

## The Implementation of Social Education Learning Based on Multicultural Education in SMP Negeri 1 Lasem

Kartika Asmarani<sup>✉</sup>, Wasino & Subagyo

Universitas Negeri Semarang, Indonesia

### Article Info

#### History Articles

Received:  
October 2017  
Accepted:  
November 2017  
Published:  
June 2018

Keywords:  
*multicultural,  
social studies*

DOI  
<https://doi.org/10.15294/jess.v7i1.18678>

### Abstract

The diversity of religion, ethnic, and culture that has been owned by the students of SMP Negeri 1 Lasem impacts the social patterns either in school or outside the school. The interest of social education learning is still not enough. One of social education concepts from NCSS is culture. This is really related to multicultural education. The aims of this research are to know the multicultural values in Lasem society, to analyze the implementation of social education based on multicultural education in SMP Negeri 1 Lasem also to know the supporting and obstacle factor in the implementation of social education based on multicultural education in SMP Negeri 1 Lasem. The research method that is applied is qualitative research. The multicultural values in Lasem Society are humanity values, tolerance value, mutual help value, justice value, and mutual cooperation value. Method that is applied in social education learning based of multicultural values in SMP Negeri 1 Lasem is contribution method. The supporting factors are religion factor, ethnic factor, culture factor, the support from local communities, mutual respect and respecting the others. The obstacle factors here are the relationship between students that sometimes get crashed when discussion happened in class, the characteristic of students which are difference to each other, the motivation to study, the understanding of tolerance in religion and the lack of school properties and also the lack of competence of a social education teacher.

© 2018 Universitas Negeri Semarang

<sup>✉</sup> Correspondence address:  
Campus UNNES Kelud Utara III, Semarang, 50237  
E-mail: [kartika180389@gmail.com](mailto:kartika180389@gmail.com)

[p-ISSN 2252-6390](#)  
[e-ISSN 2502-4442](#)

## INTRODUCTION

Education is one of efforts to increase the quality of human resources either as individual or as a basic modal of national development. In teaching learning process, teacher is not only delivering material but also trying to make students understand to the material so that the contained values can be applied by the students in society. Therefore, the learning process can be meaningful. (Puspitasari, 2012)

Social education learning is one of strategic subjects to put the moral values to the student. Kirschenbaum confirmed that the final destination of social study is to reach the aim of moral education. John Dewey is also explained that the process and the aim of social studies should come to realization moral in developing human personality (Sjarkawi, 2008)

Social education learning is aimed to push education aspect and the concept than the concept transfer because in social education learning, the students is expected to get the understanding to some concept and develop their moral, manner, value and skill based on concept that they are owned. Therefore, social education learning should be formulated in education aspect. There are 10 social studies concepts of NCSS, they are (1) culture, (2) time, continuity and change, (3) people, places and environment, (4) individual development and identity, (5) individuals, groups and institution, (6) power, authority and governance, (7) production, distribution and consumption, (8) science, technology and society, (9) global connection, (10) civic ideals and practice. The social education concept are (1) interaction, (2) interdependence, (3) continuity and power (4) diversity (5) conflict and consensus (6) patron (7) place (8) power (9) believe (10) justice and equality (11) scarcity (12) kekhususan (13) culture (14) nasionalism.

2013 Curriculum consists of character education values. These are developed in 2013 curriculum which is integrated to KI (Kompetensi Inti) and KD (Kompetensi Dasar). For social education teacher that develops this curriculum, they have to understand the main

concepts in character education. Character is something that is related to God, self, another humans, environment and nationality which are created in manner, mind, speaking, feeling, and acting that are based on religious norm, law, manners, culture, customs and values (Kemendiknas, 2010).

The multicultural values according to Muthoharoh (2011) are (1) inclusive values (2) activeness value (3) humanity values (4) tolerance values (5) mutual help values (6) democratic values (7) equality and brotherhood (8) positive thinking and loving the homeland.

Small Tiongkok in Java land is a label to Lasem city that has many China settlement, candu house, and some temple that are confirmed that nickname. On the other side, this city has another nickname; Santri city because here, there are so many Islamic boarding school that stand side by side. There are some heritage that still stand firm as the evidence that Lasem has different culture and has plurarism to be multicultural society. (Aziz, 2014)

According to Lawrence Blum, in multicultural society like Lasem, there are four values that become guidance in developing society in order to avoid the conflict. First is antiracism, multiculturalism, inter race community, and respecting human as individual. Multiculturalism here is included an understanding, honour, assessment of someone culture also a respect and convinity about ethnic culture of another people (Ata Ujan, 2009).

Highlights the tension between biculturalism and multiculturalism. Education is articulated as a policy especially in terms of partnerships between Maori and Europe, reflecting the government's requirements to recognize the Guarantees in the public charter funded by educational and cultural institutions (Jill Smith, 2010).

Community capital is a very helpful concept because it considers the environment both the individual characteristics of the community and the power of the environment. This shows that one carries on the situation a set

of behaviors, needs, and beliefs that are the result of her unique experience (Sunarjan et al, 2017).

In education, diversity society is gathered in one junior high school that consists of students with various culture and religion. Diversity of religion, ethnic, and culture that are had by the students gave impact in social pattern in school environment inside or outside of school. Certainly, teacher as educator has way in realizing and understanding the diversity that the students have in learning process either inside or outside the classroom.

Social interaction can be done by two different ethnics. Some empiric ideas became findings that lead to some phenomenon in society where each ethnic has basic that showed that their culture is higher than others. Everyone has their own perception about that ethnic and culture (Sasha Simon Colby, 2011).

Based on the result of observation and interview with some Javaness in Pecinan, Karangturi, Lasem in 8 February 2017 they told that the mindset and tradition have been built from the ancestor of Tionghoa ethnic is that Tionghoa has higher position than the javaness so they can hire javaness as their workers. Surprisingly, this concept is applied in social pattern of students where Tionghoa students are used to with this tradition. Therefore, the implementation of social education learning based on multicultural, manner and mindset of student will be more opened in understanding and respecting the diversity. Using the implementation of social education learning based on multicultural I expected to be one of effective method to decrease the discrimination in social pattern of students.

Here the role of the school as an educational institution after the parents also affects. So the relationship between parents and school is very influential together in shaping the social behavior of children, because the social intelligence of students requires guidance from both (Petrus et al, 2012).

Based on the result with social education teacher of SMP Negeri 1 Lasem named Hendi, on February 15<sup>th</sup> 2017, confirmed the students interest is still not enough in social education

learning. It can be seen through the daily test and final test that mostly the students got under the minimum score (KKM). The result of interview with one of students named Tiyas on February 15<sup>th</sup> 2017, confirmed that the social education learning is a teaching process which is boring and not interesting.

It is needed some innovation and renewing the implementation of social education learning. One of the social education concept of NCSS is culture. It is very related to multicultural education. Based on the idea, the researcher thought that the implementation of social education learning is very urgent to be analyzed. It is conducted in a thesis entitled "The Implementation of Social Education Learning based on Multicultural Education in SMP Negeri 1 Lasem".

## METHODS

This research used qualitative method because the researcher observed and analyzed about the implementation, effect of social education learning based on multicultural education to motivation and the study quality of students to develop theory, and to make sure the validity of data and analyze the history of development.

According to Creswell (2010:4), qualitative research is methods to explore and understand the meaning by some individuals and groups that came from social problems and humanity. The focus of this research is the multicultural values in Lasem, the implementation of social education learning based on multicultural education in SMP Negeri 1 Lasem.

The method in collecting the sample is purposive sampling. The informant that is chosen as the subject in this research is students from different ethnic in SMP Negeri 1 Lasem, subject teacher, curriculum teacher and headmaster. It is because the researcher had known who would be the informant for this research. The researcher used some technique in collecting the data such as deep interview and documentation.

## RESULTS AND DISCUSSION

### Multicultural Values in Lasem Society

Based on research result, multicultural values in Lasem are (1) Humanity value. Human basically needs identity in pluralism, heterogeneity, and the diversity of human being. The diversity can be in form of ideology, religion, paradigm, ethnic, way of thinking, needs, economy, etc. based on this findings, the humanity is strongly showed in the life of ethnic and religion in Lasem city. It can be seen in social value and humanity value of monk in Ratanavana temple. Ratanavana temple and Indonesian red cross worked together in blood transfusion program. Another humanity values that are created in form of the interest of businessman of Tionghoa to Javanese ethnic that has lower economy with giving donation in form of money and foods. (2) Tolerance value is understood as a part of accepting and respecting the humanity aspects. The freedom of belief, the freedom of speech and the freedom of assembly, etc.

The harmony in Lasem nowadays not only appears in batik and slogan of “Lasem milik bersama” but also in public area like in event of religion ritual or family event. The togetherness of Lasem make the peaceful between the java ethnic included ulama, islamic students, cristiani. Harmonism can be seen when Tionghoa did Barongsai event to celebrate Imlek. There are so many islamic students who secure the culture event with being a human wall. When islamic boarding school did events, Tionghoa ethnic also did the same thing to maintain the security. So, there is not a single special security while the event are happening

Gus Zaim said that sometimes Tionghoa ethnic came to ask a pray for the decease family. It is because they saw moslem did a ritual as they pray for someone who passed away. Some of his students happily did that request. Gus Zaim also gave socialization in some churches.

Based on the findings, the tolerance among religious people seen in economy activity. It can be seen in how Tionghoa built a mini mosque to their moslem workers.

Harmony also can be seen in interaction between ethnic group like in simple coffee shop owned by KohSadjin. The coffee shop is located in KarangturiLasem. It is usually used by either Tionghoa and Javanese ethnic to greetings to each other. People are united in front of a cup of coffee. (3) Mutual help value, as social creature, people can not stand by themselves. Plenty properties can be had but they can not live without the help of other people. Based on the findings, mutual help is seen in Lasem Society. When the birthday of MbahSambu, Tionghoa ethnic took a part such as secure the area while the event are happening also gave some foods. Participation of Tionghoa ethnic is a part of the good relation inter ethnic.

In economics, especially in entrepreneurship area such as material, batik tulis, food culinary, stationery, paint and electronic shop. (4) Justice value which is a term of general pattern either in politic, culture, justice or social. Justice is a form of everyone had what they needed not what they wanted. (5) Mutual cooperation value is working together to reach result that is desired.

### The Implementation of Social Education Learning Based on Multicultural Education in SMP Negeri 1 Lasem

Multicultural perspective is very urgent because it can cause some crash to ethnic, fanatic, racial, also tendency to make their culture higher than others. Stork explained that the use of human universalelement is very important to support the successful of multicultural education learning. Human universal element is what people have generally, such as the need of safety, the needof being known, or the need of filling the need (Elizabeth Stork, 2008).

The understanding about multicultural in school is aimed to create students who have knowledge that later will have understanding about the aims of social education. Teacher has a big role to increase the value of education such as renewing the curriculum, developing the teaching method, also providing the properties (Musadad & Wasino, 2012).

Based on observation and interview, it is found that the teacher used 2013 curriculum that

is applied in power point and did the discussion method in class.

Social education learning is done either inside or outside the class. The implementation of social education learning worked well enough. Teacher tried to boost the activeness of students using discussion, presentation and question answer session. First, the teacher would deliver the topic that he used picture to explain more. After that students are asked to look for information as much as they can. Next, students are allowed to ask to their teacher if they found something that can't be understood and then teacher asked the students to make a group. They answered some questions and discussed to their group members. After that the student presented their work in front of the class. In the end of the class, teacher made a conclusion and gave some task to next meeting. The teacher used scientific approach which includes observing, asking, analyzing, trying, and presenting.

Method that the teacher used to implement the social education learning based on multicultural education in SMP Negeri 1 Lasem is contribution method. The implementation of this method is to invite the students to participate in understanding and appreciate another culture such as choosing books together and doing activities together, appreciate religion events in society. Students can take a part in lesson or other experience that are related to some event.

In this method, teacher gave history tour method using action through visiting some history sites that have multiculture value. For example, the Chinese kids are invited learn about "nembang", mocopat, Javanese dance, batik, knowing the Javanese culture. So are the Javanese children. They are learnt to know Chinese tradition like Barongsai, leangleong, visiting historical cities that have Chinese cultures. They also visited some Islamic and Javanese sites. For example, the cemetery of sunanbonang, mauludnabi, bendebecak, culture celebration. All of those made a culture acculturation. The acculturation introduced in form of dresscode and customary marriage in Lasem.

### **Supporting and Inhibiting Factors in Implementation of Social Education Learning Based on Multicultural Education in SMP Negeri 1 Lasem**

The supporting factors here are such as (1) religion factor that is very influential in the implementation of social education learning based on multicultural education. In facts, Lasem society is mostly people of Chinese descent, hindu and budha. The existence of SMP Negeri 1 Lasem became attractiveness for those who want to register their children to SMP Negeri 1 Lasem, (2) ethnic factors, the students here came from different ethnics and culture, (3) culture factors that are owned by each student like dance culture and barongsai. Students from java usually so interested in learning culture dance and so are the Chinese students who like to learn Barongsai, (4) support from environment to this multicultural point of view.

The supporting factors that came from the diversity of religion and culture. The supporting factor in implementation of social education learning based on multicultural education in SMP Negeri 1 Lasem is not only because the diversity of the religion and ethnic of the students but also the way they appricuate and respect in the middle of diversity. Especially when big day of a religion came such as fasting ramadhan. It can be seen how people appreciate and respect each other.

The obstacle factor in internal problem is the problem that occurs in internal school. Such as teacher who has his problem in delivering the material also the characteristic of SMP Negeri 1 lasem which has diversity in some aspects. When the researcher conducted the research, the researcher observed the way teacher deliver the material, how to make the students understand and how the teacher managed their class. Through interview, the researcher asked some problems to the teacher. There was moment when one of the students got mad to their friend and that student got scolded by the teacher.

The avarage age of junior high school student is still unstable. They still need control either in school environment or outside the school environment. Bad influence usually

became worry of the teachers to the development of their students. Pressure to tolerance attitude is very important to students of SMP Negeri 1 Lasem. Therefore, teacher have to make more understanding to the students related to tolerance of religion. School and teacher have important role to motivate the students to understand the tolerance of religion.

It is obvious that school and teacher roles are very important to understand the tolerance attitude inter religion. Based on the observation, there was moment when students did a discussion and they Tionghoa students didn't want to accept the comment of javanese students. He stayed with his idea. In society, students with tionghoa background tend to think that they have higher strata so they tend to choose and make friend to someone who also has similar economy strata and ethnic.

Teacher as educator must have their own problem in teaching learning process but surprisingly, the teacher of social education subject said that they didn't find big problem in this diversity of their students.

Less school property such as LCE in SMP Negeri 1 lasem is one of problem in supporting the good teaching learning process. Besides, there is one of social education teacher who has less competency in delivering the material so that students is not understand enough.

Based on the findings, it can be concluded that the internal problems that is found in learning process is the relation in students that sometimes get crash when they did a discussion, the different characteristic of students, students motivation in learning, the understanding of tolerance, less property and social teacher who has less competency.

The external problem here is the problem that happened outside the classroom. This kind of problem can not be taken as an easy problem because once it is ignored, it can be a bigger problem for students' development. Another external problem is bad relationship between parents. The continuity of bad relationship can impact the good mutual relationship that has been built.

Another problem is the responsibility of the students to study. It needed get special concern. If they didn't get a good control and attention, external environment would give worse influence such as misused internet, technology, TV program, etc. if they didn't have responsibility to study, they would not have a desire to do homework or study.

Based on interview with classroom teacher and headmaster of SMP Negeri 1 Lasem, it can be concluded that group assignment sometimes didn't do by the whole members, bad relationship between parents happened, bad influence from external environment.

### **Relation to The Theory**

The thinking framework in this research is the thinking framework that is built using basic theory of implementation theory and multicultural education theory. Based on the findings using interview and direct observation, there are five multicultural values in Lasem society. They are humanity value, tolerance values, justice values and mutual cooperation. Multiculturalism here means an understanding, appreciation, and assessment of someone's culture also an implementation that is influenced by 2 high variables such as content of policy and content of implementation. Those variables consist of how far the interest of target group loaded in policy content, kind of benefits that is received by the target group, how far the transformation that is expected from a policy, is the program well placed, is the program has explained the implementor in detail, and is the program has been supported by the adequate sources.

The diversity in religion and ethnic in SMP Negeri 1 Lasem made the teachers know how to handle and appreciate the diversity that the students have. One of ways is the multicultural value that is put in teaching learning process. This is related to multicultural education theory of James A. Banks. He confirmed that multicultural education is an education for people of color. That means, the multicultural education wants to explore the diversity as a blessing. Multicultural education has some dimension which is related to

each other such as: first, content intergration, second, the knowledge construction process, third, an equity paedagogy, and the fourth is prejudice reduction.

The involvement of social education teacher through social education learning in SMP Negeri 1 Lasem give more knowledge to students in how they interact to their friends in multicultural area. Method that the teacher used to implement the social education learning based on multicultural education in SMP Negeri 1 Lasem is contribution method. The implementation of this method is to invite the students to participate in understanding and appreciate another culture such as choosing books together and doing activities together, appreciate religion events in society. Students can take a part in lesson or other experience that are related to some event. , teacher gave history tour method using action through visiting some history sites that have multiculture value. For example, the Chinese kids are invited learn about “nembang”, mocopat, Javanese dance, batik, knowing the Javanese culture. So are the Javanese children. They are learnt to know Chinese tradition like Barongsai, leangleong, visiting historical cities that have Chinese cultures. They also visited some Islamic and Javanese sites. For example, the cemetery of sunanbonang, mauludnabi, bendebecak, culture celebration. All of those made a culture acculturation. The acculturation introduced in form of dresscode and customary marriage in Lasem. The result showed that the students’ awareness in social education learning based on multicultural education is increasing.

## CONCLUSION

Multicultural values in Lasem society are humanity value, tolerance value, mutual help value, justice value, mutual cooperation value. Method that the teacher used to implement the social education learning based on multicultural education in SMP Negeri 1 Lasem is contribution method. The implementation of this method is to invite the students to participate in understanding and appreciate another culture

such as choosing books together and doing activities together, appreciate religion events in society. Students can take a part in lesson or other experience that are related to some event, teacher gave history tour method using action through visiting some history sites that have multicultural value.

Supporting factors are religion factor, ethnic factor, culture factor, and the support of society and respecting each other. The obstacle factors here are the internal factors such as the bad relationship between student in discussion time, the diversity of students characteristics, motivation in studying, the understanding of tolerance, the lack of infrastructure, also the lack of teacher competence in teaching social education subject. The external problem here is the problem that happened outside the classroom. This kind of problem can not be taken as an easy problem because once it is ignored, it can be a bigger problem for students’ development. Another external problem is bad relationship between parents. The continuity of bad relationship can impact the good mutual relationship that has been built. Another problem is the responsibility of the students to study. It needed get special concern. If they didn’t get a good control and attention, external environment would give worse influence such as misused internet, technology, TV program, etc. if they didn’t have responsibility to study, they would not have a desire to do homework or study.

## REFERENCES

- Ata, U., Andre, et al. (2009). *Multiculturalism: Learn to Live Together in Diversity*. Jakarta: PT Indeks.
- Aziz, M. (2014). *Small Tiongkok Lasem: Interaction of Tionghoa, Arabiaan and Javanese in Cross Culture*. Yogyakarta: Ombak.
- Colby, S. S. (2011). Multicultural Art Education in the Post-Secondary Context? Creating Installation and Performance Art in Surrey, Canada. *International Journal of Multicultural Education* 13(1). Retrieved from <http://ijme-journal.org/index.php/ijme/article/view/328>
- Creswell, J. W. (2010). *Research Design: Qualitative, Quantitative and Mixed Research*. Yogyakarta: PT Pustaka Pelajar.

- Kemendiknas. (2010). *Character Education in Senior High School*. Jakarta: Kemendiknas.
- Musadad, A. A., & Wasino. (2012). Training Model of Social Education History Based on Multicultural for Junior High School Students. *Jurnal Paramita*, 22(2). Retrieved from <https://journal.unnes.ac.id/nju/index.php/paramita/issue/view/259>
- Muthoharoh. (2011). Plurarism Education Values in My Name is Khan Film. *Undergraduate Thesis*. Yogyakarta: UIN Sunan Kalijaga.
- Petrus, J., Sugiyo., & Imam, T. (2012). Model Bimbingan Kelompok Berbasis Nilai-nilai Budaya Hibua Lamo untuk Meningkatkan Kecerdasan Sosial Siswa. *Jurnal Bimbingan Konseling*, 1(2). Retrieved from <https://journal.unnes.ac.id/sju/index.php/jubk/article/view/761>
- Puspitasari, N., Wasino., & Utomo, C. B. (2012). Pengembangan Model Pembelajaran IPS Berbasis Multikultural. *Journal of Educational Social Studies*, 1(2). Retrieved from <https://journal.unnes.ac.id/sju/index.php/jes/article/view/738>
- Sjarkawi. (2008). *Creating Kids Personality “The Role of Intellectual, Emotional, and Social as A Form of Integrity in Bulding The Identity”*. Jakarta: PT. Bumi Aksara.
- Smith, J. (2010). Biculturalism and Multiculturalism: Competing Tensions in Visual arts education in Aoteroa-New Zealand. *International Journal of Multikultural Education*, 12(2). Retrieved from <https://researchspace.auckland.ac.nz/handle/2292/12043>
- Stork, E. (2008). Using Human Universals to Teach Multicultural Perspectives. *International Journal of Multicultural Education*, 10(1). Retrieved from <http://ijme-journal.org/index.php/ijme/article/view/74>
- Sunarjan, Y. Y. F. R. & Atmadja, H. T., & Romadi. (2017). The Survival Strategy: Urban Poor Community to Live in The Brintik Hill Graveyard, Semarang, Indonesia. *International Journal of Economic Research*, 14(6), 147-157. Retrieved from [https://www.researchgate.net/publication/317745859\\_The\\_survival\\_strategy\\_Urban\\_poor\\_community\\_to\\_live\\_in\\_the\\_Brintik\\_Hill\\_Graveyard\\_Semarang\\_Indonesia](https://www.researchgate.net/publication/317745859_The_survival_strategy_Urban_poor_community_to_live_in_the_Brintik_Hill_Graveyard_Semarang_Indonesia)