



Portraying Multicultural Education in Local History Learning: Science and Technology in History Education

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ABSTRACT

Multicultural education is an educational concept that recognizes differences and diversity within a framework of cohesion and equality. The concept of multicultural education is important for a country with cultural diversity like Indonesia. Education is a powerful tool for developing multiculturalism. History education is one of the educational concepts whose goal is to build a democratic and nationalistic attitude as well as multicultural awareness. The historical unit that examines the heterogeneity of Indonesian society is the local history of Indonesia, which grew up with diversity in language, religion, ethnicity, race, customs, and culture. This diversity is inseparable from the narrative continuity process. Learning based on the values of diversity is important in the midst of Indonesian cultural pluralism and the impact of globalization. Growing multicultural values and meanings through learning history is the right and fundamental step to strengthen a sense of nationhood. The purpose of this article was to explore the role of local history education in building multicultural awareness and the concept of effective local history teaching to develop multicultural awareness. Local history studies can provide awareness to students about the history of community diversity. Multicultural awareness can be built by studying the past differences of each society. Local history can be delivered using five models, including learning from previous experiences, case studies of various differences, the development of learning strategies, curriculum developments, and the incorporation of local history learning into national history materials.

1. Introduction

Indonesia is a multicultural country characterized by social differences in ethnic, social, culture, religion, etc. According to Leo Surya Dinata, there are at least 20 important ethnic groups in Indonesia. Based on the 2001 data, the Javanese is the largest ethnic group with 83.9 million (41.7%) people followed by the Sundanese with 31 million (15.4%) people, Malay, Madurese, Batak, Minangkabau, Betawi, Bugis, and Banten, each consisting of approximately 4 - 7 million people (2% - 4.5%). The Chinese community is an ethnic group with a population of 1,738,936 people (0.86%) [11].

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A multicultural country (Figure 1), like Indonesia, must be proactive and respond wisely to heterogeneity. On the one hand, differences of opinion have created a negative impact such as conflicts that have gripped this country, as happened in inter-tribal conflicts in Sambas, Central Kalimantan, conflicts over religious issues in Poso and Maluku, and separatism of the Acehese movement [12,13] Indonesia must admit that there are differences in society in this country, not only descriptive differences but also normative differences. The point is that the existing differences are not just "known", but must be "realized" in an equal and democratic life [13,14]. Without multicultural awareness efforts, it is certain that conflicts and separatist movements will tear apart the nationalism that has been built so far. To develop multicultural awareness, it is necessary to implement multicultural education [15-17].



Fig. 1. Multicultural diversity of the nation

The pluralistic character of Indonesia is the result of its past historical journey which made Indonesia own its national identity. According to Erwin, national identity consists of the identity term, coming from the word identity, and national term, separating from the nation term [1]. Identity can be referred to character, nature, sign, or identity. Meanwhile, national means the nation. Therefore, national identity is a characteristic inherent in the nation or better known as the personality/character of the nation [16-18]. Living among the diversity of cultures, languages, ethnicities (Figure 2), religions and races is the identity of the Indonesian nation. Indonesia was born as a multicultural country [2,3]. This diversity is one of the effects of past historical events [4-7].

In the midst of the rapid development of information technology, people way of thinking is much more open to new ideas. Updates can be easily received regardless of the positive and negative consequences. This uncontrolled progress can endanger the identity integrity in society [19-21] Therefore, there is a need for learning subjects that can convey national values, especially in Indonesia with its diversity. The role of learning history is to strengthen nationalism from the historical event perspective [11,12]. According to Pi'l, learning history is seen as a strategic and effective way to instil diversity values in students. Learning history is a process of passing on values based on past events that are still important and determine the future sustainable development. This is consistent with the purpose of learning history, stating that the purpose of history is to develop self-understanding so that our nation knows what it means to be an Indonesian nation [13-16]. Without history, the younger generation will know nothing.

Their predecessors stubbornly fought for independence, without a history of politicians [12]. The new generation will never know about the Pancasila constitution as the state ideology [8]. The results of the interaction process of historical event development can shape the attitude and identity of a nation [20-22]. The history of the struggle for national independence until the formation of the Republic of Indonesia is a set of evidence that multicultural values have become a part of the people lives and the political life of the Indonesian nation. The multicultural values prevailing and developing in Indonesian society and the changes in ways of thinking and religious aspects mean the diversity of national identities. Adding multicultural education elements to the social science content is an important effort to spread nationalism [22]. In learning history, multicultural values can be associated with important past events. By portraying the sense of multicultural education from a historical perspective, it is hoped that the sense of love for the motherland will continue to grow in the midst of the swift currents of globalization [11,12].

2. Methodology

The method used in this research was a literature review method to obtain the necessary information (Zed) using a qualitative descriptive approach. Detailed information regarding the way in finding references is reported elsewhere [9,10]. Qualitative research is research that aims to understand the phenomena experienced by those being studied, such as behaviours, observations, motivations, and activities, and describe them in a certain natural context using words, language, and knowledge. Five main characteristics of qualitative research include data sources using the natural environment, analytical descriptive in nature, using various related documents, inductive process, and priority of interests.

Multiculturalism consists of two nouns, namely "multi" which means "many" and "culturalism" which means "cultural or ideological flow". Conceptually, multiculturalism means views that adhere to many streams or ideologies. Different opinions of experts on multiculturalism differ from the etymology of the word. Etymologically, multiculturalism consists of the words multi (many), culture (culture) and ism (schools/understandings). Multiculturalism is a set of perspectives and ways of life that aim to offer coexistence based on the principle of difference, including differences in religions, politics, and ethnicity. According to Parekh, multiculturalism is an agreement built on differences at the level of community cultures, history, manners, and customs [13].

3. Results and Discussion

3.1 Multicultural Education

The multicultural education concept is one of the most effective tools for realizing awareness and equality in diversity. Multicultural education is "Primary school reform and basic education for all students. It opposes derogatory racism and other forms of discrimination in schools and society, and accepts and affirms the pluralism (including ethnic, racial, linguistic, religious, economic, and sexual) held by students, their communities, and teachers" [25,26]. Multicultural education has seven basic characteristics, namely multicultural education, anti-racist education, basic education relevant to all students, universal education, peace, process, and critical education [12]. Frazier and Garcia, quoted by Tilaari, assert that "Multicultural education is a concept, frame of reference, way of thinking, philosophical perspective, value orientation, and criteria that can be used to make better decisions about meeting the educational needs of a culturally diverse student body." [27,28].

Meanwhile, multicultural education refers to cultivating a lifestyle that respects and is sincere and tolerant of cultural diversity in the midst of a multicultural society. With multicultural education,

it is hoped that the nation mentality will become tough and flexible in dealing with social conflicts, so that national unity is not easily broken [29,30]. From the aforementioned opinions, it concludes that multicultural education is an idea, ideals, shared views, and strategies to instil multicultural awareness through education. According to Banks, an important key goal of multicultural education is "... helping individuals better understand themselves by seeing themselves from the perspective of other cultures" (2002, p.1). In multicultural education, it is assumed that mutual understanding is followed by mutual respects [32]. To do multicultural education, there are five typologies in the development of multicultural education, namely:

- i. Placement of groups of students with different cultures (cultural differences)
- ii. Interpersonal relations (human relations) to help students mingle in different groups
- iii. Individual group studies, such as teaching things that promote pluralism but do not emphasize social stratification
- iv. Multicultural education as curricula that emphasize student linguistic differences and educational reforms that introduce subjects and promote cultural pluralism and social equality
- v. Multicultural education, which is socially reconstructive in nature, aiming to unite diversity and combat social inequalities existing in the society.
- vi. Tilaar offers seven concepts to build the concept of multicultural education in Indonesia.
- vii. Cultural rights and local cultural identity, as manifestations of the response to globalization, to preserve and present the cultural identity.
- viii. Indonesian culture as the realization of the Indonesian value system in the diversity.
- ix. The normative concept of multicultural education. Normative multicultural education not only describes the existence of pluralism, but also the task of realizing Indonesian cultures belonged to the nation.
- x. Multicultural education as a social reconstruction, an instrument to look back at the current social life.
- xi. The requirement of a new pedagogy in multicultural education in Indonesia that is not limited to school education.
- xii. Human empowerment and equality with cultural diversity.
- xiii. The aim of multicultural education to realize the future vision of Indonesia and national ethics.



Fig. 2. Multicultural diversity in ethnicities

To support the implementation of the seven concepts of multicultural education, several multicultural education priority programs are ideally carried out [11-13]. Developments that can be carried out include making educational institutions as cultural centres, compiling a citizenship curriculum, compiling a multi-cultural education curriculum, book keeping policies, and providing teacher education. In the education system, multicultural education involves all parts of the education system and existing stakeholders. Each subject cannot be viewed partially. It has interdisciplinary, or even integral, relationships. Each field of study has a mission and task to develop multicultural education according to its relevance [11-32]. According to Banks, multicultural education has five important dimensions, namely content integration, knowledge construction process, reduction of prejudice, educational equity and cultural empowerment, and school structure. Multicultural education must be able to develop a variety of teaching materials to create diverse examples for students to learn.

3.2 Multicultural Education in History Class for Increasing the Student Nationalism

History, according to Sutherland, contains two meanings, namely a chronological narrative to be compiled and the elements of the past selected and given to explain the present world. History can be interpreted in the present context as a process of acquiring meaning and value based on historical events that still exist today [31,32]. More specifically, history is a confirmation of identity based on the value transfer process. In the history of important national events, because of the similarity of destiny, struggle, etc., the transmitting process of these values is easier. The value of pride comes from the totality of differences. Historical experiences transformed indigenous diversity into the political entities we call nation-states [12]. National history can only provide information about the development of a new identity, namely national identity.

Multicultural history learning is effective in Indonesian education, considering that Indonesia cultural diversity cannot be separated from the interactive process of historical events (Figure 3). Historically, the ideology of diversity has been associated with the same economic and political structures. The history of the formation of the Republic of Indonesia in 1945 shows how the diversity of ethnicities, religions, and ancestry united in the ideals of the Republic of Indonesia (Minutes of the 1945 BPUPKI/PPKI Session, State Secretariat of the Republic of Indonesia 1995, Isnarmi, 2014) [28-30] This multicultural education must be carried out because of the large opportunities that can be utilized. The value transfer process will be more effective if it is adapted to the environmental conditions of the community. In terms of education, the ethnically diverse constitution of Indonesian society still has the potential to be developed through educational programs or special subjects aimed at developing multicultural knowledge, attitudes, and skills among students. To realize this potential, it is necessary to reform multicultural education in social science subjects, such as history, social sciences, and civic education [27,28]. This method is effective and appropriate without changing the order or education system. Teachers can develop key concepts, principles, and generalizations from disciplines related to multicultural education without affecting the content and curriculum requirements of the department. In addition, this integration process also stimulates critical thinking and the ability to be involved in efforts to form multicultural attitudes.



Fig. 3. Multicultural diversity in ethnicities

3.3 History Education and Local History

Based on Tilaari description of the concept of multicultural education, it becomes clear that history plays an important role in multicultural education. History education plays an important role in internalizing and developing historical awareness. History lessons are able to make various differences from past history as lessons for a better future [22-25]. Does the history learning in the education system really develop multicultural education? Have history lessons brought facts from the past that can increase the student awareness of this diversity? The purpose of learning history in schools is stated in Law of the Republic of Indonesia No. 20. The goals of general education are listed in Article 3 Year 2003. Referring to SISDIKNAS, the goals of national education are "...to develop the potential of students to become human beings who believe and fear God Almighty, have noble characters, and are healthy, experienced, capable, creative, independent, citizens of a democracy, and responsible" [24-31].

The aim of teaching is not only to transfer the knowledge, but also to transmit the values. It is also to educate both the student intelligence and noble characters. In addition to providing knowledge, history lessons also have a didactic function. The didactic task of teaching history is implicitly and explicitly stated. As stated by Sartono Kartodirdjo, "the purpose of teaching history is to have the next generation of young people learn from the experiences of their ancestors". More specifically, Brian Garvey and Mary Krug state that the study of history serves several purposes, including:

- i. to obtain information about historical facts
- ii. to gain an understanding or appreciation of past events or periods or people
- iii. to acquire the ability to evaluate and criticize history
- iv. to study historical research techniques
- v. to learn writing history

In elementary and high school history lessons, the lessons still refer to the first and second objectives. At the same time, the senior high school level learns the second and the third goals through the fifth goal. Until now, there have been many complaints about the history teaching, the education system, and its implementation [22-25]. The history curriculum is loaded with materials that do not encourage students to think critically or is too indoctrinating. History education is often

used as a tool to strengthen the legitimacy of rulers by highlighting important figures in Indonesian national history. The curriculum is usually uniform in terms of materials and questions taught to students.

The curriculum cannot be developed by emphasizing local cases that are closer to and affect students. As a result, students feel bored and even alienated from what they are learning. In the implementation of learning in the classroom, the teacher has not succeeded in developing a varied learning atmosphere [33,34]. They always put forward an expository learning system that emphasizes the development of the cognitive domain. It is not surprising that many students are apathetic and sceptical about history subjects. History teaching is still focused on presenting facts, not the understanding and awareness of history. As the concern of Soegjatmoko quoted by I Gede Widja, "History lessons should be a shared journey between teachers and students [35,36]. In this concept, the main method is not the memorization of facts, but the joint research between the teacher and students. In this way, students face intellectual challenges that do exist... They become a participant and an actor in the "work of self-discovery" of our nation." [32-34].

Textbooks used for learning are dominated by Javanese publishers and authors. It is not surprising that the facts contained in textbooks are dry from cases from various regions. It is not that Javanese writers and publishers do not understand the history of other regions, but writers who are closer to historical materials will at least understand and be fluent in developing educational materials [36,37]. The Indonesian national history class is planned to be one of the efforts to instil the student awareness on the Indonesian national history. Indonesian national history is the history of the former Dutch East Indies territory. The boundaries of national history are political-administrative in nature as the history of the Indonesian nation has had a political existence since it was officially proclaimed on August 17, 1945 [11-38].

Indonesian national history is then translated into regional history containing the history of Indonesian territories with provincial administrative boundaries. Beyond national and regional historical boundaries, local history emerges [39,40]. Taufik Abdullahi in 1996 defines local history as "the history of a place", a place whose boundaries are determined by the agreement of the chroniclers. The author is free to determine the boundaries of the writing, whether broad or narrow. Local history is elastic. It can only talk about villages, subdistricts, and districts where an ethnic group lives and tribes that exist in one or more regions. Writing local history has an important meaning in both academic interest and community development, especially the community interest in learning about the past experiences of the ancestors [41,42]. This is in accordance with Allan J. Lightman in 1978 statement that "...local history for its own sake. Local history is for testing hypotheses about a wider jurisdiction, usually the nation-state, and focuses on understanding the processes of how communities grow and develop."

Figure 4 shows the local wisdom in the Wayang tradition.



Fig. 4. Local wisdom in the Wayang tradition

While analytically clear, in practice, the lines often intersect and merge. Within the constraints of local history space/time, authors can draw boundaries from the shortest to the longest. Posts about the PETA uprising can be short or long. In September 1984, five main themes were presented in Medan as a reference for writing local history [12-43]. As quoted by Kuntowijoyo, it includes the dynamics of rural communities, education as a dynamic factor and social interactions, interactions between ethnic groups in a pluralistic society, national revolutions at the local level, and biographies of local residents. In the second part, Taufik Abdullah adds that local history writing is important to get a more detailed discussion of phenomena. Because of national history, local history is not questioned because it makes a positive contribution [44,45] As stated by Taufik Abdullah, "...local history, with an approach that is not an involution that only revolves around itself, opens more opportunities to start new problems in national history. Thus, one cannot only see the process of realizing national consciousness, which is the main condition for a solid national integration, but above all one can understand the real dynamics of this process." [46,47].

According to Taufik Abdullahi, the style of local history studies in Indonesia can be divided into four groups, namely:

- i. studies that focus on specific events (special event research or called eventa l'evenement)
- ii. studies with a stronger emphasis on structure
- iii. studies that discuss the development of certain aspects within a certain period of time (thematic)
- iv. general historical studies that describe the development of certain areas (provinces, cities, districts) from time to time [48,49].

Local history has a more democratic character because it is separate from local phenomena, as opposed to regional history which is administratively and politically limited. However, it is possible that regional history is local history, for example the Balinese history. Bali is an administrative region with relatively the same socio-cultural background [50-52]. This is different when we talk about the history of the Central Java region. It should be remembered that the western part of Central Java is a society with a Sundanese socio-cultural background which is culturally different from the people of Central Java (Solo or Semarang) [51-53]. Local history has a more independent discretion in determining the area of study. Intensive and varied studies of local history reveal an even more heterogeneous and significant place. So, there is no reason to fear that the presence of local history

is a threat to multicultural education. It is feared that disclosing local history will open wounds or exacerbate differences. Disclosing local history is an effort to reveal honesty and a tool to learn from the past. It actually helps strengthen unity through honest and democratic presentations. Closed wounds are even more deadly, for example how the New Order covered things up with GAM, the East Timor Movement, etc [54,55].

3.4 Teaching Local History in Multicultural Education

From the aforementioned research on multicultural education and local history, it concludes that local history has a strategic role in history education and multicultural education. There is no need to fear or hide the different experiences of people groups. Through historical awareness, people better understand and respond wisely to the differences between the past and the present. How to develop local history teaching in multicultural education? What strategies are possible? Everyone should involve [11,12].

3.5 Learn from Past Mistakes

The characteristic of history is that it is diachronic (longitudinal), in contrast to other social sciences which are generally synchronous (spatial). In addition, historical facts have unique properties. This diachronic and unique nature makes the story have a different dimension that reveals different facts. The uniqueness of the story also provides space for a more intensive development of local history writing and teaching [56,57]. Writing about various local phenomena certainly enriches the nation heterogeneity and lays the foundation for the effective multicultural education. One arising issue is that some local communities have historical paths that are viewed negatively or may conflict with other communities [11]. A simple example is the conflict occurred hundreds of years ago between the Javanese and Sundanese, known as the Bubad War as Gadjah Mada strategy to destroy Pajajaran in Majapahit, harming the Sundanese at that time. Another example happened during the Dutch colonial period. One of the causes of the defeat of the Padri War was the large number of Dutch mercenaries from Java [58,59]. The current problems, such as ethnic conflict between Madurese and Dayak, conflicts between religious adherents, and so on, are past wounds that are feared to open up even more. Is that true? How does local history deal with this phenomenon?

Local history has a political framework for dealing with the past. Every place should have and describe a story that is different from other places. That way, there is an awareness that every place has different problems, so we are together looking for a new path that is brighter. Every part of Indonesia has historical and cultural differences. It would be naive if history and culture were integrated into the national curriculum [59]. There should not be a need to highlight differences and conflicts between areas, but neither should they cover them up with differentiation of priorities for placement. Presenting different aspects of local life or history raises awareness that each culture has different values [34-54]. It is impossible to see that some Papuans who still wear the koteka and find it difficult to wear modern clothing are backward and uncivilized people. Looking at history breaks down these stereotypes with an awareness of how human processes have laid down civilization over the long term. Previously, history lessons included local history topics at the elementary to high school levels [11,12]. For example, history in high school certainly teaches different resistances in various regions. The development of Hindu-Buddhist and Islamic kingdoms in various regions in Indonesia is an example of learning local history in history lessons in high school [37-47].

3.6 Presenting Local Cases

Ideally, learning history always deviates from local problems and phenomena so that students feel they belong to and need the lessons they receive. Especially in the New Order era, the uniformity of teaching history was so forced. How is it possible to teach the heroism of Pangeran Diponegoro and Patih Gadjah Mada at the same time in Jakarta and Papua? The ideal concept of learning history is presenting a history that is close to the student environment [33-42]. Local heroism is more interesting and fun to present to local students. Local history classes play a big role in trying to introduce students to historical events that are close to their hearts. The flexibility of local history is able to represent different phenomena related to genealogy, local social history, the role of local heroes in local and national struggles, local culture, ethnic origins, and various events at the local level [11]. Students are invited to understand the historical reality from the smallest to the national and global frameworks. The teaching of local history is presented as a support for multicultural education [10-53].

3.7 Communicating Differences

Every society has relatively "good" and "bad" aspects. Some say "black history" and "white history," even though such terms do not exist in science. Is it not feared that the depiction of the history of the homeland will contribute to the collapse of the nation? The question is an understandable concern [8-13]. The cultivation of historical values that emphasize past wounds revives the spirit of conflict. However, in presenting history lessons, one must be able to present objective values with a full educational content. Multicultural education develops equality, which means healing past wounds by presenting a more equal life. History teaching does not need to hide too many historical realities, but the history teaching must be able to present a full educational content and be aware of the construction of noble values [5-29]. For example, in the 1960s conflicts, the activities of the PKI and its affiliated organizations left deep wounds in society, especially in Java, Sumatra, and Bali. Likewise, the movement to exterminate the PKI, as an accumulation of previous conflicts, had claimed hundreds of thousands of lives. Learning through historical wisdom and awareness can provide historical experiences as the best teacher. Past mistakes become experiences to build a better future together [3-11].

3.8 Development of Learning Strategies

Various local history learning strategies will be more effective if learning is presented in different ways. In accordance with the characteristics of learning history, local history is ideally taught using challenging strategies. History classes should emphasize constructivist learning activities that are open to student differences [9-44]. This is important to help students understand themselves and their pasts. As shown by Bank, "The knowledge construction component of multicultural education helps students understand how knowledge is constructed and how it is influenced by the biases, experiences, and perceptions of historians and other researchers. It also helps students create their own versions of the past, present, and future [25-41]." In developing learning strategies, teachers must be able to plan and present teaching materials, develop methods, and use assessments that can encourage students to learn about the differences of each community group. Group and individual assignments to explore the past of each community group is an effective example of development of local history learning strategies [7-33].

3.9 Curriculum Development

The implementation of the Independent Curriculum is a challenge for stakeholders and decision makers in history education. The Independent Curriculum is a curriculum concept that emphasizes the ability to develop skills or tasks with certain performance standards so that the results are apparent in the management of certain competencies for students [36-53]. One aspect that is useful in the Independent Curriculum is the prioritization of the contextual (natural), divergent, and directed at the nature of student learning approaches to develop their skills. The Independent Curriculum also opens opportunities for regions and schools to develop curricula. This is different from some of the previous curricula. This opportunity can be used to develop local realities that are closely related to the students [20-59]. According to the concept of the Independent Curriculum, there is much to be developed in learning local history. Conny Semiawan says that Indonesia has had a very old centralized curriculum. This special curriculum is in a stark contrast to multicultural education which emphasizes equality [41,42]. It is often seen in history classes that children outside Java know Pangeran Diponegoro as a hero, but do not know the heroes around them. This is due to the centralization of learning resources [12].

3.10 Integrations of Learning Materials

The limited time for history lessons makes it impossible to present local history lessons in separate sections. Teaching local history in primary and secondary schools can be conducted in various ways [14-59]. First, by adding several topics of national history related to local events. For example, in Sumatra, during the independence revolution, teachers could emphasize the role of the Emergency Government of the Republic of Indonesia (known as PDRI). Second, students can learn through special research in libraries, museums, and various historical relics. This can be done every six months to show the history and culture of the local people [18,19]. Third, social studies teachers can work together to discuss local issues in an interdisciplinary manner. Local history lessons in schools must also reflect the reality of phenomena elsewhere. This is especially important to understand the diversity of other cultures [15,16].

4. Conclusions

Multicultural education is an alternative for the embodiment of national life within a multicultural framework. One of the efforts to increase multicultural awareness is education about Indonesian national history. But until now, the study of Indonesian national history is too centralized and tends to create a political image both in the curriculum and in its development. This allows students to understand the history of Indonesia as a historical unit [11]. In fact, every place has a unique history that must be represented in learning history. One way of developing history to support multicultural education is through local history classes. Local history is a historical research unit that highlights the historical problems of a place. The study of local history can represent the historical reality of student communities and communities outside the place, which can foster awareness and attitudes towards diversity [12]. The implementation of Independent Curriculum provides a wider space for teachers and regions to include local historical studies in the implementation of multicultural sense and awareness. The concept of learning local history through Independent Curriculum can be implemented by learning history outside the classroom. Besides that, it can also be carried out through grouping classes with social studies teachers. Through multicultural education, we can

increase our sense of nationalism so that we can build a sense of love for our nation and inherit that love [11,12].

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