



Implementation of Multicultural-Based Social Science Learning and the Influential Factors (A Case Study of PGSD Students at Langlangbuana University)

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ABSTRACT

The goal of this study was to learn about the implementation of multicultural-based social science learning for elementary school teacher education (PGSD) students at Universitas Langlangbuana, as well as the supporting and inhibiting factors that influence multicultural-based social science learning implementation. This is a qualitative study that intends to reveal numerous aspects about occurrences, phenomena, and social symptoms in elementary school teacher education students at Universitas Langlangbuana. The implementation of multicultural-based IPS learning and the supporting and inhibiting elements in the implementation of multicultural-based social science learning courses are the topic of this study. The implementation of multicultural-based social science learning as a means of preventing radicalism comprises three stages: planning, execution, and evaluation. Religious, ethnic, and cultural aspects, as well as support from friends and the surrounding community, all play a role in the implementation of multicultural-based social science learning. Meanwhile, internal and external issues are impeding the use of multicultural-based IPS learning. Internal issues include students and the lecture process in class, while external factors include the internet's impact, non-educational television shows such as brawls, and group tasks that are rarely completed with other students.



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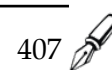


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INTRODUCTION

Education is one of the efforts to improve the quality of human resources, both personally and as a basis for nation-building. In the teaching and learning process, the lecturer not only conveys the material but also must make efforts so that the course material presented can be truly understood by students and that the values contained in the material can be applied in social life and everyday life. According to Samlawi & Maftuh (2008), the definition of "social sciences" (IPS) is learning that combines basic concepts from various social sciences arranged through educational and psychological approaches as well as their feasibility and meaning for students and their lives. According to Madona (2016), social studies learning should be presented as attractively as possible so that students can easily understand all the studies in social studies learning.

Supardi (2011) defines social science goals as "making students good citizens, developing critical thinking and inquiry skills, training independent learning, developing intelligence and social skills, living up to moral values, and developing awareness and concern for society and the environment." The objectives of social science are observed social phenomena that can disclose social problems. Religion, honesty, tolerance, discipline, hard work, creativity, independence, curiosity, love of the motherland, respect for achievement, friendship, enjoying reading, caring



socially, and caring for the environment are some of the subjects and values that can be developed for character education in social studies education courses at the higher education level (Kemendiknas, 2010).

Indonesia is a big country with its own culture and customs. It is evident that these numerous civilizations would give rise to diverse perspectives on Indonesia as a country of diverse ethnicities, races, cultures, and faiths. Today, the study of pluralism is commonly referred to as "multicultural education" (Helmy, 2003). In general, multicultural education, according to Hartono and Hasyim (2003), is education that acknowledges diversity in order to avoid becoming a source of conflict and division. This mutual tolerance attitude would later develop dynamic diversity and cultural richness, which is the nation's identity and ought to be preserved.

Multiculturalism emphasizes the existence of variations in society depending on ethnic groupings. According to this remark, social contact between social groups in the life of a multicultural society is carried out through discovering one's own identity based on ethnicity. Multicultural observes how human variation manifests itself at the level of groupings, classes, and groups, and multicultural ethnicity appears to emphasize this. Several ethnic groups in Indonesia also live alongside one another, allowing for social contact. The interaction that occurs between ethnic groups in Indonesia as they live and develop is a type of ethnicity that is included in an ethnic group (Yusuf & Nurihsan, 2005).

Universitas Langlangbuana is a higher university in Bandung, with 15% of students coming from Papua, NTB, and NTT. Furthermore, on the Langlangbuana University Campus, there are students of Chinese descent as well as students from diverse cultures such as Javanese, Makassar, Papuan, Balinese, and others. Aside from culture, there are numerous religions. Christians are among the students and instructors at Langlangbuana University. As a result, it is not surprising that the Multicultural Education course at the Langlangbuana University Campus, particularly for aspiring elementary school teachers, must be used in everyday life. According to Zamroni (2011), multicultural education can be used as a tool for social engineering through formal education. That is, the institution must play a role in raising knowledge of life in a multicultural society and cultivating a tolerant attitude in order to recognize the need for and ability to cooperate with all of the diversity that exist.

The multicultural-based social studies learning course will subsequently demand potential teacher students to have a vision for the future, a vision for raising children who can understand the diversity of cultures, religions, and points of view. When lecturing, researchers and colleagues believe that lectures are largely cognitive. There is minimal discussion about how to implement Multicultural Education. Learning activities primarily focus on literature, with the exception of tolerance, on the attitudes that must be cultivated. The aforementioned issues serve as the foundation for researchers to undertake research on Multicultural-Based Social Studies Learning for prospective elementary school teachers enrolled in the Elementary School Teacher Education (PGSD) study program. It is hoped that this research will foster an attitude of mutual regard and respect among students, and that this attitude will be realized not only in lecture activities, but also when students become primary school teachers. According to Banks (2007), the goals of multicultural-based education are as follows: enabling schools to view the existence of diverse students, assisting students in developing positive treatment of cultural differences, race, ethnicity, religious groups, providing student resilience by teaching them decision-making and social skills, assisting students in developing cross-cultural dependencies, and providing them with a positive picture of group dissent. This course examines multicultural education theories, techniques, history, meaning, implications, basis, aims, and functions, as well as multicultural education difficulties in Indonesia and the critical role of educational institutions in cultural and intercultural development. This course prepares students to become future educators who must prioritize multicultural development in all educational interactions in primary schools.

This multicultural-based social science learning course can prepare all students to actively work toward structural similarities in school organizations and institutions. Despite the university's distinctions, the students' diversity of religions and cultures fosters a sense of mutual respect. Mutual respect and respect between students can be observed not only in campus lecture

activities, but also during religious holidays or the month of Ramadan, where it is evident how mutual respect and respect are with individuals of different religions. Mansur (2017) acknowledges that religious variety cannot be rejected because it involves sunnah, which entails accepting variances in religious beliefs as well as those who believe in the religion to which they adhere. Tolerance and harmony are publicly taught in Islam. This distinction is visible in religious life and, if not managed appropriately, can lead to disputes between religious communities that are opposed to religious values. As a result, in this scenario, humans must develop contact amongst religious communities in order to pave the way for the resolution of disputes that may lead to war.

RESEARCH METHOD

This study is qualitative in nature. This qualitative research method is extensively used in natural settings. The purpose of this research is to uncover a variety of occurrences, phenomena, and social symptoms connected to social interactions between Elementary School Teacher Education (PGSD) students on the Langlangbuana University campus. The implementation of multicultural-based social science learning for elementary school teacher candidates, as well as the supporting and inhibiting elements in the application of multicultural-based IPS learning courses, are the topics of this study.

RESULTS AND DISCUSSION

Implementation of Multicultural-Based Social Science Learning for Prospective Elementary School Teacher Students

Multicultural-Based Social Science Learning is a course that develops the meaning and understanding of cultural diversity. This cultural diversity involves understanding, mutual understanding, tolerance, and the like, in order to create a peaceful and prosperous life and avoid prolonged conflicts. According to Banks (2007), there are five interrelated dimensions of multicultural education, including: 1) integrating various cultures and groups to illustrate basic concepts, generalizations, and theories in courses; 2) bringing students to understand cultural implications into a course; 3) adapting teaching methods to student learning methods in order to facilitate academic achievement; 4) identifying the racial characteristics of students and determining their teaching methods; and 5) training groups to participate in various activities and interact with all students and lecturers of different races and ethnicities to create an academic culture. Implementation of multicultural-based social science learning as an effort to prevent radicalism has three stages, namely the planning, implementation, and evaluation stages.

During the planning stage, the lecturer creates a semester learning plan for the Multicultural-Based Social Sciences Learning course, which incorporates multicultural education, and organizes lecture teaching materials for one semester. One of the most important aspects of the lecture process is the teaching materials, also known as lecture materials. Hernawan et al. (2012) says that learning material is a set of material or lecture substance that is arranged coherently and systematically and displays a complete figure of competence that students will master in lecture activities.

Multicultural-based social science learning is conducted out in and out of the classroom during the implementation stage. Students study in class according to their objectives. The fundamental concepts of Social Sciences (IPS) courses are integrated with lessons on social systems and values that apply in society, allowing students to understand life in a multicultural environment and accept diversity. The planting was carried out by demonstrating community efforts. Furthermore, students were asked to discuss the current state of radicalism. Students are asked to carry out case studies that frequently occur in their particular places of residence outside of the classroom. The case study aims to examine how people can live side by side even though their religions are different. This also aims to instill multicultural values so that students do not act radically. To minimize the above, in the Langlangbuana University campus environment, the values of togetherness, tolerance, and being able to adapt to various differences must be instilled. The educational process in this direction can be pursued through multicultural education.

According to Bennet (2018), multicultural education is an approach to teaching and learning that is based on democratic values and beliefs and sees social diversity and world interdependence as part of cultural plurality. Multicultural education is the process of cultivating a way of life that respects, is sincere, and is tolerant of the cultural diversity that lives in the midst of a plural society.

The evaluation stage must address all aspects of the student's abilities and personality in accordance with the aims and content being produced (Hamid, 522-523). The professor assesses students' understanding of multicultural values in this section. At the end of the semester, students are evaluated by answering essay questions about multicultural values. According to the responses of students, more than 82% of students understand multicultural values as an effort to prevent radicalism. Aside from being an alternative means of conflict resolution, Multicultural-based social studies education is significant in efforts to foster students so they don't abandon their previous cultural roots when they deal with socio-cultural realities in the era of globalization. According to Hernandez (2002), intercultural encounters in this globalization era can be a serious 'threat' for students. To respond to this reality, students should be given a variety of knowledge so that they have global capabilities, including culture. With the diversity of cultures, students need to be given a broad understanding of many cultures so that they do not forget their cultural origins.

Supporting and Inhibiting Factors in the Implementation of Multicultural-Based Social Science Learning Courses

Supporting Factors

1. Religion

The religious factor has a big influence on the application of multicultural-based social science learning at PGSD, Universitas Langlangbuana. In fact, the majority of the student population at Universitas Langlangbuana is Muslim. The existence of Universitas Langlangbuana is a special attraction for the people of Papua, NTB, and NTT because they want to send their children to Langlangbuana University, which accepts students from various religions.

2. Race/Ethnicity

PGSD students at Universitas Langlangbuana in semester 7 come from various ethnic groups, including Sundanese, Javanese, Papuan, Chinese, Minang, Manadonese, and others. Ethnic differences in the Multicultural-Based Social Sciences Learning course are not an obstacle to be accompanied by ethnic differences in the class but instead become a beauty of diversity in the classroom so that prospective elementary school teachers can know the diversity of customs and ethnicities from friends of other different ethnicities.

3. Culture

Cultural factors owned by each student such as dance art culture and customs. Students who come from the Javanese tribe are usually very interested in knowing the dances in Sundanese. Meanwhile, students who come from Chinese or Chinese descent like to play the lion dance. However, this does not rule out the possibility that non-Islamic students may not play Javanese dance or Islamic students may not play lion dance.

4. Support from Friends and Community (Support System)

The support of friends on campus and the community around Universitas Langlangbuana is very much needed so that these lectures can continue as they should and remain available forever to create multiculturalism. The view that there is no classification or distinction between upper and lower classes, Javanese and Chinese ethnicity, majority and minority factors, can be equated without discrimination.

Factors supporting the application of multicultural-based social studies learning are not only due to the diversity of religions, ethnicities, and cultures that students have. However, with this, there is a sense of mutual respect in the midst of the differences between PGSD students at



Langlangbuana University. This cultural diversity influences human behavior, attitudes, and mindset so that these humans have ways (usage), habits (folk ways), and rules (mores) that if differences cannot be understood properly and accepted wisely, then conflict will easily occur in society (Hanum & Raharja, 2007).

Inhibiting Factors

1. Internal Constraints

Of course, lecturers encounter their own challenges while delivering information. Each lecturer faces unique limits in his or her lecture activities because of ethnic and religious distinctions on campus and in the classroom. Furthermore, Langlangbuana University is a campus with students from Papua, NTB, and NTT who embrace religions other than Islam and come from diverse backgrounds. This condition forces lecturers to confront their own obstacles during the teaching process in class. Internal restrictions are one of the challenges professors' encounters. Internal impediments might arise when students are studying in class, when students are together, or from anything in the campus environment. When researchers observe in class, they observe how lecturers teach, how lecturers provide comprehension, and how lecturers manage with unfavorable classroom situations in the middle of diverse pupils. According to the researcher's observations during class, there was an event in which a student became irritated with his companion. The lecturer and his companion then cautioned the student and reprimanded him. Students still require greater supervision both in and out of class. These students are extremely susceptible to peer pressure. This detrimental influence is a source of concern for college lecturers concerned about their pupils' growth. Given the situation of students of many religions on the Langlangbuana University campus, the emphasis on religious tolerance is critical. As a result, professors must always present students with a more comprehensive grasp of religious tolerance. The campus and lecturers have an essential role in persuading students to practice religious tolerance.

Being a lecturer undoubtedly provides the most significant barriers to carrying out teaching and learning activities on campus. The most difficult challenge for lecturers is that they are, of course, different from one another; also, the pupils they encounter varies in terms of religion, nationality, and culture. However, based on the findings of the investigation, they disclosed that they did not face any big challenges while dealing with kids who had various variances. Educators play a critical role in carrying out learning activities, particularly in imparting the principles found in intercultural education. Here, the lecturer exemplifies supporting and caring for all female pupils without distinction (Syekhnurjati, 2016). As a result, it is apparent that the role of the campus and lecturers is critical for students to grasp people's attitudes on religious tolerance.

2. External Constraints

The difficulties that students confront during the lecture process do not exist only in class. However, there are external impediments as well. Even if these external impediments are overlooked and ignored, they will have a significant detrimental impact on the development of students on campus. This barrier can be the negative impact of the student's home environment, or it can be assignments provided by lecturers to students in groups that are not completed adequately by students. This persistent schism between students and parents is not acceptable. With a rift in the parental relationship like this, it will actually have a negative impact on the relationship between students, which is already well-established and harmonious.

Another obstacle that must get attention is the sense of responsibility of students who have an obligation to study on campus. It is this sense of responsibility that needs special attention, and the external environment is very influential for student development. If students are not given proper attention, then their external environment will have a negative impact. Influences from the outside environment can be in the form of wrong student associations, the influence of the internet, technological developments, non-educational

television shows, and so on. If their sense of responsibility as students to learn begins to erode, then they will become too lazy to do lecture assignments.

According to researcher observations, there were several group assignments from lecturers that were not completed because there was a schism in the relationship between students and other students. There are also influences from the outside environment, which can be in the form of wrong friendships, the influence of the internet, non-educational television shows, brawls between students, technological developments, and so on. Langlangbuana University has students from various cultures and religions. The diversity of religions, ethnicities, and cultures shared by female students at PGSD Langlangbuana University has a major impact on social patterns on campus and outside campus. Of course, the lecturers as educators at PGSD Langlangbuana University already have a way of realizing and understanding the diversity of their students in the learning process in the classroom and outside the classroom, namely by incorporating multicultural values into social studies learning in lectures. One of the strengths of teaching and learning principles in social studies is that they are value-based. IPS learning at PGSD Langlangbuana University, which has a multicultural perspective, is included in the PGSD curriculum at Langlangbuana University. Lecturers know the number of ethnic compositions in the class to provide an understanding of various cultures through multicultural-based social studies courses without having to force students to like other ethnic cultures. Lecturers also make a new innovation in social studies teaching methods related to multicultural education so that students know various cultures and respect the cultures of other ethnicities. This is in accordance with James A. Banks' Theory of Multicultural Education. Banks (2007) states that multicultural education is education for people of color. That is, multicultural education wants to explore differences as a necessity (God's gift/sunatullah). Multicultural education includes numerous interconnected components, including: first, content integration, which involves incorporating diverse cultures, coreizations, and theories into topics and disciplines. Second, the knowledge production process, specifically getting pupils to comprehend the cultural significance of a subject (discipline), The third is equity pedagogy, which is the adaptation of teaching methods to students' learning methods in order to promote students' academic successes that differ in terms of race, culture, or socioeconomic status. Fourth, prejudice reduction, which includes identifying students' racial characteristics and determining their teaching methods.

Students can participate in lectures or experiences relating to happenings in everyday life while recognizing events in the religious and cultural spheres that occur in people's lives. However, ethnic groups receive minimal attention both before and after an event or culturally significant and historical events can be investigated in depth. The speaker combined the historical tour approach with the act of seeing historical objects and sites of multicultural value when employing this method. For example, the Chinese students were invited to study nembang, mocapat, Javanese dance, batik, or get to know Javanese culture. Vice versa, Javanese students are also taught to get to know Chinese traditions such as playing the lion dance, traditions in Chinese New Year, cap go meh, or samsi. So, they are introduced to lion dance and leang leong in Chinese tradition, or they can also visit historical cities based on Chinese culture, such as pagodas in Little China. Chinese ethnics are also invited to visit places that smell of Javanese and Islamic culture, for example, Sunan Bonang pasujudan, maulud nabi, becak bende, or celebrations based on Javanese and Islamic culture. It can also give birth to a cultural acculturation. So that the multicultural-based social studies learning material is applied well at Langlangbuana University PGSD. As a result, students' awareness in social studies learning based on multicultural education increases but the results in the field are quasi-formal, that is, they are only accepted as formalities.

CONCLUSION

Multicultural-Based Social Science Learning is a course that helps students comprehend and appreciate cultural diversity. Understanding, mutual understanding, tolerance, and other similar behaviors are required to live a happy and prosperous existence and avoid long-term problems.

The implementation of multicultural-based social science learning as a means of preventing radicalism comprises three stages: planning, execution, and evaluation. The lecturer plans learning for one semester during the planning stage by creating a semester learning plan for the intercultural-Based Social Studies Learning course, which combines intercultural education. Religion, ethnicity, culture, and support from friends and the surrounding community are supporting factors in the implementation of multicultural-based social science learning courses, while inhibiting factors include internal factors, namely from the students themselves and in the lecture process in class, and external factors include the influence of the internet, non-educational television shows such as brawls, and group assignments that are rarely completed.

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