



# Implementation of Senior High School Multicultural Education Curriculum in West Kalimantan

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## ABSTRACT

**Keyword:**

Multicultural Education;  
Pluralism;  
Culture;  
School.

The background of this research is the implementation of multicultural education that has been carried out by several Non Government Organizations (NGOs) in cooperation with the 22 high-level secondary schools in the range of 2005-2013. The author wants to know if the multicultural education is still being conducted and also wants to know the factors that affect the implementation of the multicultural education, especially on the aspects of the curriculum and teaching materials. The author conducts research on 12 (twelve) schools that have ever run the program. The study was conducted for two months with ethnographic methods. The author performs in-depth interviews alongside observations and library reviews. The results of this research show that the implementation of this program does not last according to the plan, although teenagers from schools studied in general are already aware of the multicultural education. Multicultural knowledge is still relatively low, but they want to learn the other ethnic culture. Other problems were found that the school did not continue the program because the curriculum of multicultural education and the existing teaching materials have not been perfected. Another important finding is that regional autonomy on the one hand can be an opportunity for schools to encourage multicultural education models but on the other hand to nourish identity politics. Both sides tend to be opposite, so it takes creative effort to connect them into the space of democracy and pluralism at school level. Violence in West Kalimantan can only be abolished when the community knows the root cause, then want and dare to face, deciding which chain that encourages violence is happening. If not then other violence will occur, and finally West Kalimantan will fall into the spiral of violence, as happened so far.



**Article History:**

Received: 30-07-2020  
Revised : 05-08-2020  
Accepted: 06-08-2020  
Online : 12-08-2020



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<https://doi.org/10.31764/ijeca.v3i2.2688>

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## A. INTRODUCTION

In the span of 2005-2013 several NGOs in cooperation with various schools both Junior High School and Senior High School organized a multicultural education program. The Program is conducted by creating a multicultural education teaching book and Nottingham activities for teachers who teach it and also accompany the Council of OSIS in each school to develop models of multicultural activities. The background is a socio-cultural crisis among the people of West Kalimantan that increased as the impact of various previous ethnic conflicts. This situation also struck the world of education (Anshori, 2014).

In the present situation, hate speech is getting higher along with the widespread social media. The condition of globalization world also seems to be influential. A variety of social expressions that are actually "alien" (foreign), who do not have the bases and the principles in our society, are spreading too much in our society to bring up the tendencies of the new "lifestyle" that is not always appropriate, positive and conducive to the social life of our society and nation (Rohman & Ningsih, 2018).

It can be seen for example: From, the more news about hate speech on social media. Social Media also disseminated permissivism, violence, and hedonism; His words "Valentine's Day", and now also "by's Night" among adolescents. Borrowing the phrase Edward Said, these symptoms are none other than the new "cultural imperialism", replacing classical imperialism" (Crothers, 2014).

From these trends, people can witness the emergence of hybrid culture, the Gado-Gado culture without identity, in the Hedgehog Regency of West Kalimantan today. On the one hand, the emergence of hybrid culture seems inevitable, especially since the process of globalization is increasingly difficult to avoid. However, on the other hand, hybrid cultures can result in cultural erosion. Not only that, hybrid culture can result in the cessation of cultural national identity of DN Local; In fact, the national and local identity is absolutely necessary for the realization of social, cultural and political integration of society and nation-state.

Tragedy The intergroup violence that exploded sporadically in the late 1990's and early 2000's in various areas in West Kalimantan showed how much of a sense of togetherness was built in nation-state, how poor prejudice between the group and how low the values of multiculturalism (Kristianus, 2017).

Multiculturalism as an understanding that emphasizes on the line and equality of local cultures without neglecting the rights and other cultural existences, it is important that we understand together in the lives of multicultural societies such as West Kalimantan. If not, in our society it is likely that there will always be conflicts due to unrighteousness and understanding of the multicultural reality.

Similarly, the discourse on gender differences that raises the gender equality paradigm, in this discourse of multiculturalism, is in fact also emphasized efforts to realize cultural equality. When tracked, the root of the word multiculturalism is culture. Etymologically, multiculturalism in the form of the word multi (many), cultures (culture), and ISM (flow/understanding). In essence, the word is contained in recognition of human dignity that lives in the community with its unique culture. Thus, every individual feels valued and feels responsible for living together as well as his community.

Public denial of the need to be recognized is the root of inequality in various areas of life. Multiculturalism is an ideology and a tool or a vehicle to increase human degrees and his humanitarian. Thus, the concept of culture should be seen in the perception of its function for human life.

Departing from the chronology of the discourse, it is understandable that multiculturalism is actually merely a concept in which a community in the national context can recognize diversity, distinction and plurality of cultures, races, tribes, ethnicity, religion, and so forth. A concept that gives understanding that a plural and compound nation is a nation filled with diverse cultures (multicultural). And a multicultural nation is a nation whose ethnic or cultural groups are able to coexist peacefully in the principle of co-existences characterized by a willingness to respect other cultures.

This idea of multiculturalism is judged to accommodate cultural equality capable of the vertical and horizontal conflict in a heterogeneous society where the demands for recognition of the existence and uniqueness of culture, groups, ethnic are commonplace. The event is a culture system and an established social order in the life of society that will be the pillars of the peace of a nation.

From this, then the earth discourse of multiculturalism should be rolled out in the realm of education, which could further be a multicultural education. This study intends to offer the curriculum of multicultural education lessons in the context of West Kalimantan.

The various parties in West Kalimantan are currently pushing for the stakeholders of the education policy in West Kalimantan to organize the teaching of multicultural education in West Kalimantan. This is very important considering that West Kalimantan is an area that has the potential for conflict-violence on behalf of the ethnic who is still high. This potential is supported by increasing agrarian conflict along with the scramble of natural resources in addition to the population segregation based on ethnic in West Kalimantan. This segregation is a concrete form of the expansion of regional division based on ethnic dominant. This situation is of course very contrary to the principles of pluralism and multiculturalism (Sudrajat, 2014).

In the early years of 2020, West Kalimantan was haunted by the emergence of violent political conflicts. This situation is triggered by hate speech being published on social Media. Currently identity politics continues to surface in every event political activity at the local level. This situation can only be corrected through an education system.

The culture of violence that occurred lately emerged from two sources namely from the internal condition of education and external education. First is the internal condition of education, which is a formal education factor that directly affects the attitudes of children. This is due to the pattern and teaching system applied in a formal education institution relying more on the approach to compulsion. Compulsion on the basis of the development of science and technology from the humanities and humanitarian characters.

While the second is an external condition of education. These external conditions of education are all social-culture systems that are outside of formal educational institutions, however, are implicitly also the educational means of our children. The most massive external conditions today are television violence. Both violent news and soap operas and live entertainment. So that if the youth environment is already decorated with violence then this violence will be easily imitated by students and adolescents.

This research departs from the implementation of a multicultural education program that has been held by a number of NGOs in the range of 2005-2013 years. The fact that this program is no longer executed according to the plan and only lasts at any time if there is an empty study time. Therefore, the authors explore various factors related to the implementation of this program, especially about the curriculum and teaching materials. So far, there are some general views about the curriculum of multicultural education that are problematic, among others: (1) People often think of a multicultural education curriculum only in the context of teaching materials about cultural continuity, religious diversity, ethnic diversity only. While the problem of multicultural education can also involve the various spheres of life together in religious life. (2) The problem of multicultural significance itself. Most people describe multi-cultures as limited to "skin" alone. When people have listened to and developed traditional music from other tribes or wear other tribal clothing, people already consider: "This is multicultural." Whereas multi-culture means wider and deeper. The multicultural covering the entire disclosure, the passion

and the embodiment of diversity (pluralism) itself in all our lives. (3) Many people who expect that all elements of local culture can be put into the treasure of multicultural life.

The public views were of course biased in the sense of ignoring the views of local citizens (Native's point of view), the facts empirically 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 community entity. Therefore, the formulation of this research problem is: how the development of multicultural education in school schools in conflict prone areas in West Kalimantan

## B. METHODS

This research covers the research of libraries and field research. The research begins with the collection of secondary data, namely by conducting research libraries conducted in libraries, research centers or places that store books, reports on program implementation, articles, academic writings, research reports etc., which are relevant to the research (Sugiyono, 2011).

As a qualitative study, the main instrument in this research is self-author. It contains the meaning that as a qualitative researcher, I have to do the fieldwork directly to collect data by observation methods and interviews (Juliansyah Noor, 2014).

By conducting an involved observation (Participant observation, or ethnographic fieldwork) which is the foundation of cultural anthropology, means using the data collection techniques that are central to the ethnographic process. That defines observations involved as "*a research strategy that simultaneously combines document analysis, interviewing of respondents and informants, direct participation and observation, and introspection*". In this process is known the term "*immersion*" In order to obtain data emic researchers enter into the way of life, how to speak, how to apply, and how to think the society that it is studied (Belanger-Vincent, 2011).

In-depth interviews are first addressed to the "key informant" of teachers and students including parents. In this way, their thoughts, attention focus, and activities can be explored in detail. Life history techniques will be used to track the history and personal experience of the members and the elite of Dayak and Madura community in the research area in the Hedgehog Regency. This research was conducted in Vocational High School (SMK) Pahar, the students and teachers of Dayak and the private Madrasah Aliyah Rantau Panjang Subangki Sub-district whose teachers and students are Madura. Both exist in the Hedgehog district.

In-depth interviews are also addressed to the second informant who may not have been directly experienced but received stories from previous figures The interview was also conducted to acquire data relating to elements of multicultural education. Observation is done to observe equipment used in conducting multicultural education.

## C. RESULT AND DISCUSSION

Discussing the curriculum problem is essentially the same as centralising the talks on what Schwab intended with The unstable bolt usable artis of The practitioner ("Interpreting an Integrated Curriculum in a Non-Racial, Private, Alternative Secondary School in South Africa," 2004). This statement implies, that the curriculum theory is essentially not a stable, but it is always evolving following the development of science and technology. However, curriculum theory will be useful and meaningful to practitioners, namely those who manage and run the education system. In the curriculum concept itself is the most important and will be a discussion

of three things: (1) The curriculum as a substance, the curriculum is seen as a plan for learning activities for the students in the school, or as a device of purpose to be achieved. (2) curriculum as a system, namely the curriculum system. The curriculum system is part of the school system, education system, and even the Community system. A curriculum system includes HR structures, and working procedures for how to construct a curriculum, implement, evaluate, and refine it. The result of a curriculum system is how to keep the curriculum dynamic. (3) Curriculum as a field of study, which is the field of study curriculum. This is a field of study of curriculum experts and education and teaching experts. The purpose of the curriculum as a field of study is to develop knowledge about curriculum and curriculum systems (Ahid, 2014).

The curriculum has a very important function in its related with the preparation, development, coaching and evaluation of learning in particular and education in general. In this regard, curriculum functions include: (1) as a guideline in decision making and providing alternatives in detail in the planning of learning. (2) as a systematic basis in decision-making, choosing, arranging and making sequences of the content of teaching materials. (3) As a guideline or basis for the formative evaluation of the curriculum in progress. (4) Assisting the person (who is interested in the curriculum) to identify their knowledge gap so that it stimulates the further research. (5) As an intellectual tool and activity to understand learners' learning experiences in the learning process assisted by other social disciplines. (6) As a strategy or method for achieving educational objectives based on empirical data.

The development of the curriculum theory is not separated from its historical development, which began in 1890 by Charles and Mc Murry, but definitive originated from the works of Franklin Babbit in 1918, he saw that the core curriculum theory is a simple, human life. Human life Although different is essentially the same, formed by a number of job skills. Education seeks to prepare to speak carefully and perfectly. The prowess that must be mastered to plunge into life is very diverse, depending on its level or the type of environment. Every level and environment of life demands the deprecation of knowledge, skills, attitudes, habits, certain appreciation. These are the objectives of the curriculum.

Beginning in 1920, because education is experiencing rapid development, develop a child-centered education movement, so that the curriculum theory emphasizes on the life of child psychology. The development of the curriculum theory was further performed by Hollis Caswell, he developed the concept of curriculum that is community-centered or work, and Caswell developed an interactive curriculum (Ahid, 2014).

There are two approaches used in reviewing the core curriculum. These approaches include: (1) problem-oriented approach. The problem-oriented approach in core curriculum is proposed by Kluckhohn dan Strodtbeck. In this approach they propose five postulates fundamental problems faced by all learners at all times, namely: human characters, human relationships, human views with time, human relationships with activities and human relationships one with another human. (2) Cultural approaches. The cultural approach to core curriculum has stated that the consideration of culture culture is embodiment in all communities at all times and the school will present a clear view of the conditions of the people. Because the school obtained this universal treatment, then the school was given the opportunity to develop curriculum related to the specificity (characteristic) of its environment (Darmadi, 2015).

This includes exploring the role of developing and interpreting the local culture (region) whether it is regional, ethnical (tribal) or based on social class. This approach is a model of curriculum development by school. The curriculum development Model is thus based on the power of control for curriculum decisions located in the school or the surrounding community.

From the explanation, it can be concluded that the multicultural education curriculum is a teaching tool based on the problem and culture approach to the life of the plural society in the school, and has a major influence on implementation and development of compound society. A multicultural education curriculum is not only a cornerstone and a reference, but it can also explain and predict how the practice of learning takes place.

In addition, the curriculum is also experiencing developments according to the influence of globalization that is currently happening, so that schools can use a variety of curriculum theories that correspond to their respective circumstances, and will result in the implementation of the maximum program because in accordance with the existing theory (Rozi, 2014).

Psychologists and anthropologists believe that individuals and groups have a need. If the community consists of various groups, including ethnic groups and cultural groups, each community has a variety of needs. Due to the increasing number of demands of the various groups, the combination of each group was born as a micro-culture (at least they were tied to ethnic homogeneity for cultural reasons). In subsequent developments, conscious or unconscious, there is an interaction between ethnic groups to jointly (cooperate, cooperation) to meet their needs. There have been changes in the direction of these groups: from multicultural groups that are homogeneous to a more heterogeneous multicultural (Lavar & Leon, 2016). This last group is the forerunner of the cultural pluralism concept.

Essentially cultural pluralism encourages changing ways of thinking and being universal, to prevent the claims of view that there is the most true culture (McGee Banks & Banks, 1995. All cultures are important so that no one culture claims that what the culture says is a rationalization of all other cultures. This is the most important argument of pluralism. So, a pluralist – in other words – should and will always say that although every culture has universal norms, and those norms can be enforced when and where they are, it should be remembered that universal norms are no better than the validity of their own cultural wisdom. (Amirin, 2013). It is important in social interactions.

One in engaging with others in the social life is influenced, among other, by his favorite identity. With a specific identity of volunteering, which is determined either to be self-righteous or for others, one can activate the bonds of fellow ethnic groups. The bond can then form its own pattern in interacting relationships with others. It happened, because in the bonds of reoercion not only the cultural characteristics, But also social order and basic values carried away from birth. Important conditions in discussing the development of multicultural education.

The curriculum of multicultural education is based on the human development theory that adolescence is the time of rapid changes, including fundamental changes in cognitive, emotional, social and achievement aspects (Sudrajat, 2014). Some teenagers are able to cope with this transition well, but some teenagers may have a decline in psychic, physiological, and social conditions. Some of the teenage issues that arise are mostly related to the characteristics that exist in the adolescent self.

Youth is a time full of problems. This statement has been submitted far in the past that was in the early 20th century by father of adolescent psychology, Stanley Hall. Stanley Hall's opinion at the time was that adolescence was a storm and stress until now many people cited.

Often occurs in adolescence the occurrence of identity crisis or self-identity search. This was strengthened by James Marcia, who found that there were four status identities in teenagers *identity diffusion / confussion, moratorium, foreclosure, dan identity achieved*. The characteristics of adolescents who are in the process of seeking self-identity also often pose problems in adolescents.

After a thorough interview with the teachers and students of the 12 (twelve) schools, the author can explain it as follows: the implementation of multicultural education is not carried out following the study schedule but is performed if there is an empty time alone. The Problem that schools face to run this multicultural education is the absence of policy from the Government regarding this multicultural education. The teacher who will teach it is also uneven in school schools studied. Some teachers who used to be specially trained in multicultural education have moved into a structural staff of the Government and some have moved to the teaching place. From the side of the curriculum, some teachers are found to say that the curriculum that exists so far has been good enough because there are no special hours to teach it, not all the teaching materials can be learned.

Some teachers also say that existing curriculum and teaching materials need to be perfected because of the development of this era. From this research activity, the authors can say that if the school can apply this multicultural education. It is only a commitment to carry out weak weak. The national education system is currently accommodate multicultural education, which is by policy of providing learning hours for local content. However, education policy stakeholders do not want to side with a multicultural education and prefer a science subject that is determined by the students, the subject is neglected. The classic reason is that there are no books of multiculture educational materials in adequate quantities. Currently, this local content study hour is only filled by "local origin" lessons instead of multicultural education. Currently the local payload in West Kalimantan contains life skills sciences such as computers, agriculture, plantation and cooking. This selection of local payload material is due to its multicultural education teaching materials not yet widely available in West Kalimantan. Currently, multiculture education is limited to a limited initiative.

In the area of this school school, the youth still have a negative stereotype on the ethnic-ethnic surrounding. In addition they also have violent characters in solving the problems they face. They are affected by the violence in the schools that are often preached in mass media during this time. Such circumstances could potentially be potential open conflicts and threaten the plural in the future. Local political circumstances also do not support. Since the regional autonomy was rolled out in 1999, the politics of ethnic and religious-based identity thrived (Daneshgar, 2013). This situation always appears in the process of selecting regional heads in the district/city in West Kalimantan. The condition of the elections is a learning for teenagers and still far from multicultural.

Portrait of school school is quite good in terms of pluralism, although in schools with the religious background the teaching material further strengthens the differences and stereotypes. The spirit to build the network between schools seems increasingly they need. There are students from Sekolah Menengah Kejuruan Pahar For example suggesting that there is a visit to a religion-based school, especially the religions are mutually different.

With some of these findings, there are various possibilities that can arise therefrom. The first possibility is that the education policy on multicultural education needs to be made immediately, the multicultural education curriculum is standardized and the teaching book is immediately prepared. This is a correlation with the strong desire to develop a peaceful culture among teenagers at the school level. It can create opportunities for the development of multicultural education. The need to do is transformative efforts in actualizing the value system and its social system of culture. The effort to manage the social life of school and utilize the sublime value of local wisdom in the context of multiethnic and multireligious life is a transformation that can be said to be very necessary today.

The second possibility is to strengthen the urge to develop multicultural education, so the existing multicultural education curriculum must be implemented with the commitment of various parties. The existing curriculum needs to be evaluated from the time of your citizenship so that the more complete and good. This is part of the effort to be done in order for the humanist's educational transformation to continue to occur. It needs serious, well-planned efforts to avoid experiencing destruction or alienation in the succeeding generations. Therefore, it is considered quite reasonable to develop a multicultural education program to become a common learning ingredient for the plural children and adolescents around the school. Development of methodologies to transfer experience and local knowledge into a shared knowledge between schools.

With findings of the findings, the authors believe that violence in West Kalimantan can only be eliminated when the community knows the root cause, then want and dare to face, deciding the chain that encourages violence is happening. If not then other violence will occur, and finally West Kalimantan will fall into the spiral of violence, as happened so far. By giving the awareness that youth are heirs of life they will care to build a civilized and harmonious life.

Another important finding is that regional autonomy can be an opportunity for schools to encourage multicultural education models as a result of their creative efforts into democratic spaces and pluralism at the school level. Inter-school relationships through the activities of intra-school student organizations (OSIS) can be a bridge between school's multicultural youth relationships.

#### D. CONCLUSION AND SUGGESTIONS

Based on the description it can be concluded that the students from the school studied have been aware of the multicultural education and in general they have other cultural knowledge although still relatively low. The existing multicultural education curriculum is not optimally implemented.

Multi-cultural education in adolescents (students) is influenced by external or environmental factors that are social media and government policy. Supervision of behavior by adults has been difficult to do with teenagers because the youth environment is already very wide, especially social media is expanding. The exorcation of multicultural education spirits as the internal controllers of adolescent behavior in interethnic interaction becomes very important so that youth can control their own behaviour when no parents or teachers and immediately realize and improve when they do wrong.

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