MULTICULTURAL BASED LEARNING IN INCREASING STUDENTS' TOLERANCE ATTITUDE

Munawwir Hadiwijaya[1,] Adi[2]
English Education Department, IKIP Budi Utomo Malang Indonesia
mr.awinwijaya@gmail.com
Adidoang@gmail.com

Abstract
The aim of the study is to reveal how multicultural based learning can increase the multicultural students' level of tolerance. The research is qualitative descriptive which the source of data is obtained from observation of the implementation of multicultural based learning in Speaking II class as well as interviews of students and lecturer. The result shows that the students' level of tolerance increases significantly after the implementation. there are four indicators which supports this claim; first based on the result of racial bias test taken by the students before and after the implementation, which the result shows significant improvement of score,; second, based on observations on every meeting focusing on four skills that become the emphasize of the study. Those skills are: multiculturalism skill, diversity skill, pluralism skill, and relativism skill. The students' four skills are increased after the implementation of the model.

Keywords: *Multiculturalism, Intolerance, Multicultural Based Learning*

Introduction

IKIP Budi Utomo as one of the private university in Malang has a composition students of various races and cultures, making it as a campus with a multicultural society. On this campus, there are five tribes that dominate, they are: Java, Madura, Dayak, Sumba, Flores and Ambon. Multicultural society is a society consisting of various elements, such as ethnicity, race, etc. those who live in a community group that has one government but in that society there are still segments that cannot be put together because each society formed has a primordial ties to its region.

In a multicultural society, tolerance is very important, both in speech and in behavior. In this case, tolerance means respecting and learning from others, respecting differences, bridging cultural gaps, so as to attain common attitudes. Tolerance is also the beginning of accepting that difference is not a wrong thing, rather the difference must be respected and understood as wealth. Tolerance is also the basis to create a peaceful and harmonious life.

Based on the above situation, 'Multicultural-Based Education' becomes very important in this context. Banks (1993) defines multicultural education as education for people of color. Multicultural education wants to explore differences as a necessity (God's grace), in which with that condition, people are able to accept the difference with full sense of tolerance. As a nation with diverse communities such as religion, ethnicity, race, culture, customs, language, and so on make the people of Indonesia as a pluralistic society. In this diverse interaction, it is a challenge to unite the Indonesian nation into a force that can uphold the diversity and pluralistic of its people.

According to Banks (1993) the goals of multicultural-based education can be identified into four categories: 1) To enable the role of campus in viewing of the presence of diverse students; 2) To assist students in establishing positive treatment of cultural, racial, ethnic, and denominational differences; 3) To provide students resilience by teaching them in decisions making and social skills; and 4) To assist students in building cross-cultural dependence and to give them a positive picture of group differences.

With the application of multicultural-based learning in IKIP Budi Utomo Malang is expected to increase the sensitivity, awareness, and tolerance among students of multiculturalism that exists.

Therefore, the purpose of this study is to acknowledge how multicultural based learning reduces intolerance attitude among multicultural students in Malang City, especially at IKIP Budi Utomo Malang.

Review of Related Literature
Multicultural Society

Multiculturalism is understood as a worldview which is then manifested in political consciousness (Azra, 2007). Meanwhile, multicultural society is a society that consists of two or more elements that live alone without any intermingling in one political entity. A society which is divided into sub-systems that are more or less independent and each sub-system is related to primordial bonds.

Multicultural society is a pluralistic society insofar as the society structurally has a diverse sub-culture which is characterized by a lack of development of a value system agreed upon by all members of the community and also a value system of social unity, and frequent social conflicts.

Tolerance

Multicultural society has high potential of conflict, in a pluralistic society must consist of various kinds of indigenous tribes and their respective customs. In theory the more differences in a society, the likelihood of conflict occurring is very high and the integration process is also difficult. There must be tolerance to unite the differences.

Tolerance is an attitude of mutual respect between groups or between individuals in society. Tolerance prevents discrimination even though there are many different groups or groups within a community group. Tolerance avoids discrimination, even though there are many groups or groups that are different in a community group.

Multicultural Proficiencies

Abdullah in Hadiwijaya and Yahmun (2017) states that there are four kinds of proficiencies contained in multicultural dimension, those are:
1. Multiculturalism skill, the ability to accept and tolerate differences;
2. Diversity skill, the ability to perceive differences as strengths;

3. Pluralism skill, the ability to regard differences as a shared experience; and
4. Relativism skill, the ability to see things from the perspective of others.

Those four skills are the focus of this research to be implanted and improved in students way of thinking.

Multicultural Based Learning

Multicultural education to date has not been defined by default. However, there are some opinions of experts on multicultural education. Among them are Andersen and Cusher (1994: 320) interpreting multicultural education as education about cultural diversity. Multicultural education is an education that encompasses all students regardless of their groups, such as gender, ethnicity, race, culture, social strata, and religion.

Bank (1993) explains, that multicultural education has several dimensions that are interconnected with one another, namely:

1. Content Integration, which integrates various cultures and groups to illustrate basic concepts, generalizations, and theories in subjects/ disciplines.
2. The knowledge construction process, which brings students to understand the cultural implications into a subject.
3. An equity pedagogy, which adjusts teaching methods by means of student learning in order to facilitate students'

academic achievement in a variety of racial, cultural, or social.
4. Prejudice reduction, which identifies racial characteristics of students and determines their teaching methods. Then, train groups to participate in sports activities, interact with all different ethnic and racial staff and students in an effort to create a tolerant and inclusive academic culture.

While the approach that can be used in the process of learning in the multicultural class according to Bannet and Spalding (1992) is a single group study approach and multiple perspective approach:

a. Single group studies approach

This approach is designed to assist students in studying the views of particular groups in more depth. Therefore, there should be data about the group's history, customs, clothing, houses, food, religious beliefs, and other traditions. Data about the group's contributions to the development of music, literature, science, politics and others must be confronted with the students. This approach focuses on issues that are full of group values under review.

b. Multiple perspective approach

It focuses to a single issue discussed from different perspectives of different groups. In general, teachers

have multiple perspectives in their learning. In this regard, Bannet and Spalding (1992) suggest that learning uses a multiple perspective approach, with argumentation that the approach appears to be more effective. A multiple perspective approach helps students to realize that a common event is often interpreted differently by others, where the interpretation is often based on the group values they follow. Solutions that are considered good by a group (because they fit their values) are often not considered good by other groups because they do not match the values they follow (Savage & Armstrong, 1996).

The advantage of this multiple perspective approach lies in the process of thinking critically on the issues being discussed so as to encourage students to eliminate prejudice. Interaction with the views of different groups allows students to empathize. Students who have a great sense of empathy make it possible to respect their differences of perspective. Of course it will be able to reduce prejudice against other groups.

RESEARCH METHOD
Research Design

The design of this study was descriptive qualitative to discover how the implementation of multicultural based learning at Speaking II class could increase the level of tolerance of second semester, 2017 students of English Education Department of IKIP Budi Utomo Malang.

Reseach Subjects

The subjects of this research study were the second semester students of 2017 Department of English Language Education IKIP Budi Utomo Malang. These students are coming from different regions of Indonesia, those are Jawa, Madura, Dayak, Sumba Flores, dan Ambon.

Research Instrument

The instruments of this study were an observation checklist, interview guideline and field notes.

Observation Checklist

The observation checklist contained how the teacher taught Speaking II by implementing multicultural based learning. It was divided into three points: pre activity, whilst activity and post activity. In pre activity, the writer listed what the teacher did in pre activity stage. The pre activity consisted of focusing attention, asking questions, writing the title of the topic, using a media, explaining the key words and telling the purpose of activity.

In whilst activity, the researcher listed four important things. Those connected with the teacher. The purpose was to observe whether the teachers techniques effective or not.

In post activity, it related to evaluation that might be used by the teacher. In common, there were three ways of evaluation. It could be answering the questions, making a summary or retelling the text orally.

Interview Guideline

The interview guideline was guideline to interview the teacher. It concerned with the problems that were face by the teacher in teaching activity. In this guideline, the researcher made four questions. The questions were whether the teacher achieved the goal of teaching activity, what problems that he faced in teaching activity, how he solved the problems and how will he improve his teaching.

Data Collection

Before the class began, the researcher checked the teacher's preparation. It included the syllabus, the media and the material. Then, after the class ended, the researcher interviewed the teacher around the problems that he faced in teaching speaking by using multicultural based learning. The next step, the researcher collected the data. The data were taken from observations during the process of speaking activities and interviews with the teacher after the class ended. For observations, the researcher used an observation checklist. For the interviews, it was used interview guideline. After the data was obtained, it was analyzed and further drew tentative conclusions of the study.

Data Analysis

After the researcher collected the data from the observations and the interviews, the data was analyzed by using descriptive analysis. After all the data were analyzed, the researcher described the data by classifying them into the findings based on the thesis problems. First, the researcher described how the teacher taught speaking by implementing multicultural based learning.

Second, the researcher explained what problems are found in teaching learning activities. Then, it was carefully studied all the data and referred to some experts' opinion.

DISCUSSION

Based on the results of the above analysis it is known that there is a significant improvement on the level of tolerance of students in the classroom after the implementation of multicultural-based learning.

There are four emphases on the implementation of multicultural based learning in this study; namely: a) multiculturalism, b) diversity, c) pluralism, and d) relativism.

First, the skill of multiculturalism, can simply be interpreted as the ability to accept and tolerate differences. Muzhar (in Harahap, 2007) states that multiculturalism is an idea that is built on the basis of the perspective of differences and prioritizes togetherness. Multiculturalism is an idea of willingness to coexist peacefully with people and other groups. An idea that was born from a global discourse on pluralism and harmony, diversity in peace and harmony, as well as a sharp criticism for those who are still discriminatory towards marginal, minority, poor and women groups. In

multicultural societies, the issue of differing views often creates its own problems between members of the community, this is due to a lack of ability to adapt and tolerate the existing differences.

By focusing on integrating material with multicultural skills, the views of students from different ethnicities about differences can be directed toward a positive point. This is evidenced by post test results that indicate a decrease of negative prejudices against certain ethnicities. The results of observations made during the lesson were carried out indicates a change of attitude experienced by the students. If previously the students just hang out with friends who come from the same ethnic, gradually they can mingle with friends of different ethnicity. While the results of interviews conducted on some students and lecturers, if before this learning method is implemented, the students still look at someone based on tribe and ethnicity, it is slightly reduced after implementation.

Second, the skill of diversity, in this study is defined as the ability to perceive differences as strengths. Suparlan (1999), from the view of sociology, interprets it as a cultural richness that is seen as a way that exist in a culture of a group or society to express their expression. Growing this capability in each individual is not easy, if the first challenge was limited to the defense and implementation of the values of rigid regional primordialism, it is now harder with the occurrence of

apathetical sense to the surrounding environment. This apathetic is strongly influenced by the lifestyles of modern society that tend to be individual which arise due to the development of technology, especially smartphone. This condition also occurs in the interaction between students in IKIP Budi Utomo Malang.

Preliminary observations and interviews about students' attitudes in viewing differences as strengths are found to be very weak. They tend to see difference as something to be avoided and suspected, therefore they prefer to associate with the same, especially tribe and ethnic groups. However, after the implementation of multicultural-based learning, conducted in Speaking II course, the understanding of the skill of diversity slowly began to be embedded in students. This is evidenced by the level of solidarity in the team that is getting better in solving problems given by the lecturer.

Third, pluralism, in this study is defined as the ability to regard differences as a shared experience. In social science, according to Osman (2006) the meaning of pluralism is the acceptance of diversity so that every human being has rights and obligations that are equal to other human beings. Whereas Imarah (1999) states that pluralism is based on virtue (uniqueness) and peculiarities. The concept of plurality presupposes the existence of things that are more than one, diversity indicates it as something different, heterogeneous, and even unequal.

Plurality is a common social phenomenon encountered in every life of society, nation and state.

Pluralism reflected in the Budi Utomo IKIP students, which is a miniature of the broad description above, becomes an important thing that must be maintained in harmony. Plurality patterns on this campus have been formed for a long time, where there are many ethnicities, tribes, and religions that study at this campus. However, understanding and awareness about pluralism itself is not maximally known and applied by students. Real examples of this assumption are individual attitudes that are still very high and also still compartmentalized with primordial regionalism as the limit, this is based on observations and interviews conducted before the application of multicultural based learning. They are more comfortable with 'their own groups' when they have to solve a problem rather than having to be with 'other group' students, even though they actually realize if they alone will still need 'other groups' to perfect the work. But there is a sense of pride or inferior if they have to 'ask for help' to groups outside of them, this attitude is the main obstacle for students to have better at understanding something. Instead of complementing each other, they tend to maintain this attitude.

Furthermore, the research carried out by classifying students based on ethnicity and religion, by 'stripping' the shortcomings of each group at first, to raise awareness that they still needed other groups to cover up the shortcomings. The concept of pluralism as a force gradually begins to be embedded in collective problem solving attitudes. Then they are grouped heterogeneously by mixing each element in a group, here begins to reflect the collective understanding manifested in group collaboration when they are faced a problem.

Fourth, relativism, in this study is defined as the ability to see things from the perspective of others. Relatifivism in this study is closely related to cultural relativism, there is no community that has the right to claim its culture is superior to others. Abdala (in Nurulaen 2012) states, cultural relativism is the understanding that all cultures are good, there is no culture that is considered superior while others are inferior. Culture is the result of social construction. Culture does not contain certain essences that make it "good" or "bad". It is possible that a cultural behavior is considered good in a particular community, but on the contrary it is considered strange or even funny by other communities.

To get to that cultural relativism, every person from a different culture must be able to empathize, putting himself in the atmosphere of a particular ethnic culture that is different from his, to be able to discard the negative-subjective-ethnocentrism view of another tribe. Understanding cultural and religious values that are contrary to the cultural and religious values adopted is imperative. Empathy is one of the

emphases in this study, trying to feel what others feel must be embedded in multicultural students.

Learning is done to foster a sense of empathy for students, namely by emphasizing the similarities that exist within themselves, with the theme 'we are brothers'. Students are invited to watch war-themed videos, whether ethnic or religious. From here they are assigned in heterogeneous groups to analyze the impacts of war, trying to feel and ponder if they are in a position like the one in the video. Almost all students think that war is a bad thing. After awakening of sympathy, students are invited to dive into each other, then reflect on their heterogeneous friends to find common ground between them, whether tribal, ethnic, religious, national, or divine. With the concept of equality and togetherness taught in class, gradually the awareness of relativism can be embedded in students.

CONCLUSIONS

In line with the results of the research analysis described above, it can be concluded that:

1. There are significant improvements of students' behavior related to four skills of multicultural proficiencies which become the indicators of tolerance attitude after the implementation of multicultural learning models with multiple perspective approaches. The instruments used in measuring the students' behavior were observation checklist interviews, and field notes.

2. The tolerance level of students after applying multicultural based learning methods with multiple perspective approaches improve. The sign of the students' improvements is seen on the changing of behavior such as they gradually can mingle with friends of different ethnicity, they can cooperate to solve designed problems given, and they have collective understanding about some things related to differences.

.

REFERENCES

Andersen, R. dan Cusher, K. (1994). *Multicultural and intercultural studies, dalam Teaching Studies of Society and Environment* (ed. Marsh,C.). Sydney: Prentice-Hall.

Arikunto, S. 1996. *Prosedur Penelitian Suatu Pendekatan Praktek*. Rineka Cipta. Jakarta.

Ary, D. 2002. *Introduction to Research in Education*. United States: Wadsworth.

Azra, A. 2007. ―*Identitas dan Krisis Budaya: Membangun Multikulturalisme Indonesia*. http://www.kongresbud.budpar.go.id/58%20ayyumardi%20azra.htm. Assessed on 22 June 2017

Banks, J. 1993. *Multicultural education: historical development, dimensions, and practice*. Review of Research in Education, 19: 3-49.

Bennett, C. & Spalding,E. 1992. *Teaching the Social Studies: Multiple Approaches for Multiple Perspectives.* In Theory and Research in Social Education. XX:3(263-292).

Depdiknas, Http:www.depdiknas.go.id/selayangpandangpenyelenggaraanpendidikannasional. "Assessed on 22 June 2017".

Hadiwijaya, M. and Yahmun, Y., 2017. KESANTUNAN BERBAHASA DALAM INTERAKSI ANTARA DOSEN DAN MAHASISWA MULTIKULTURAL. DIDAKTIKA: Jurnal Pemikiran Pendidikan, 23(2), pp.142-154.

Harahap & Rifai, A. 2007. *Multiculturalism.* Wikipedia. "Assessed on 22 June 2017".

Imarah, M. 1999. *Islam dan Pluralitas: Perbedaan dan Kemajemukan dalam Bingkai Persatuan*, Jakarta: Gema Insani Press.

Kerlinger, F. N. (1973). *Founding Of Behavior Research*. Holt. Rinchart and Winston Inc. New York.

Lubis, A. Y. 2006. *Dekonstruksi Epistemologi Modern*. Jakarta: Pustaka Indonesia Satu.

Maidiyah, A.1999. *Pendekatan, Metode, dan Strategi dalam Pengajaran.* Surabaya: Airlangga University Press.

Nurulaen, Y. 2012. *Relativisme Budaya Bagi Masyarakat Multikultural Indonesia*. Jurnal Studi Agama dan Masyarakat Vol.6, No. 2, Desember 2012

Savage & Armstrong, 1996).*Effective Teaching in Elementary Social Studies*.Virginia: Merrill.

Sugiyono. (1999). *Metode Penelitian Administrasi*. Bandung: CV. Alfabeta.

Suparlan, P. 1999. *Orang Sakai di Riau, Masyarakat Terasing Dalam Masyarakat Indonesia*. Jakarta; Yayasan Obor