**Implementation of Multicultural Education in Educational Practice**

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ABSTRACT

The purpose of this study was to determine the implementation of multicultural education in educational practice at SMK PGRI 1 Cimahi. Multicultural education is education that emphasizes the process of inculcating a harmonious way of life from many differences. This research is qualitative research with a phenomenological approach strategy. Sources of data came from teachers, students of SMK PGRI 1 Cimahi, and leaders of SMK PGRI 1 Cimahi. The results of this study indicate that (1) multicultural learning is not devoted to discussion/subjects in the application of multicultural education practices. (2) the understanding of leaders, teachers, and students toward multicultural education is substantially in accordance with its meaning. (3) the implementation of multicultural education is widely contained in Civics, PAI, and student programs, namely democratic, tolerant and humanist values. (4) in the school environment the habituation strategy is the right thing to increase the cultivation of multicultural education in the daily lives of students.

**Keywords:** *Multicultural Education; Educational Practices.*

INTRODUCTION

Education is something that is very vital for human life, especially for the formation of the character of a civilization and the progress of a nation. Education is one of the most effective media to give birth to a generation that has a view that is able to make diversity a part of unifying the nation. Education, especially Islamic education, with a multicultural paradigm, is an urgent need to be immediately formulated and designed in the learning process. Because after all, multicultural education has a significant contribution and value to build understanding and also awareness of multicultural values.

Indonesia has a dark history of dealing with conflict and violence, starting from the cases of Ambon, Papua, Aceh, and various other types. With various triggering factors, fellow Indonesians who share the same religion kill each other. Until now there are still many series of conflicts that are still happening. If we look for a common thread for cases that occur on Indonesian soil, from some of the conflicts and violence that exist, "religion" is considered to be one of the factors that contributed to the trigger of the conflict. Among the phenomena that describe conflicts in religious and ethnic issues are: Conflicts that occur when the candidate for governor of DKI Jakarta brings up religious issues in an event that has an impact on the movement of some Muslims; A conflict that occurs when a member of the council offends one of the tribes in Indonesia, which results in an uprising against the member of the council; The conflict that took place brought the name of the region and the Indonesian human race which resulted in turmoil in demonstrations in various regions and even those regions wanted to separate from the territory of the Republic of Indonesia.

Even though there is no religion and ethnic/racial traditional values ​​that teach violence, let alone conflict, the facts cannot turn a blind eye to the fact that religion and the issue of local wisdom from ethnicity/race are often used as an issue as a face of violence. The involvement of religion and the issue of local wisdom from ethnicity/race as triggers for conflict certainly raises a question mark, because religion and local wisdom values ​​are passed down in fact carry the same divinity and humanity message, even though the types of religion and ethnicity are different. Even religion is one of the gifts that is one of the messages emphasized by all religions in the world is the importance of creating peace based on the principle of equality and human unity.

In the era of modernization as it is today, the world of education is growing rapidly. Be it formal or non-formal education. One of them is the development of Vocational High Schools that apply more practices in the curriculum and learning process.

Based on the facts above, the existence of multicultural education in formal educational institutions is very necessary. According to Ainul Yaqin (2005) "multicultural education is an educational strategy that is applied to all types of subjects by using the cultural differences that exist in students such as differences in ethnicity, religion, language, gender, social class, race, ability, and age. so that the learning process becomes effective and easy. This diversity directly affects the ability of teachers to implement the curriculum. The ability of schools to provide learning experiences and influence in processing information into something that can be translated as learning outcomes. This diversity is an independent variable that has a very significant contribution to the success of the implementation of the existing curriculum, both the curriculum as a process and the curriculum as a result. Therefore, this diversity must be a factor that should be taken into account and considered in determining philosophy, theory, vision, document development, socialization, and curriculum implementation.

Multicultural education is education that emphasizes the process of inculcating a harmonious way of life. The Indonesian people can manifest mutual respect, sincerity, and tolerance for the cultural diversity that lives in the midst of a society with a high level of plurality. With multicultural education, it is hoped that broad awareness and understanding will be born. This can be manifested in a tolerant attitude, not a rigid, exclusive attitude, and denying the existence of other groups and those who are different, regardless of the form of the differences. In the context of Indonesia, which is full of pluralism, multicultural education has a very strategic role to be able to manage diversity creatively.

Based on this background, researchers are interested in describing multicultural education which is currently being promoted in schools. For this reason, researchers compiled this multicultural education research with the title "Implementation of Multicultural Education in Educational Practices at SMK PGRI 1 Cimahi".

Research on the implementation of multicultural education is useful in the following ways. It is hoped that this research can contribute to educators in the form of integrating the concept of multicultural education in the Syllabus and Learning Implementation Plan (RPP) which will later be applied in the teaching and learning process both inside and outside the classroom. In addition, it also helps students to be able to apply the concept of multicultural education in everyday life which will shape the character of the Indonesian nation.

This research cannot be born without previous studies. Among them is the research conducted by Nafis Nailil Hidayah (2018) in his journal entitled "Implementation of Contextual Multicultural Education Approaches Based on Local Wisdom in Indonesia." Stated that the main objective of implementing a multicultural education approach at the national level should be focused on understanding and respecting students for their own culture and the cultures of others, including religion, based on the motto Bhinneka Tunggal Ika and Pancasila. For this reason, it is necessary to rearrange and strengthen civic education (PKn), social studies, and religious education by incorporating material content of cultural values ​​diversity, supported by sociological and anthropological research for education. At the regional or local level, the multicultural education approach should be applied contextually, using “local wisdom” to build understanding and mutual respect for differences in cultural values ​​and origins of ethnicity and/or ethnicity according to local conditions. Research on differences in local cultural values ​​should be carried out by local education officials and teachers and/or university lecturers to be used wisely in the development of school structure and culture and teaching and learning activities and guidance in it.

Next is the research conducted by Akhmad Hidayatullah Al Arifin (2012) in his journal with the title "Implementation of Multicultural Education in Educational Practice in Indonesia". Stating that multicultural education is a progressive approach to transforming education that holistically criticizes and points out weaknesses, failures and discrimination in the world of education. Multicultural education as an instrument of social engineering encourages schools to play a role in instilling awareness in a multicultural society and developing a tolerance and tolerance attitude to realize needs and the ability to cooperate with all existing differences. The article tries to show that the practice of multicultural education in Indonesia can be implemented flexibly, not necessarily in the form of separate or monolithic subjects. The implementation of multicultural education is based on five dimensions: (1) content integration, (2) the process of compiling knowledge, (3) reducing prejudice, (4) equal pedagogy, and (5) empowering school culture and school structure.

From some of these studies, it can be analyzed that multicultural education is a progressive approach to transforming education, it has many interesting problems to study. Research that raises the topic of multicultural education in the learning process in Vocational High Schools is still rarely studied, so the researchers assume that this research is the root of multicultural education research in the educational aspects of Vocational High Schools.

LITERATURE REVIEW

*a. Multicultural Education*

In the concept of multiculturalism, there is a close relationship for the formation of a society based on Bhinneka Tunggal Ika and realizing a national culture that is unifying for the Indonesian nation. Zamroni (2011) "defines multicultural education as a progressive approach to transforming education that holistically provides criticism and shows weaknesses, failures and discrimination that occur in the world of education". However, in its implementation there are still various obstacles that prevent the formation of multiculturalism in society. This becomes the homework of scientists to solve problems in the world of education with the aim that failures and weaknesses and even discrimination in the world of education can be truly revealed.

Meanwhile, Ainurrafiq Dawam (2003) explains that "multicultural education is a process of developing all human potentials that respects plurality and heterogeneity as a consequence of cultural, ethnic, tribal, and religious diversity". Such understanding of multicultural education certainly has very broad implications in education. Because education itself is generally understood as an endless process or a lifelong process. Thus, multicultural education requires the highest respect and appreciation for human dignity, wherever he comes from and whatever culture he is.

Regarding the focus of multicultural education, H.A.R. Tilaar (2004) reveals that in multicultural education programs, the focus is no longer directed solely to racial, religious and cultural domains or mainstream groups. This focus has been an emphasis on intercultural education which emphasizes increasing understanding and tolerance of individuals from minority groups towards the dominant mainstream culture, which in turn causes people from minority groups to be integrated into mainstream society. Multicultural education is actually an attitude of "care" and want to understand (difference), or "politics of recognition" the politics of recognition of people from minority groups.

From the description above, the author can conclude that multicultural education has the meaning of education that has a vision of being able to open wider horizons and be able to cross the boundaries of ethnic groups or cultural and religious traditions themselves, so that they hope to be able to see humanity as a family that has differences and similarities. ambition. This is where the real education of basic human values ​​for peace, independence, and solidarity is.

*b. Multicultural Education as Critical Education*

With many problems that have emerged in Indonesian society as a cultural crisis, such as socio-political disintegration that stems from the euphoria of freedom that is almost too far, the disappearance of social patience so that it is easy to rage and carry out various acts of violence and anarchy, decline in respect for and compliance with law, ethics, morals, and social decency, the increasing spread of other social ills, the continuing conflict and violence with political, ethnic and religious nuances as has occurred in various parts of Indonesia are the urgency of homework for the Indonesian government.

Koesoema (2007) explains that “So educational institutions were chosen by the government to shape the character of the Indonesian nation, especially students. Educational circles in particular see that character education is a critical education made for society in general and students in particular to see the current situation and condition of Indonesian culture. Because students are a generation that is expected to be the foundation for the progress of the Indonesian nation. Thus the role of the teacher or educator becomes something central or important, because the role of the educator is to instill the values ​​of multiculturalism. It is hoped that with the emergence of multicultural education as critical education from the education community, it is hoped that the cultural and character problems that plague the Indonesian nation today.

*c. Multicultural Education as Constructive Education*

The origin of the word constructivism is "to construct" which means to build or compose. According to Carin (in Anggriamurti, 2009) that constructivism theory is a learning theory that emphasizes that students as learners do not take the knowledge they get for granted, but they actively build knowledge individually. According to Von Glasersfeld (in Aggriamurti, 2009) that constructivism is a philosophy of knowledge which emphasizes that our knowledge is our own construction. Knowledge is formed by the structure of a person's conception when interacting with his environment related to multicultural values.

Constructivism theory is defined as learning that is generative, namely the act of creating something meaning from what is learned. In contrast to the behavioristic flow which understands the nature of learning as an activity that is mechanistic between stimulus responses, constructivism understands learning as a human activity to build or create knowledge by giving meaning to knowledge according to experience.

Broadly speaking, the principles of constructivism applied in teaching and learning are:

1. Knowledge is built by the students themselves.
2. Knowledge cannot be transferred from teacher to student, except only by the student's own activity in reasoning.
3. Active students construct continuously, so that there are always changes in scientific concepts.
4. The teacher only helps provide suggestions and situations so that the construction process runs smoothly.
5. Dealing with problems relevant to students.
6. The learning structure around the main concept of the importance of a question.
7. Seek and assess students' opinions.
8. Adapting the curriculum to respond to student perceptions.

Of all that there is only one principle that is most important is that the teacher should not merely provide knowledge to students. Students must build knowledge in their own minds. A teacher can assist this process by teaching ways that make information very meaningful and highly relevant to students, by providing opportunities for students to discover or apply ideas on their own and by inviting students to become aware of and use their own strategies for learning. learn about the diversity of the Indonesian nation. The teacher can give students a ladder which is intended to help them reach the level of discovering the nature of multiculturalism.

In constructivism learning theory, children are required to be able to develop themselves, the teacher only provides a little stimulus to the child. Comparison between constructivism learning theory. Constrictivism theory emphasizes more on student involvement in learning activities, both physically, mentally and emotionally. The application of this theory is suitable for use in materials that are directly related to abstract thinking processes, such as the diversity of the Indonesian nation. While in the theory of humanism, students are really invited and required to develop themselves in learning activities. It can be said with "they need, those who seek". So in this theory the teacher is only a facilitator. Learning based on the theory of humanism is suitable to be applied to materials that are capable of shaping personality, conscience, changing attitudes, and analyzing social phenomena. Constructivism theory is as learning that is generative, namely the act of creating something meaning from what is learned. The teacher's role in multicultural learning according to constructivism theory is as a facilitator or moderator. Constructivistic theory is a development of cognitive learning theory. Piaget stated that "science is built in the mind of a child by assimilation and accommodation activities according to his schemata."

METHODS

The data collection method used is a qualitative method so that the data obtained is a natural statement of the sources in interviews and observations. With the phenomenological strategy, researchers explore data on how informants describe the understanding and implementation of multicultural education in the learning process in their schools and researchers interpret them according to the phenomena or problems that exist in the process of implementing the multicultural education concept.

The informants in this study were residents of SMK PGRI 1 Cimahi and education experts, especially those who understand multicultural education, namely:

1. The Principal of SMK PGRI 1 Cimahi who acts as the school managerial party. So that researchers can find out data from informants how the process of implementing character education in learning activities in the classroom and outside the classroom.
2. Deputy Head of Curriculum and Student Affairs whose task is to determine the curriculum related to work programs related to multicultural education.
3. Teachers of certain subjects, including PKN and PAI subject teachers because not all teachers can explain the process of inculcating multicultural values ​​in the classroom according to the subject matter taught to students.
4. Students of SMK PGRI 1 Cimahi class X and XI. The reason they become informants is to help researchers get data relevant to research that is being carried out related to the implementation of multicultural education in the SMK PGRI 1 Cimahi environment.

In this research, the right technique in collecting data is interview and observation. Interviews were conducted freely with an informal atmosphere and unstructured questions but still led to the focus of the research problem. interviews were conducted with teachers of certain subjects, principals, vice principals, and students and teachers related to PAI and Civics. The interview was chosen because to obtain information according to the research focus, namely the understanding of teachers and students about multicultural education and the implementation of the concept of multicultural education in schools in these learning activities. The researcher records the information provided by the informant and discusses what is not clear without affecting the informant regarding the answers given. Observations were made before data collection. The results of the observations are described for data mapping and determining research actions. In observation activities, researchers act as observers. Interviews were conducted to collect real data. Interviews were conducted with the principal, Pks Curriculum and Student Affairs, as well as teachers and students who were respondents. Data obtained from interviews were analyzed, then described.

RESULTS AND DISCUSSION

*a. Understanding of Multicultural Education.*

Based on the results of interviews with informants, researchers obtained various data about the understanding of multicultural education. Understanding of multicultural education has also varied, among others, from one school leader who defines that, "Multicultural education is a system of inculcating values ​​to shape the character of school members to carry out good and noble values ​​of mutual tolerance, mutual respect and mutual respect in the community. on differences for the realization of a peaceful and prosperous life”. According to the informant, multicultural education is the inculcation of values ​​to form a noble and noble character which creates a peaceful atmosphere with mutual tolerance, respect and mutual respect considering that Indonesia is a multicultural country consisting of various cultures, languages, religions, beliefs and so on. . If these differences are not managed properly, it will become a boomerang for Indonesian citizens themselves, because it will trigger a lot of conflicts that can divide the unity of the nation.

The opinion above is supported by the statement of Pks Kesiswaan that multicultural education is "an idea to practice the practice in the Islamic faith (as Muslims) apart from hablumminallah, humans in the world must also be hablumminnas with education that recognizes differences to respect each other above differences, so the common goal is peace".

The statement from the Principal of SMK PGRI 1 Cimahi and Pks Kesiswaan can be interpreted that to become a man of faith, one is required to practice the practice of Islamic aqidah. One of the practices contained in the Islamic creed is that humans are required in addition to hablumminallah, also hablumminnas, namely having good relations with humans. Maintaining good relations with fellow human beings can be done by maintaining tolerance between religions, mutual respect and mutual respect.

In contrast to one of the informants who taught PKN subjects in class X, it was stated that, "It gives knowledge to students that the Indonesian nation is a multicultural society, in the sense that it consists of a variety of different things. From here, students must be able to solve together how Indonesia remains united even though it is different, this is what students must think about". So according to the informant as the teacher in the class, he defines multicultural education as a tool to give students an understanding of how the conditions in Indonesia are. In addition, the informant invited the students to participate and contribute in finding solutions to the problems faced by the Indonesian people who were motivated by differences. In this way, the informant indirectly has the meaning to instill character education in students.

The opinion of the PAI subject teacher defines that "multicultural education in particular is education to form a child's personality who has a high tolerance spirit, respects and respects something different from himself. These are all what Islam teaches.” So according to the informant, multicultural education, especially in PAI subjects, certainly emphasizes the spirit of nationalism, love for the homeland, and striving to maintain peace which is actually in accordance with Islamic values. With the subjects taught by the informants so that in its implementation the emphasis is on the national spirit to maintain the peace and integrity of the Unitary Republic of Indonesia. These are all in accordance with Islamic values.

According to students, they differ in their understanding of multicultural education. As stated by a class X student, "multicultural education is an effort to unite difference with peace, as at this school I, a Muslim, must maintain an attitude and tolerance to respect my friends who are from outside Islam so that conflicts do not occur". So for students, multicultural education is an effort to prevent conflicts, so that in socializing and living together in schools, they must be good at maintaining attitudes so that peace is maintained.

So multicultural education is an effort to shape human character, and it becomes important for the character or personality of students. It can be seen that the understanding of the principal, teachers, students, and other school members refers to the school's rules and culture that can shape the character of students so that they can become ready students if they later enter the community. In addition, there is also a good and solid collaboration between school elements that become a unified whole in shaping the multiculturalist character of the Indonesian nation.

*b. Implementation of Multicultural Education*

The implementation of multicultural education carried out by teachers is carried out during the preparation of learning tools, both from the syllabus and lesson plans by inserting multiculturalist values ​​including democracy, tolerance, honesty, creativity, and others. After being evaluated through a team appointed by the principal as the evaluation team, and if it has been evaluated by the team, the principal will evaluate the team through a briefing. The principal also often communicates to give direction to school residents, especially the teacher council, "for the making of Syllabus and lesson plans, we always socialize if there are new regulations, by giving examples as a guide, even in the form of softfiles so that teachers are easier to filter. what is needed and what is not.” However, in reality what researchers found during observations and interviews with subject teachers, not all informants had included character values ​​in the lesson plans and syllabus.

Only certain teachers listed character values ​​in the syllabus and lesson plans, namely informants who became Civics teachers for class X and PAI teachers for class XI. As stated by the informant, "the application of multicultural character values ​​is applied according to the syllabus and lesson plans that are applied to class". So that with the syllabus and lesson plans, learning activities can take place systematically in accordance with expectations. Therefore, it can be reviewed regarding the time, media and methods used by each teacher in the class. The purpose of this is to facilitate the evaluation process in the classroom, which will be used as a benchmark as the application of the learning model in the following year.

Subjects related to multiculturalism education are Civics and Islamic Education. For Civics, the time to teach multiculturalism material is in the teaching material for class X even semesters with the theme of multicultural society. This material is taught in 3 x 45 minutes (3x meetings). "For PKN subjects it is more fun to do social observations, so with this method students are given the task of finding problems and finding solutions with group discussions". So the teachers here use the internet or newspapers as a reference for students to look for assignments from the teacher. For the method, the teacher prefers group discussion because it is considered more conducive to the application of multicultural education because with group work students can directly practice socializing with their friends.

The next material is PAI subjects. This subject contains material about tolerance which outlines the procedures for living as Indonesian citizens who uphold the values ​​of tolerance. This material is taught in 2 x 45 minutes with the lecture method by the teacher who is in charge of the material. For media, he uses many examples of films/video shows with power point and LCD.

In addition, there are several extra-curricular programs that support the implementation of multicultural education, namely: Student Basic Education Camping, Student Character Development Program, and Graduate Candidate Development Program, namely a number of material and training for students with the aim of students having strong mental, character good for socializing in general. In addition, there are a number of cross-cultural and traditional Indonesian student programs.

CONCLUSION

Multicultural education is seen from the Academic Community of SMK PGRI 1 Cimahi is an effort to shape the character of students. Without any special socialization regarding multicultural education, the school has realized the importance of multicultural education, so that since its inception, multicultural education has been implemented. Regarding the implementation time of implementing multicultural education at SMK PGRI 1 Cimahi, it can be said that almost all school hours per day. Thus, it can be concluded that the implementation of multicultural education can be an alternative in improving the character of the students of SMK PGRI 1 Cimahi.

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