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# Impact of Multicultural Based Education Learning In the Process of Social Integration at SMA Al Azhar Mandiri Palu

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## Abstract

Multicultural learning education is basically an educational program for the nation so that a multicultural community can participate in realizing the ideal life of democracy for the Nation. Formulation problem on study this is how learning education based on multiculturalism at Al Azhar High School Independent Palu, How impact learning education based multiculturalism has on students at Al Azhar High School Independent Palu. Objective on study This Know the impact of learning education based on multicultural to students of Chinese ethnicity at Al Azhar High School Independent Palu. Method study This is a qualitative method namely methods focused research attention on problems or natural phenomena actual at the moment study carried out And served in the form of a verbal narrative that describes facts about the problem being investigated How exists accompanied by rational interpretation And accurate . Results from study This Impact from learning based multicultural at Al Azhar High School Independent Palu that is teach attitude value differences, attitudes deliberate, defend state, change mental attitude, knowledge citizenship, knowing rights and obligations inhabitant good country, guidelines Act in community, basics life nationality And matter the impact on students at Al Azhar High School Independent Palu.

**Keywords:** PPKn Learning, Multicultural, Social Integration

## Introduction

The Indonesian nation is a pluralistic nation. The diversity and pluralism found in Indonesia is something that is difficult to find in other regions of the world. From West to East, this nation has 17,505 islands, the largest of which is inhabited by 6,000 islands with different languages, ethnicities, religions, traditions, beliefs, cultural customs, economic levels and social orders. These conditions show a very diverse culture this nation has.

In the midst of the cultural pluralism of the Indonesian nation, it is necessary to have an attitude of respect between one culture and another. If an attitude of respect can be created, then peaceful coexistence between groups of different cultures will be created. For this reason,

it is necessary to form a national character that is able to respect other people's cultures while maintaining commitment to one's own culture. Bhinneka Tunggal Ika was originally a legacy of the tradition of harmonization and tolerance between fellow citizens, but was later used as a political frame for certain interests, especially during the New Order era in power, by behaving in a way that seemed harmonious in society.

The implementation of the motto Bhinneka Tunggal Ika is not aimed at national unity but rather fosters exclusivism and social jealousy. This ultimately became the initial process for the emergence of SARA (Ethnic, Religious and Inter-Group) disputes which the majority of the Indonesian people were not aware of during the New Order regime in power. The concept of diversity is symbolically accommodated through a number of regional symbols with a completely central order and regulated in such a strict way in the name of unity and oneness and ignoring the differences and diversity that exist within Indonesian society. Therefore, this diversity has two different and opposing potentials. On the one hand, it shows a positive potential, a potential to be proud of one's homeland which is rich and diverse in religion, ethnicity and culture as a unique treasure, which should be maintained because it gives nuance and so is the life of the nation. However, on the other hand, there is a negative potential, namely a potential that is prone to clashes, conflicts and divisions.

Indonesia is one of the countries where the Chinese ethnic group is spread. Most of the ethnic Chinese in Indonesia live on the island of Java, then Sumatra and Kalimantan (Pratama, nd2004) . The number of ethnic Chinese in Indonesia has increased over time. In 2004, ethnic Chinese in Indonesia were estimated to reach 10 million people. In developing countries, negative potential often occurs, as well as in Indonesia. SARA-related conflicts in Jakarta, Ambon, Mataram, Poso and Sampit, political vandalism in Solo, Bali, Surabaya and Papua are some of the wars that occur due to cultural clashes between groups or ethnic community. This conflict is caused by each individual or group's lack of understanding of the existing cultural diversity. The conflicts that occur indicate that the Indonesian population does not yet have a broad insight into the cultural plurality that exists in this country. Because of this, there is a need for a deep understanding of mutual respect between various tribes, races, groups, customs and religions.

At the societal level, the lack of assimilation of a society with other societies will cause slow development and participation in mutual cooperation and mutual assistance in that society. To open up the isolation of certain communities, there are various ways that can be done, including opening up communication and transportation from an area, which actually has the effect of increasing the frequency of mingling of that community with other communities, as well as increasing participation in mutual cooperation and helping each other in that community.

The most effective instilling of diversity values is through the world of education, and in this case one way is by implementing multicultural education to achieve harmony in Indonesia. Multicultural education is carried out to provide a response to cultural diversity which so far has not found a way to change the form of education from a monocultural perspective which is full of prejudice and discrimination towards a multiculturalist perspective. This is intended

to create harmony between humans with the differences that inevitably occur between them. In an important sense, establishing life between fellow human beings by understanding differences and diversity through multicultural education found in society automatically must be emphasized on society itself as the most important subject and object, because it is acknowledged or not that the reality is that there are many conflicts in various regions in Indonesia involves many people from different cultures. Therefore, it is time to develop an education that is able to provide a new awareness of multicultural values and diversity in society in this country.

In order to form a national character that is able to appreciate differences amidst national pluralism, one way is through education. Education plays an important role in developing the physical, intellectual, religious, moral, social, emotional, knowledge and experience aspects of students (Suharjo et al., 2006) .

Educational institutions have the potential to foster culture wisely. Generally, students at educational institutions in Indonesia have different cultural backgrounds. Therefore, every policy and treatment provided by educational institutions must consider the cultural background of each student. This is not an easy task that educational institutions must undertake. Educational institutions are expected to be able to explain cultural diversity as something that can be learned. Educational institutions must be able to make the above cultural boundaries objects that students study. In this way , students can recognize diversity and cultural differences. Students can realize that they live in a group consisting of people who have different cultures.

Multicultural education learning is basically a national education program so that multicultural communities can participate in realizing an ideal democratic life for the nation. In a broad context. Multicultural education tries to help unite the nation democratically, by emphasizing the perspective of plurality of society in various different nations, ethnicities, and cultural groups. Thus schools are connoted to reflect the practice of democratic values. The curriculum displays a variety of different cultural groups in society, languages, and dialects; where students are better off talking about respect between themselves and upholding the values of cooperation, rather than talking about competition and prejudice between a number of students who differ in terms of race, ethnicity, culture, and social status groups (Banks, 1993 ) .

Multicultural learning is built on the basis of the concept of school as a formal environment or the first place for a child to develop his or her personality. At school, children are trained to be disciplined, to follow the rules and norms that have been created by the school. Applying values and receiving punishment or praise for the participation they have obtained. In this case, schools play a very important role in the socialization process, especially in terms of responding to various problems that occur due to diversity.

The socialization process is carried out through various means, namely through the curriculum, ritual activities, teachers and extracurricular activities. The picture and atmosphere of the school as well as the teacher's attitude, along with determining some of the attitudes of students in the future after they are in an environment outside the school, namely society

(Purwati et al., 2023) . Based on the author's observations at Al-Azhar Mandiri High School, Palu, it shows that the majority of school children are Muslim and listed in the school data for the 2022/2023 academic year, the total number of students is 623 people, and divided into several religions, including a total of 597 students who are Muslim. There are a total of 4 students who are Catholic, a total of 10 Protestants, a total of 10 Hindus, a total of 2 Buddhists. With the existing data, the author is interested in researching multicultural-based learning in the process of social integration at Al-Azhar Mandiri High School, Palu.

according to (Darmansyah & Rasji, 2022) . Muslim children and non- Muslim children who are minorities in a group are said to be minorities if the number of members of the group is significantly smaller than other groups in the community. According to (Saraswati & Manalu, 2023) . The majority group is the dominant group in a community that has control. (Muzaini, 2023) . Therefore, a school can be said to be a Muslim-majority school when it consists of students who have the largest number of Muslims (more than 50%) compared to other religions in the school. In schools where the majority of students are Muslim, the dominant regulations that apply in that school are for students who are Muslim. Schools with a majority of one religion are not free from problems. One type of problem that arises according to Achmad Sauqi, and (Firdaus, 2023) . There is a multidimensional gap, namely a gap in social aspects as well as a gap between the Majority and the Minority.

Another problem also arises, namely that non-Muslim students as a minority still follow every rule given to non-Muslim students and take part in all religious activities, which actually only applies to Muslim students, but they must receive the same regulations, for example every Islamic students must follow Islamic studies in class, then do several assignments, they are not allowed to ride with male friends and vice versa, they also have to go home after the Ashar prayer is finished. (Santika et al., 2023) , stated that problems also arise in schools where the majority is one ethnic group, namely that the majority group is the group that has control.

In schools that are dominated by one culture, it causes disparities for minorities. According to (Prastyani et al., nd) (Napitu et al., 2023) This phenomenon will be experienced by everyone who passes from a place where the majority is and immediately becomes a minority as a reaction when moving and living with people who have differences in clothing, race, values, even language owned by that person. At Al-Azhar Mandiri Palu High School, children who adapt can be seen from the group of students as minorities in the school who have to live with different values and culture from those whose rules are based on Islam where minority students themselves have not received these rules from their previous school.

**Literature Review**

The root of the word multiculturalism is culture. Etymologically, multiculturalism is formed from the words multi (many), culture (culture), ism (school/understanding). In essence, this word contains recognition of the dignity of humans living in their communities with their own unique cultures. (Nikmah et al., nd). Multiculturalism turns out to be not an easy understanding. It contains two very complex meanings, namely "multi" which means plural,

"culturalism" contains the meaning of culture or cultures. The term plural contains various meanings, because pluralism does not just mean the recognition of the existence of various types of things, but also that this recognition has political, social and economic implications. Therefore, pluralism is related to democratic principles (Tumbelaka M, 2023) .

According to (Ar, 2013) , multiculturalism is an ideology that emphasizes recognition and respect for the equality of cultural differences. This is where multicultural values need to play a role. (Tago, 2017) multicultural values expressed in the language of the vision and mission of multicultural education by always upholding and respecting pluralism, democracy, and humanism, from these three things students are expected to become a generation that always upholds morality, discipline, humanistic concern, and honesty in everyday behavior.

Meanwhile, according to (Tasik & Purwanto, 2019)  explained that in multicultural values there are several indicators including, learning to live with differences, building an attitude of mutual trust *,* maintaining a sense of mutual understanding *,* upholding an attitude of mutual respect *,* being open in thinking, appreciation and interdependence, conflict resolution and non-violent reconciliation. Meanwhile, to understand the values of multiculturalism in general, there are four core values, *including: First,* appreciation of the reality of cultural plurality in society. *Second,* recognition of human dignity and human rights. *Third,* developing world community responsibility. *Fourth,* developing human responsibility towards planet Earth.

Integration as mingling to become a unity, the word "unity" suggests that various elements that are different from each other are undergoing a process of assimilation. If the integration has reached a union, then this phenomenon of change is called integration. In English, integration *means,* among other things, "whole" or "perfection." Banton in Sunarto (2000) defines integration as a pattern of relationships that recognizes the existence of racial differences in society, but does not give important meaning to these racial differences.

(Oruh et al., nd) talks about *"revolutionary integration"* , namely the expansion of a sense of primordial similarities and differences towards broader groups within the framework of the entire nation's society. In other words, the word national integration, national integration means the expansion of primary group sentiments such as ties of kinship, religion and language towards wider groups in a society (nation). (Retnowati, 2014) if various elements that are different from each other refer to social pluralism which has also achieved a social life, then this process is called social integration. In sociology, social integration means the process of adapting different elements in society's life so as to produce a pattern of society's life that has functional harmony. Thus, there are two main elements of social integration. The first element is integration or adjustment, while the second element is the function element. If social pluralism fails to achieve assimilation or adjustment to each other, then social pluralism means social disintegration. In other words, pluralism fails to form (dysfunctional) society.

Although the definitions of national integration above differ in their emphasis, they all emphasize the need to replace traditional, local and primal ties with a new identification as a nation, (Rahmatika & Fajar, 2019) argue that integration is more explicit . Nationalism is essentially a transition from many small societies to a large society.

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**Research Methods**

The type of research used in this research is qualitative research. According to (Lesawengen & Zakarias, 2020) qualitative methods are "research methods that focus on problems or phenomena that were actual at the time the research was conducted and are presented in the form of verbal narratives that describe the facts about the problem being investigated as they exist accompanied by with rational and accurate interpretation". In this qualitative research, the researcher describes the problems and facts that occurred during the research and then presents them in the form of a verbal narrative that describes the reality of the object being studied.

**Results/Findings**

This research will focus on looking at the substance of the concept of Pancasila and Citizenship Education lessons on multicultural education to determine the impact of multicultural education learning in developing the social integration process at Al Azhar Mandiri Palu High School. Basically, human rights are basic rights that every human being has as a gift from God Almighty whose existence cannot be contested. These rights have been innate since birth and are inherent in humans as creatures of God Almighty. Which means that every human being has the same level and dignity.

The next material substance in learning Pancasila and Citizenship Education is the concept of Human Rights contained in the PPKn book for class The 1945 Constitution of the Republic of Indonesia states that the right to life, the right not to be tortured, the right to freedom of thought and conscience, the right to religion, the right not to be enslaved, the right to be recognized as an individual before the law, and the right not to be prosecuted on any legal basis retroactively is a human right that cannot be reduced under any circumstances.

This was confirmed by Mrs. Yunihalifa, a Civics Teacher at Al Azhar Mandiri High School in Palu, who stated that "one of the topics of Pancasila and Citizenship Education learning material that discusses multiculture is when discussing human rights, where students are expected to know the principles of human rights clearly "strengthening inclusive values, whether related to social class, class, skin color, belief and religion, tradition, etc. Human rights principles thus normatively encourage students to recognize diversity or plurality" (interview, April 27 2023).

Likewise, the expression of Mohammad Haikal, one of the Muslim students of the Kaili ethnic group, when asked about his opinion about learning PPKn in the material on Harmonization of Human Rights in Indonesia, Mohammad Haikal clearly stated that "after studying the material on Harmonization of Human Rights in Indonesia, I have gained a lot of knowledge regarding the implementation "Human Rights, especially in the environment which includes schools, at Al Azhar Mandiri Palu High School is a school with a Muslim majority, but our school does not close itself off from accepting ethnic Chinese students, as well as during learning, all students have the same rights" (interview, April 27 2023 ).

A student named Mohammad Bagas Satya, ethnic Javanese and Muslim, expressed a similar thing when asked how the teacher behaved towards you and other students during the learning process? Mohammad Bagas Satya stated that "when learning, teachers never discriminate between students, when a student makes a mistake he will be punished, teachers always act fairly in dividing groups and giving grades to students, even though this school is a Muslim-majority school and most of our teachers are religious "Islam, but students who are ethnic Chinese and not Muslim receive the same services as students who have other ethnicities and are not Muslim." (Interview, April 27, 2023).

Sociology and history learning materials do not provide enough substance for multiculturalism in the concept of Human Rights, in its application PPKn teachers have a greater portion of application regarding Human Rights topics during the learning process. As stated by the Civics subject teacher, "in the learning process I change the conventional learning paradigm to modern learning, active learning and fun learning. Creating learning that prioritizes equal rights and freedom in developing knowledge and creativity. One solution is to implement a group-based learning model where all students have the opportunity to develop themselves, give opinions, and be able to respect the opinions of their friends" (interview 20 April 2023).

This is in accordance with what was conveyed by one of the students on behalf of Ni Kadek Asri, of Balinese ethnicity and Hindu religion when asked a question about the learning model applied during the PPKn learning process? Who revealed that "during the PPKn learning process, sometimes teachers use the lecture learning model, but mostly we use group learning. When dividing groups, teachers always divide groups evenly, where each group contains several different ethnicities and religions. (Interview 25 April 2023).

Interview with Mrs. Yunihalifa as a PPKn teacher at SMA Al Azhar Mandiri Palu with the question how do you implement human rights during the PPKn process? Mrs. Yunihalifa stated "in the Civics subject which discusses the subject of Human Rights, it is covered quite extensively, the material on Human Rights is discussed a lot in the Civics subject, to implement this I do it by applying a group-based learning model where I divide students into heterogeneous groups so that There is no jealousy or envy when dividing into groups, all students are free to express opinions and get grades based on the efforts made by the students themselves and their group collaboration (Interview, April 25 2023).

## Discussion

Education can be one of the strategic efforts to democratize the Indonesian nation, especially among the younger generation. The education in question is an educational model that is oriented towards building national character through learning that makes students the subjects of learning through learning methods that are democratic, participatory, critical, creative and challenge their self-actualization. In this context, the learning process is no longer the monopoly of lecturers or teachers, but becomes a common property and makes the learning process a forum for dialogue and learning together (Sriyana et al., 2023) .

Democratic education is a demand for the realization of civil society. Therefore, democratic principles such as political freedom, intellectual freedom and freedom to differ in opinion are principles that must be implemented in social and state life. At the school level, the

subject that has a clear vision and mission as democratic education is Pancasila and Citizenship Education (PKKn). This shows that PPKn can be addressed as citizenship education, political education, values and moral education, national education, community education, legal and human rights education, and democratic education. Overall, PPKn has a strategic function to realize the essence of national education goals to form democratic and responsible citizens. The importance of PPKn as a formal vehicle for democratic education is recognized by education experts and decision makers. This is as stated in article 37 of Law No. 20 of 2003 concerning the National Education System (Sisdiknas), where Civics is a mandatory curriculum content starting from basic education to higher education.

SMA Al Azhar Mandiri Palu, through PPKn learning, instills multicultural values in students from an early age. If from the start they have the values of togetherness, tolerance, love of peace, and respect for differences, then these values will be reflected in their daily behavior because they are formed in their personalities. If this is achieved by the younger generation, it can be predicted that future life will be relatively peaceful and full of respect between people (Nawir et al., nd) .

This shows that the PPKn subject is one of the lessons that is a fundamental instrument in the framework of national education as a medium for the formation of national character amidst the heterogeneity or pluralism that is characteristic of the Indonesian nation. Juridically, PPKn is contained in law number 20 of 2003 concerning the national education system as mandatory content and in the curriculum of each level of education where each curriculum makes the substance of norms and legislation at both the central and regional levels.

Civics learning at SMA Al Azhar Mandiri Palu has an outline of subject matter for students to improve their ability to think, behave and interact in various social and cultural realities on the basis of ethics, values and norms, as well as practical objectives including the development of behavioral skills, attitudes students are critical and rational in dealing with various kinds of social, cultural, community situations and social problems faced in everyday life (Curriculum and RPP).

Pancasila and civic education materials contain the values of heroism, exemplary, pioneering, patriotism, nationalism, and the spirit of never giving up which underlie the process of forming the character and personality of students; contains treasures regarding the civilization of nations, including the civilization of the Indonesian nation. This material is basic educational material for the process of forming and creating the unity and unity of the Indonesian nation in the future, instilling awareness of unity and brotherhood and solidarity to become the nation's connecting thread in facing the threat of national disintegration, provided with useful moral teachings and local wisdom in overcoming multidimensional crises faced in everyday life and is useful for instilling and developing a responsible attitude in maintaining harmony and environmental sustainability in the nation and state.


**Conclusion**

The substance of multicultural-based learning at SMA Al Azhar Mandiri Palu is applied not only through learning materials but multiculturalism-based learning is also applied during the learning process using the cooperative learning model. Multiculturalism learning materials

are inserted into learning materials such as PPKn learning, where there are three concepts related to multiculturalism , namely the concept of Human Rights and the Concept of Democracy.

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