed specifically to the "key informants" of the teachers and students including the parents of the students. In this way, their thinking, the focus of attention, and their activities can be explored in detail [17]. Life history techniques will be used to trace the history and personal experiences of Dayak and Madura community members and elites in the research area in Landak District. This research was conducted in SMK Pahar subdistrict Menjalin which students and teachers of Dayak and Madrasah Aliyah Private Rantau Panjang Sub Subdistrict teachers and Madura students. Both are in Landak District.

In-depth interviews were also addressed to the second informant who may not have experienced directly but got stories from previous figures. This interview was also conducted to obtain data related to the elements of multicultural education. The observations were made to observe the equipment used in implementing multicultural education.

III. RESULT AND DISCUSSION

After conducting in-depth interviews with teachers and students from both schools, the author can explain it as follows: the current national education system had already begun to accommodate local circumstances, namely the policy of providing hours of learning for local content [18]. However, because the education policy makers can not afford to provide this local content teaching materials, the teaching hours of local content is only filled by the subjects "local origin" only. Currently, the local content in West Kalimantan contains life sciences such as computer skills, agriculture, farming, and cooking. Local content material selection is due to resource local content is not yet available in West Kalimantan.

In the area of these two schools, the youth has had a negative stereotype of the ethnicities in the vicinity. In addition, they also have the character of violence in solving the problems they face. Those affected by violent conflict in schools that are often reported in the mass media over the years. Such circumstances could potentially be a potential conflict of open and pluralistic society threatened in the future. Local political circumstances did not support. Since regional autonomy was rolled out in 1999, the ethnic-based identity politics and religion flourished [19]. This situation is always shown in the local election process in the districts/cities in West Kalimantan. This election is learning conditions for young and still far from the spirit of multicultural.

The second portrait pretty good school in terms of pluralism, albeit at a school with religious background further strengthens the learning material differences and stereotypes. Spirit to build networks between schools look increasingly they need. There are students from SMK Pahar example proposes the need for visits to schools based on religion, especially the religion different from each other.

With some of these findings, there is a wide range of possibilities that may arise therefrom. The first possibility is the strengthening of the desire to develop a culture of peace among young people at the school level. This can create opportunities for the development of multicultural education. All you need do is transformative efforts in actualizing the values and sociocultural system. Efforts to manage the social life of the school and utilize the noble values of local wisdom in the context of the life of a multiethnic and multireligious is a transformation that can be said to be very advanced, because it shows that children and adolescents are not an entity closed but an open group that is always capable align their lives with the wider community beyond school.

The second possibility is a stronger push to develop multicultural education, so inevitably have to do serious transformation efforts and planned so as not to destruction or fragmentation of the next generation. Therefore, it is deemed quite reasonable to develop multicultural education program to be a shared learning materials for children and adolescents plural around the school. Development of a methodology to transfer the experience and local knowledge into the knowledge shared between schools.

With the findings of these findings, the authors believe that the violence in West Kalimantan can only be

eliminated if people know the root cause, then willing and brave face, break the chain that drives the violence. If not, then another violence will occur, and finally, West Kalimantan will fall into a spiral of violence, as applicable during this time. By giving awareness that teenagers are the inheritors of life they would have bothered to build a civilized and harmonious livelihood.

Another important finding is that regional autonomy could be access for schools in encouraging alternative education models as a result of their creative efforts into spaces of democracy and pluralism in schools. Relations between the school through the activities of the organization-Students' Union (OSIS) can be a bridge multicultural adolescent relationships in these two schools.

IV. CONCLUSIONS

Based on these descriptions can be concluded that teens from both schools studied generally have knowledge of other cultures is still relatively low, but they want to learn about the other culture.

Multicultural education in adolescents (students) is influenced by two factors: internal factors (instrumental) and external factors (environmental). The instrumental factors, among others: the teens themselves, teachers, family, and peers, whereas environmental factors, among others, media, and government (policy).

In the area of traumatic conflicts such as in West Kalimantan, as seen today the impact of both of these factors are teenagers who have a suspicious nature to overdo it with outsiders, defensive in arguing, having primordial spirit is thick and choose violence as a model of conflict resolution.

Lately, many parents and educators who are concerned that their children, especially adolescents undergo moral degradation. While the teens themselves are also often faced with moral dilemmas that adolescents feel confused about the moral decisions that must be taken. Although in their family had instilled the values, but teens will feel confused when faced with the fact that these values are very different from the values that are faced with friends or in a different environment.

Supervision of behavior by adults has been difficult to teenagers because teenagers are already very spacious environment. Sharpening of conscience as an internal control adolescent behavior becomes very important that teens can control their own behavior when no parent or teacher and soon realized and improve themselves when he did wrong.

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