

## The implementation of multiculturalism learning model based on local wisdom in civic education

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### ABSTRACT

Implementing civic education learning in senior high schools has not improved students' quality as good citizens with the right civic skills. Therefore, the purpose of this study is to analyze the implementation of the multiculturalism learning model based on local wisdom in the subject of civic education. The learning model is used to instill the values of cultural diversity in students in responding to demographic changes. This is a qualitative study with data collected through interviews involving ten students and four civic education teachers in a high school in Manado, North Sulawesi. The collected data were analyzed using thematic analysis. The results indicate the values of local wisdom used as a model for multiculturalism learning. This research has implications for the culture of cooperation among students in conducting Civics learning activities in the classroom. It can act as an alternative for Civics teachers to develop the values of diligence, cooperation, and high school students' responsibility.

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### Introduction

According to preliminary studies, the main objective of civic education and multiculturalism learning is to prepare the younger generation to participate consciously in social issues in their environment (Wibowo & Wahono, 2017; Meetoo, 2018; Celeste et al., 2019; Nuryadi et al., 2020). Therefore, it is necessary to cultivate feelings of empathy and compassion because, without them, students may not be motivated to negotiate and act on the needs of others. However, there are challenges associated with implementing values that can increase student involvement in the community field (Barber, 2012; Irhandayaningsih, 2013). The diversity of ethnicity, religion, race, and culture in Indonesia provides a different experience for students to show empathy and compassion without discrimination. This condition indicates that students need to understand, appreciate and respect the existing multicultural society because it can build the life of a nation and state (Ostendorf & Choi, 2017). Kirkham (2016) stated that one of the strategies to build unity through multiculturalism is raising awareness about its values.

Civic education has a significant challenge in helping students to make fair decisions about social issues (Ho & Barton, 2020). In other words, multicultural learning can support the practice of civic education in recognizing, accepting, and affirming differences in human life (Alismail, 2016). The multicultural learning model views culture and cultural differences as the principles of maintaining

harmony in learning activities (Wardhana et al., 2020). Therefore, multicultural learning is based on philosophical ideas about freedom, justice, equality, and the protection of human rights. In addition, the multicultural learning model seeks to empower students to enable them to have the ability to develop respect for other people of different ethnicity or culture (Ormond & Vietti, 2022). Multiculturalism learning allows schools to evaluate students' existence without discrimination. In addition, this model enables teachers to build student attitudes in implementing positive treatment of cultural, racial, ethnic, and religious differences (Cuéllar et al., 2020; Nurasiah et al., 2022; Ambarita et al., 2022). According to Banks (1993), Multicultural education has dimensions of content integration, knowledge construction process, prejudice reduction, equitable pedagogy, and empowers school culture and social structure. The primary purpose of this learning process is to influence social change (Yuliani, 2021). However, Najmina (2018) explained that the goals are attitudes, knowledge, and learning. Therefore, the application of multicultural education is expected to reference that religion should not become an obstacle for students to learn.

As a multicultural country, Indonesia has a more significant potential for conflict between tribes, races, and religions (Dwintari, 2018; Hakim, 2018; Muhtadi, 2019). Therefore, multiculturalism as a perspective on cultural diversity that emphasizes acceptance of diversity through civic education based on local wisdom as an inseparable part of culture is very necessary. This is because local wisdom is an idea with values full of wisdom and is believed to be confirmed by a community because it is passed down from one generation to another (Sulistiono et al., 2018; Duryatmo et al., 2019). In addition, local wisdom becomes a way of life and knowledge found by the community from much experience that can be used to answer various problems related to their life needs. It is usually a set of customary laws, beliefs, advice, rhymes, proverbs, folklore, songs, and traditional games (Primayanti & Puspita, 2022; Khosyi & Rusyana, 2022). Unayah and Sabarisman (2016) reported that local wisdom has a function to develop culture and science in addition to ethical and moral meaning.

Local wisdom is one of the alternative learning models to fight for multiculturalism, which can increase students' awareness of the importance of acknowledging, respecting, and appreciating cultural differences. The cultural differences in Indonesia are the main reason to develop an intelligent personality in dealing with diversity problems by studying various social statuses, ethnicities, races, and religions. Ghofur (2019) stated that multicultural education aims to understand the background of individuals and groups in society, respect and appreciate cultural and socio-historical ethnic diversity, and resolve ethnocentric and prejudiced attitudes. Others include understanding the social, economic, psychological, and historical factors that cause ethnic polarization and alienation, improving the ability to critically analyze problems and issues democratically with the vision of making a better, fair, and free society, and developing an identity that is meaningful to everyone.

The Regulation of the Minister of Education, Culture, Research and Technology No. 7 of 2022 explains that civic education in Indonesia is related to the attitudes and behavior in maintaining the integrity of various religions at the national and state level by individuals and groups. Therefore, one of the ways to implement a multicultural learning model is to insert materials that aim to introduce the community's cultural diversity. According to Affandy (2017), efforts can be made to introduce diversity to the local wisdom of each region. This is because local wisdom contains civic skills and values, including mutual trust, the ability to work together, responsibility, solidarity, deliberation, togetherness, mutual cooperation, nationalism, equality, caring, independence, and knowledge (Purna, 2016). Additionally, local wisdom can also encourage the building of togetherness and appreciation, as well as a common mechanism to get rid of various things capable of reducing and damaging communal solidarity. The values of life in local wisdom have been believed to be accurate and can be a reference in the order of life in society, nation, and state.

Daniah (2016) stated that reviewing and re-instilling local wisdom through education is one of the efforts to restore the base of regional cultural values that can build national identity and, at the same time, become a filter in selecting the entry of foreign cultures. Local wisdom as a national identity can be transformed across cultures despite its diverse nature. In addition, most Indonesian people's lives are influenced by customs, which are noble morality, such as being friendly, caring, tolerant, and helpful in society. Generally, the various cultures and traditions instill excellent and positive attitudes and behaviors in people (Affandy, 2017). Therefore, this study aims to analyze the implementation of the multiculturalism learning model based on local wisdom in civic education. This learning model was developed academically to instill cultural diversity values in response to demographic changes. Branson Field (1998) states civic education has three main competencies: skills, disposition, and knowledge. These three concepts are closely related to the goal of the personal formation of students as citizens.

According to Payne et al. (2019), civic skill competence is essential to students because it relates to their intellectual skills as citizens. This academic skill includes the ability to identify, explain, analyze, assess, take and maintain a position on an issue in the life of the nation and state. In addition, these skills also lead to the active role of organizations in realizing civil society, influencing and monitoring the course of government, and political decision-making processes (Brunell, 2013). Winataputra (2015) stated that the civic skills items in civic education learning activities include the ability to communicate argumentatively, intelligently, and responsibly as an individual or group in making decisions. Therefore, this study also seeks to internalize the values of multiculturalism in civic education for students to improve their civic skills. In civic education, respecting diversity is one of the learning outcomes that must be conducted. Diversity in Indonesia is an alternative to citizenship education to instill the values of multiculturalism in cities. Manado is one of the most tolerant cities in Indonesia, according to a 2021 report (Syah, 2022). Its slogan, "*Torang Samua Basudara*" (we are all brothers), indicates its ability to maintain an attitude of tolerance and peace to date. Therefore, Manado is said to be the city of brotherly love (Suleman, 2017). This research aims to determine how to analyze the implementation of the multiculturalism learning model based on local wisdom in the subject of civic education in Manado.

## Method

The qualitative process (Creswell, 2017) was used because this study aims to analyze the implementation of the multiculturalism learning model based on local wisdom in civics education. Therefore, this interpretive research involves the identification of values by participants in the learning process. The qualitative research design used was to explore the learning processes, activities, and events carried out by senior high school civic education teachers in Manado, North Sulawesi.

This research was conducted in Manado's two public and private senior high schools. The participants are ten senior high school students and four senior high school civic education teachers, selected based on the characteristics needed in this study. The characteristics of student participants are those in grade 10 and between 15-16 years old. Meanwhile, for teacher participants, the parts are those teaching civic education in grade 10 and having adequate knowledge of local wisdom in Manado. Data collection was carried out in three steps through observing civic education teachers' planning, tools, and learning process. The observation process was carried out to analyze the behavior and activities of civic education teachers in the classroom for three meetings with a period of 45 – 90 minutes from each learning activity through the semi-structured process. This was followed by collecting the Learning Plan (RPP) documents through in-depth interviews with students and teachers after the learning process.

Furthermore, semi-structured interviews were conducted using Multicultural Education dimension guidelines by Banks (1993) consisting of content integration, the knowledge construction process, an equity pedagogy, prejudice reduction, and empowering school culture and social structure. Additionally, local values based on the scope of local wisdom by Istiawati (2016) were also identified. The area falls into the first two categories of abstract ideas, thoughts, and reason, such as various knowledge, views, values, and practices of the Manado community. The second category is more directed at artifacts and art objects with symbolic meaning, with essential points collected on written notes. Interviews were conducted by distributing initial questions to the teacher regarding the length of teaching in high school and the strategy related to multicultural material. Students were also interviewed for 60-65 minutes to determine the conditions of their learning and understanding related to multiculturalism after the learning process was completed. Interviews with participants were conducted. Every interview was recorded using a tape recorder.

The data collected were validated using the triangulation method by conducting interviews with traditional elders and school principals (Creswell, 2017). Additionally, data analysis was carried out by recording the chronology of the learning process used by civic education teachers with the thematic analysis used to process the information code Field (Bowen, 2009). Finally, the data were sorted and tested based on the similarity of the theme.

## Results and Discussions

Reviewing and re-instilling local wisdom through education is an effort to restore regional cultural values capable of building national identity. Therefore, local wisdom as a national identity can be transformed cross-culturally to give birth to national culture. Civics subjects make it easy for students to understand multicultural learning, which plays an important role in shaping their awareness of diversity. Manado is one of the cities in North Sulawesi with a large population of Christians. It consists of *Sangir, Gorontalo, Javanese, Mongondow, Bugis, Minangkabau, and Minahasa* (38.4%) tribes. This diversity is a challenge for residents to maintain harmony and unity. Hence, civic education plays an important role in internalizing the values of multiculturalism, which is based on local wisdom to students. The teacher carries out the implementation of this learning model based on local wisdom through civic education. The names of the research participants were withheld to maintain the academic code of ethics. Questions related to the length of teaching and ongoing learning activities were asked during the interview.

AR and WNT are male and female teachers at Manado public senior high school who have taught civic education for over ten years using WhatsApp, YouTube, PowerPoint, Zoom, and Google Classroom. Furthermore, RR and MM are male and female who have taught civic education for less than five years using WhatsApp, Google Classroom, Zoom, PowerPoint, and the Learning Management System provided by the school.

The initial interview results show that the four civic education teachers had diverse teaching experiences, and the learning media used was PowerPoint. This tool is generally utilized because it helps them explain the various learning activities. Google Classroom is also an alternative tool used by teachers to give assignments. Based on the Decree of the Head of the Curriculum Standards and Educational Assessment Agency of the Ministry of Education, Culture, Research and Technology No. 008/H/KR/2022 concerning Learning Outcomes in Early Childhood, Elementary, and Secondary Education Levels, students in grade ten entering phase five need to be able to identify, the influence of membership local, regional, national and global groups towards identity formation. This is in addition to understanding the meaning and value of diversity in the learning achievement of *Bhinneka Tunggal Ika*. Therefore, the multiculturalism learning model is essential for students to identify and respond to conditions and circumstances in the environment and society through the *Bhinneka Tunggal Ika* in civic education.

In the learning process carried out by the four participants, preliminary activities were illustrated by providing opportunities for students to pray according to their respective religions and beliefs. Although most students in AR, WNT, and MM schools are Catholic and Protestant Christian, mutual respect is given to everyone. Furthermore, there is a diversity of ethnic groups owned by students in AR and WNT schools, such as the *Sangir*, *Gorontalo*, and *Minahasa* Tribes. However, this condition is not a barrier for teachers to instill the values of multiculturalism. This study evaluates the learning process with the achievement of *Bhinneka Tunggal Ika*, where students can identify the influence of local, regional, national, and global group membership on forming identity. In the first meeting, the result of local group membership is associated with local wisdom carried out for student identity formation.

Based on the interview results with senior high school civic education teachers, implementing the multiculturalism learning model is carried out by inculcating an attitude of tolerance and respect in the preliminary learning activities.

"Although the majority of students in the class are Catholic and Protestant Christians, small percentages still adhere to Buddhism and Hinduism. Therefore, they must respect each other's differences and religion." (RR Interview Results, 2022).

According to an interview report by WNT, the strategy to instill tolerance can be conducted during the discussion process in class. This is further elaborated in the following excerpt.

"In the core activity, students are directed to conduct discussions related to the results of identifying the influence of local and regional group membership. Each is given the same opportunity to provide input, while others listen attentively to respect people's opinions." (WNT Interview Results, 2022)

"Instilling tolerance in students to respect other people's differences, such as religion, can be tasking. The multiculturalism learning model based on local wisdom enables students to learn about the meaning and value of diversity in the classroom. Activities indicate this to identify the influence of local groups adapted to local wisdom, making them respect each other. It also makes students understand that everyone has a different attitude, character, and way of interacting with the family environment." (MM Interview Results, 2022).

The interview results with students show that the *Bhinneka Tunggal Ika* learning process can be achieved by implementing a multiculturalism academic model based on local wisdom. This is in addition to instilling the strategy of tolerance attitude and analyzing the implementation of the multiculturalism learning model by teachers.

"The attitude of tolerance instilled by teachers during the learning process is by choosing a group not based on religion or ethnicity." (AA interview results, 2022)

"Some students conduct the *Zuhur* prayer in class even after recess. This prevents us from learning when the civic education teacher comes in until they have finished their prayer. The process whereby the teacher waits for the prayers to be over before commencing with the teaching process is an attitude of tolerance" (AB interview results, 2022).

The values of tolerance and mutual respect taught by teachers are intended to encourage students to accept diversity, such as respect for others' religions, traditions, and beliefs. In addition to instilling an attitude of tolerance, implementing the multiculturalism learning model based on local wisdom encourages Civics teachers to introduce it to students.

"Concerning local wisdom, as a Civics teacher born into the *Minahasa* tribe, I try to apply the philosophy of "*Sitou timou tumou tou*" to students during the learning process. This philosophy

means that humans live to support others irrespective of one's ethnic and religious backgrounds. Besides that, I also introduced the philosophical value of Sundanese, *silih asah*, namely advancing together in intellectuality, *silih asih* implies the power of affection is always created in all forms of individual relationships with one another, while *silih asuh* is the attitude of nurturing one another as an inseparable part of harmonization" (WNT interview, 2022)

The interview results with WNT showed that the multiculturalism learning model based on local wisdom can be poured through philosophy in several regions. Therefore, the learning process aligns with the flow and learning objectives, where students can understand the meaning and value of diversity. In addition, it also enables them to identify the need for cultural exchange and collaboration in an interconnected world. This process encourages students to form identities in global diversity. The following is an excerpt from an interview with WNT on the role of traditional leaders in Manado:

"Concerning the philosophy of "*Sitou timou tumou tou*" it is true that humans live to support others. This philosophy is also in line with our motto, *Torang samua basudara*, meaning we are all brothers. Furthermore, this is following the Christian faith, which teaches that we must love one another regardless of background. Teachers from kindergarten pass down the value to high school. In addition, whenever there is an activity, the expression is always there, which familiarizes the students with the expression " (Traditional Elders interview, 2022)

The validation results illustrated that the philosophy conveyed by WNT is of particular value to the people in Manado. It teaches everyone to always help one another. This activity is also contained in the mapalus tradition. RR and MM believe learning activities must be based on local wisdom by exemplifying the mapalus tradition.

"Here, a so-called mapalus culture has been practiced for a long time. This culture is broad, concerning work and agriculture, and includes all aspects, such as business. For example, if I want to build a house, all my neighbors will help until it is completed. Similarly, when moving houses, housewarming events are carried out together, as well as when the fields and agriculture, mapalus groups are also found." (MM interview results, 2022)

"In the mapalus group, I am in a group of 10 people where we help each other weekly. For instance, in the first week, it was my turn for others to assist me, while in the second week, we assisted Antje. Therefore, it can be said that the mapalus culture is even deeper than gotong royong because we work together to complete tasks" (Interview with traditional elders, 2022)

The interview results delivered by MM and traditional elders showed that local wisdom could be used as a basic view of the meaning and value of diversity. Therefore, civic education functions as a vehicle to form intelligent, skilled, and characterized citizens loyal to the nation and state. The teacher to students instills the value of social care through local wisdom that enables them to demonstrate problem-solving skills by respecting differences. Multiculturalism learning in civic education is the basis for students to appreciate differences and have moral experiences. This condition is a response to the development of diversity in schools.

This study indicates that the educational approach impacts the socialization of local wisdom values. Therefore, civic education provides a different experience for teachers and students in promoting multiculturalism. Senior high school students as citizens play an important role in preventing conflict in the Indonesian nation, with varying religious and cultural diversity. Of the five dimensions of multiculturalism education outlined by Banks (1993), this study can only respond to four: content integration, knowledge construction, prejudice reduction, and equitable pedagogy. In terms of content, the teacher has combined learning materials into the curriculum with a perspective that is civic education outcomes by adding multicultural material through local wisdom. For knowledge construction, students' understanding is developed through assignments given by the

teacher, starting from identifying and analyzing various information about the meaning and value of diversity field (Poort et al., 2018).

Additionally, to reduce prejudice, the teacher provides various examples of conditions related to differences and connected to the values of local wisdom. Like conflict due to differences, the civic education teacher provides explanations regarding solutions and things that students must pay attention to in communicating with each other. This teacher category strives to give examples of local wisdom values, such as the philosophy of the *Minahasa* and Sundanese, which aims to maintain harmony by accepting diversity. In the exact dimension of education, teachers also pay attention to ways to carry out learning strategies. This is shown by praying before learning by respecting other religions.

Conversely, citizenship education is based on multiculturalism, which reflects a multicultural society. Therefore, this research shows that students' learning sequences must be closer to the community, their lives, and social problems (Mungmachon, 2012). Teachers can play their role in multicultural education by minimizing violent behavior among students to prevent racial, ethnic, and religious discrimination. Furthermore, the results of this study also support the profile of Pancasila students, whom they are directed to have a globally diverse character. One of the critical elements of global diversity is recognizing and appreciating culture. Therefore, this multiculturalism learning model can train students' civic skills with the values of local wisdom and encourage them to have an open attitude towards differences. This is in line with the research by Modood (2021) that in multiculturalism, there are five inseparable concepts: difference, equality, ethnoreligious groups, national identity, and dialogue. This implies that multiculturalism describes situations of differences that often occur. Thanks to applied multiculturalism, the learning model, can be a positive recognition and accommodation for civic education teachers in realizing global diversity. Civic education teachers must also recognize that multiculturalism is not only about justice. Students as citizens living in variety should be encouraged to continue cultivating a sense of belonging to multicultural nationalism rather than liberal goals to promote autonomy and social democratic means for the redistribution of resources.

## Conclusion

This study analyzed the implementation of the multiculturalism learning model based on local wisdom. Therefore, in conclusion, implementing the learning model can be conducted through civic education by inculcating an attitude of tolerance and local wisdom values in the student environment. Civics education teachers can use this learning model as a strategy for the learning achievement of *Bhinneka Tunggal Ika*. In addition, with this model, students are expected to be able to identify the values of multiculturalism through local wisdom in Indonesia to ensure they respect each other both at school and in their social environment. This study has implications for the culture of cooperation. It can be used as an alternative for Civics teachers in high school to develop the values of diligence, cooperation, and responsibility. It is limited to using this learning method in only three schools and one city. Hence, future studies need to be carried out using this model in more cities and schools. Additionally, it is imperative to identify the values of local wisdom in various regions throughout Indonesia.

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