



## Application of multicultural education in social science learning in 5<sup>th</sup> grade elementary school

Hamzah Hadis\*, Abd. Azis Muslimin, Idawati

Program Pascasarjana, Universitas Muhammadiyah Makassar

\*Corresponding author: hamzahhadis18@gmail.com, abdazizm@unismuh.ac.id, idafadollah@gmail.com

Submitted/Received 24 May 2022; First Revised 30 May 2023; Accepted 1 December 2022

First Available Online 1 December 2022; Publication Date 1 December 2022

### Abstract

*The purpose of this study was to analyze multicultural education materials in social studies, to analyze the application or relationship between multicultural education in social studies and students' Bugis language behavior, and to analyze the supporting factors or the influence of multicultural education teaching and its application with Bugis language behavior at UPTD SPF SDN 277 Sarecoppeng, Soppeng Regency. Types and Approaches This research is qualitative research by providing a clear and systematic description related to the object under study in order to provide valid information and data related to facts and phenomena in the field. The main focus in this research is the process and interaction of the subject and the behavior it displays, describes how the subject interacts with his surroundings related to the teaching of multicultural education and its application to the Bugis language behavior of students in social studies at UPTD SPF SDN 277 Sarecoppeng. The results of the study Contextual learning model is a learning model that motivates students to interpret learning by linking existing materials with students' daily lives, through this model students are introduced that all differences that exist around are a gift from God Almighty so that students familiarize themselves with do not discriminate, understand the perceptions of others, avoid stereotypes, develop equality and social justice. and provide an understanding that with differences, everyone can complement each other. understand the importance of diversity, understand each individual from various racial, ethnic,.*

**Keywords:** Multicultural, Social Studies

### PRELIMINARY

The reality that Indonesia consists of various ethnicities, religions, customs, habits and languages makes Indonesia a multicultural country. This is based on Indonesia's diverse and broad socio-cultural and geographical conditions. The Indonesian Language and Literature Diversity Laboratory records that Indonesia has 718 regional languages from around 300 ethnic groups that live in approximately seventeen thousand Indonesian archipelago.

Today, in line with the advancement of communication and increasing intercultural relations, people assume that behind this diversity is created strength and cultural wealth to cause various social problems. This is based on differences in views that cause one side of diversity to be considered a positive thing, while there is also an assumption that cultural differences result in the loss of humanity so that it becomes the root of various conflicts.

IPS education is an educational program that fosters students to become good citizens in an atmosphere of peace (Erryyant 2021). after studying social studies, students are expected to be able to communicate well and correctly, adapt, synergize well, and always think positively towards others. In addition, the purpose of social studies learning is to develop the potential of students personally, be sensitive to social problems that occur in the community, and have a positive mentality towards improving all inequalities that occur, both in themselves, the family environment, and the community environment.

Furthermore, social studies learning is fundamentally related to how humans fulfill their needs, both the need to fulfill material, psychological, welfare, government, to the culture that exists in society. However, this research only discusses social studies learning in the context of multicultural education that is in social studies itself.

One of these multicultural teachings has been ordered in the Soppeng Regency Regional Regulation concerning education No. 9 of 2017 article 34 paragraphs 1 and 2 also clearly states that: "education units are required to compile a curriculum based on content standards and graduate competency standards, one of which is based on the principle of responsiveness to developments in science, technology and culture"(Perda 2017).

This means that the elementary school level education unit (SD), which is the path of the education unit, is obliged to implement a curriculum based on the principle of being responsive to cultural developments. One of its applications in schools is through social science or social studies subjects. In the South Sulawesi Region, there is a culture that is inherent in the community, namely sipakatau, sipakalebbi, sipakale', this culture is also embedded in the scope of UPTD SPF SDN 277 Sarecoppeng, Soppeng Regency, Sipakatau means not looking down on other people both in terms of social status and in terms of material, sipakalebbi' means reminding each other of good things, and sipakalebbi means respecting each other, especially to those who are older and not bringing each other down. In all three cultures, each individual applies it in different behavior. Therefore, the researcher is interested in raising this phenomenon, describing how multicultural education is taught in social studies subjects and describing the culture of Bugis-speaking behavior of UPTD SPF SDN 277 Sarecoppeng students, Lilirilau District, Soppeng Regency. It is possible that the multiculturalism in teaching is related to the language behavior of students at the school.

## 1. Multicultural Education

Before discussing the notion of culture, one must first understand the notion of education and its relation to culture in general. Education is a human effort to build his personality in accordance with the values in society and culture(Muslimin 2020).This means that in society there is a culture that is attached and mutually influences human life.

This is in line with the opinion that without education, culture will not be possible to develop and even acquire its dynamics. So, education has an important role in the development of culture(Sudarmin 2021).

Culture comes from the Sanskrit word "buddhayah", which is the plural form of "buddhi" which means mind or reason. Culture in the Big Indonesian Dictionary (KBBI online, edition V) is something that has become a habit and is difficult to change. So, culture is human behavior in a certain group that has become a habit or even a guide in living their lives.

Cultural studies can be understood as studies of culture as meaning practices of representation and cultural studies do not have a single point of reference. Culture is everything that is owned by humans that can only be obtained by learning and using their minds(Saliyo 2012). So, culture is the practices carried out by humans as a guide in living life based on their common sense.

Meanwhile, culture and culture in anthropology cannot be distinguished. The notion of culture in relation to basic cultural science is the creation, order and management of human values which are included in the effort to humanize oneself in the natural environment, both physically and socially. That is, culture and culture according to anthropology are the same thing.

## 2. Bugis culture

The Bugis tribe is famous for its nomadic tribes which are spread to several regions in Indonesia. The Bugis or To Ogi tribe is an indigenous tribe in the area of South Sulawesi. The Bugis tribe highly values self-esteem and human dignity. The Bugis people have long been known to have a system of life and values for domestic and social life. The main values of Bugis culture are honesty (lempu), intelligence (amaccang), decency (assitinajang), firmness (agetengeng), effort (areso), and the principle of shame (siri).(Rahim, 2011). The existence of these values comes from the cultural heritage of Bugis ancestors which are commonly found in Bugis songs, one of which is.

Some of the cultural heritage of Bugis ancestors are the first, the Sipakatau culture, which means humanizing humans. The term is one of the messages of the previous people in the Makassar Bugis tribe that needs to be used as a guide to life or living habits. As the book states: "upasekko makketenning ri limae akketenningeng: mammulanna, ri ada tongengnge, maduanna ri lempu e, matellunna ri gettengnge, maeppana sipakatue, malimanna yanaritu mappesaunna ri dewata seuwae"(Mallombasi 2012).

The meaning of the Bugis message is that I advise you on five principles: the first is honesty, the second is honesty, the third is determination, the fourth is mutual respect and respect, and the fifth is surrender to God Almighty.(Mallombasi 2012). This culture requires every individual to treat humans well, without any differences due to social or physical conditions. Respect for fellow human beings is the main foundation in building harmonious relationships among human beings and mutual respect for the existence and identity of each member of a community group.(Sharif, 2016).

Second is Sipakinge'. It means reminding each other. As an ordinary human being, humans cannot escape mistakes and oversights, and as social beings humans cannot be separated from other people as a complement to life. This attitude of 'sikakange' emerged as a preventive measure for people who would commit an act that violates established norms.

Third is sipakalebbe culture, meaning that humans are creatures who like to be praised and treated properly. Humans deserve to be treated according to their respective strengths. Complimenting each other will create a pleasant atmosphere for anyone who is in that condition. On the other hand, if they drop each other, it will create a tense atmosphere between people and the seeds of hatred will arise between humans themselves.

Fourth, pemmalu culture. Pemmalu or in Indonesian is pamali which means taboo, taboo, and prohibition. Mattulada in 2015 stated that pemmalu is a prohibition or taboo on doing or saying something. This culture is considered a prohibition that when violated

by the community, they will get rewards and curses(Darmapoetra, 2014). One of the pemmalu culture inherent in the Bugis society, especially the Bugis Soppeng, is pemmalu for a girl attending the wedding of someone who is married because she is pregnant out of wedlock. This is intended to prevent the same thing from happening to the girl.

In addition to these four cultures, there are many other Bugis cultures such as culture in weddings, culture in soccer ball events, and so on.

### 3. Multicultural Learning in Social Science Lessons

The 2013 curriculum is packed with learning materials for Elementary Schools (SD) in an integrated thematic learning model. Even though the material and the learning process are thematically integrated, the material being taught cannot be separated from the material concepts of each content. The scope of IPS material includes human life in:

- a) Place and environment
- b) Time of change and sustainability
- c) Organizations and social systems
- d) Organizational and cultural values
- e) Life and economic system(Sapriya 2017).

Communication and technology The packaging of social studies material is adjusted to the level of education. The social studies content on the theme The Beauty of Diversity in My Country consists of three sub-themes, namely the diversity of ethnicities and religions in my country, the second sub-theme is the beauty of the cultural diversity of my country, and the three sub-themes are the beauty of the unity and integrity of my country.(Mulyasa, 2011).

### 4. Bugis language behavior of students

Behavior in the Big Indonesian Dictionary is an individual's response or reaction to stimuli or the environment(Elly, 2012), an individual's response to a stimulus or action that can be observed and has a specific frequency, duration and purpose, whether intentional or not. So, it can be concluded that behavior is a person's action towards a stimulus or stimulus, whether intentional or not. The next understanding of language

behavior is related to the competence and performance of a person with the language he uses in the real world which is related to many factors (Abdurrahman 2012). Many factors can influence a person's language behavior, so that a person's language behavior is different. For example good and bad behavior. Based on the previous explanation, it can be concluded that students' Bugis-language behavior is intentional or unintentional student actions related to the use of Bugis language.

## RESEARCH METHODS

This research is a qualitative research using a qualitative descriptive research design. Qualitative descriptive research is research that provides a clear and systematic description of the object under study in order to provide valid information and data related to facts and phenomena in the field. (Hutama, 2016). This research is intended to describe descriptively how cultural learning is in social studies lessons and its application to Bugis culture in UPTD SPF SDN 277 Sarecoppeng, Lilirlau District, Soppeng district.

The main focus in this study is the process and interaction of the subject and the behavior it displays. In this research, the researcher senses more and describes how the subject interacts with his surroundings in relation to the teaching of multicultural education and its application to Bugis language behavior of students in social studies subjects at UPTD SPF SDN 277 Sarecoppeng. There are two data in this study, namely primary data and secondary data. Primary data was obtained directly from informants through interviews while secondary data was in the form of notes and documents related to this research, including data on the condition of teachers and students as well as all supporting documents during this research. Data collection is done by means of observation, interviews, and documentation.

The data obtained is then tested for validity to prove whether the research conducted is really a scientific research or not and to test the data obtained using triangulation techniques. (Moeloeng, 2012). The data analysis techniques carried out are as follows.

1. Data reduction  
Summarizing, choosing the main things, focusing on the important things, providing clearer data and making it easier for researchers to collect so that it is clearer and sequential.
2. Data Display  
Understand what happened, plan the work to be done next.
3. Conclusion  
Drawing this conclusion, is based on data reduction and data presentation which is the answer to the problem raised in the study.

## RESULTS AND DISCUSSION

### 1. Teaching multicultural education in social studies subjects at UPTD SPF SDN 277 Sarecoppeng, Lilirlau District, Soppeng Regency

Multicultural education teaching is a teaching pattern that educates students to be more sensitive to the diversity of cultures, ethnicities, and tastes in the surrounding environment and then responds to this diversity by being tolerant and aware of this diversity. This is then integrated into social studies subjects where one of the scopes of social studies learning materials in elementary school is Organization and Cultural Values (Muslimin, 2012). The definition of Social Sciences (IPS) is a subject that combines basic concepts from various social sciences arranged through an educational and psychological educational approach as well as its feasibility and significance for students and their lives.

The spirit of Indonesian unity as a multicultural nation is a national identity, which must be inherited systematically, so that Indonesia continues to exist (Lestari, 2015). Therefore, maintaining and passing on the spirit of tolerance, unity, mutual respect and love, should be planned and carried out on an ongoing basis through education, especially in elementary schools.

At UPTD SPF SDN 277 Sarecoppeng, Lilirlau District, Soppeng Regency, there are two prominent multicultural teaching models in social studies subjects, namely the problem based learning model and the contextual learning model. In the problem based learning

model, the teacher invites students to unite by explaining that: we as a nation of Indonesia live with high tolerance and mutual respect for differences in existing backgrounds. These differences are not an obstacle to mutual respect because we are all the same. The use of this model is quite effective because students are asked to find solutions to problems that occur around them. This is reinforced by classroom action research with the problem-based learning model through the Cooperative Learning approach where the results of the research show that through group discussions there are many values that can be embedded in students, for example competing in a healthy manner, working together, respecting and appreciating each other, and having responsibility. (Sudrajat, 2014).

Learning the Problem Based Learning model requires communication between groups. This then becomes one of the characteristics and keys to the success of a lesson. With this communication, the attitudes and feelings of a group or individual can be known by other groups or other people. This then becomes the material for determining what reactions are carried out (Dike, 2017).

Furthermore, teaching multicultural education in social studies subjects at UPTD SPF SDN 277 Sarecoppeng, Lilirilau District, Soppeng Regency through a contextual model. The contextual learning model is a learning model in which teachers are required to motivate students to interpret learning by associating existing material with students' daily lives. Through this model, students are introduced that all the differences around are a gift from God Almighty and provide an understanding that with differences, everyone can complement each other.

Teaching multicultural education in schools through a contextual model has a significant impact in increasing students' awareness of diversity and how to tolerate it. The expected learning is two-way as an effort to provide a comprehensive understanding, through reason, and emotionally, so that students are able to take valuable lessons from this reality.

Multicultural education can certainly be collaborated with contextual learning through the following stages: 1) providing a strong philosophical footing, 2) integrating multicultural theory with various social science theories and contextual learning objectives, 3) implementing supportive learning strategies, and 4) identifying diversity Indonesian culture as a source of contextual learning (Munadlir, 2016).

Multicultural learning in schools is also carried out through combination or mixed methods by utilizing all available resources. Multicultural transformation at the elementary school level can be carried out through material integration, knowledge formation processes, indiscriminate pedagogical treatment, empowerment of school culture and social structure. Therefore, learning strategies in schools are a powerful medium or means to build and develop better multicultural education.

## **2. The application of multicultural education to social studies subjects and students' Buginese language behavior at UPTD SPF SDN 277 Sarecoppeng, each village, Lilirilau district, Soppeng regency**

In terms of student behavior, changes in student behavior, in this case Bugis language behavior, are determined by various factors, including factors originating from within the student himself and factors from outside the student's self. Multicultural education on social studies subjects is an external factor that influences this. In addition, the characteristics of elementary school students are seeing and imitating, this also later becomes one of the dominant factors influencing Bugis language behavior. Therefore, In the educational process at school, the teacher has an important role in teaching and learning activities, he is the spearhead of the implementation of multicultural education which is decisive in achieving success in encouraging, understanding and behaving in the reality of life based on the cross-culture of students (Munadlir, 2016).

Multicultural education in social studies learning in elementary schools and its

application to Bugis language behavior, especially at the UPTD SPF SDN 277 Sarecoppeng in each village, Lilirilau District, can be seen from the students' habituation to using Bugis language in everyday life. In multicultural learning on social studies subjects, students are invited to understand the importance of diversity, understand each individual from various racial, ethnic, cultural, religious and gender backgrounds, and uphold cultural values in language, especially in Bugis language. Therefore, Multicultural education is closely related to the idea that all students, regardless of their cultural characteristics, have the same opportunity to study at school. The difference that exists is a necessity that must be accepted as a gift from God Almighty.

The use of two languages in the learning process, namely Indonesian and Buginese, effectively stimulates students in understanding learning concepts and messages. The teacher explains using Bugis language how to behave properly in the midst of so many differences with other people.

This is reinforced by previous research by Hamzah (2021) which states that with multicultural teaching, students are more sensitive to the diversity of cultures around them and uphold cultural values in language, especially Bugis which is the daily language, both in the family, school and community environment. Therefore, multicultural education can form students' understanding of the importance of maintaining diversity, unity, national brotherhood, which is based on religious attitudes, nationalism, patriotism, tolerance, and mutual respect and love.

### **3. Supporting factors of multicultural education and its application to the Bugis language behavior of students at UPTD SPF SDN 277 Sarecoppeng Respective Village, Lilirilau District, Soppeng Regency**

Several factors supporting multicultural education and its application to students' Bugis-language behavior at UPTD SPF SDN 277 Sarecoppeng, each village, Lilirilau District, Soppeng Regency, namely communication between school members is well established, schools provide

freedom in terms of developing students' potential, interactions between school members are well established, and educators are able to provide examples of behavior that is in accordance with the values of multicultural education and student cohesiveness.

Communication between school residents that is well established is shown by the lack of conflict between school residents, and the delivery of information to school residents runs smoothly. The existence of an understanding of the Bugis language from all school members makes communication work well so that miscommunication can be avoided. The existence of well-established communication makes interactions between school residents also well established, (Sutjipto, 2017).

Another supporting factor is that educators are able to provide examples of behavior that are in accordance with the values of multicultural education and student cohesiveness. This can be seen where educators practice and implement multicultural values in everyday life, use Bugis language in learning by upholding existing cultural values including non-discrimination, developing equality and social justice. This will make students imitate the behavior of their teachers and create habits in them.

Multicultural education can grow and develop in remote areas, if school residents, teachers, students, parents, foundations, education offices familiarize several important aspects as values in the child's education process, namely getting children to not discriminate, understand other people's perceptions, avoid stereotypes, promote equality and social justice.

Multicultural education in schools and its application to the Bugis language behavior of students at UPTD SPF SDN 277 Sarecoppeng Respective Village, Lilirilau District, Soppeng Regency can run well if all components in the school contribute to their contribution. However, this has not been fully realized, there are still some obstacles that occur, namely there are still some students who do not understand multiculturalism, and

there are still students who are indifferent in using the Bugis language.

## CONCLUSION

From the research that has been done, it can be concluded that:

1. The teaching of multicultural education in social studies subjects at UPTD SPF SDN 277 Sarecoppeng, Lilirilau District, Soppeng Regency is realized in the Problem Based Learning model, and contextual learning.
2. The application of multicultural education to social studies subjects with Bugis-language behavior among students at UPTD SPF SDN 277 Sarecoppeng, each village, Lilirilau sub-district, Soppeng regency is that with multicultural education, the habituation of Bugis-language behavior appears in the students' environment by upholding cultural values.
3. Supporting factors for teaching multicultural education at UPTD SPF SDN 277 Sarecoppeng in each village, Lilirilau District, Soppeng Regency include good communication between school members, schools provide freedom in terms of developing student potential, and educators are able to provide examples of behavior that is in accordance with the values of multicultural education .

## THANK-YOU NOTE

I would like to thank my parents, family, mentors and all friends and informants who are always ready to provide valid information and data so that the current research has been summarized and is ready to be published, I hope the results of this research can be of benefit to all of us, Aamiin .

## BIBLIOGRAPHY

- Abdurrahman. 2012. "Behavior in Indonesian Educators and Learners in a Globalization Perspective." *Journal of Language and Arts* 13(1): 1–14.
- Darmapoetra, Juma. 2014. *The Bugis Tribe: Heirs of Noble Courage*. Makassar: East Stream.
- Dick, Daniel. 2017. "Elementary School Multicultural Education In The 3T Region." *Journal of DIDIKA* 1(2): 12–22.
- Dyah Putri Erryyant. 2021. "Analysis of Local Wisdom-Based Learning Media Against Social Studies Learning for Elementary Schools." *BASIC EDUCATION NATIONAL SEMINAR* Vol.3.
- Elly. M Setiadi. 2012. *Basic Socio-Cultural Sciences*. Jakarta: Kencana.
- Hutama, FS 2016. "Development of Social Studies Teaching Materials Based on Using Cultural Values for Elementary School Students." *Indonesian Journal of Education* 4(2): 817–29.
- Lestari, G. 2015. "Unity in Diversity: Indonesian Multicultural Treasures in the Middle of SARA Life." *Journal of Pancasila and Citizenship Education* 28 (1): 31–37.
- Mallombasi, M. Syuaib. 2012. *Pappaseng: The Ideal Form of South Sulawesi Culture*. Makassar: Field of History and Culture. South Sulawesi Province: Department of Culture and Tourism.
- Moeloeng, Lexy. J. 2012. *Qualitative Research Methods*. Bandung: PT. Youth Rosda Karya.
- Muhajir, Sudarmin. 2021. "The Role of Educators in Instilling Honesty Values Through Citizenship Education Learning (Pkn) in Elementary School Students." *Journal of Primary School Teacher Education and Teaching (JPPGuseda)* Volume 04,: 259–62.
- Mulyasa. 2011. *School-Based Management, Strategic Concepts and Implementation*. Bandung: PT Pemuda Rosdakarya.
- Munadlir, Agus. 2016. "No Title." *JPSD : Journal of Elementary School Education*

Vol. 2, No.

- Muslim, Abd Aziz. 2012. "Interaction as a Socio-Cultural Process in Educational Culture." *Journal of PILAR* 02(1): 154–73.
- bylaws. 2017. Soppeng District Regulation on Education. Soppeng Regency.
- Rahim, A. Rahman. 2011. *Main Values of Bugis Culture*. Yogyakarta: Waves.
- Saliyo. 2012. *Self-Concept in Javanese Culture*. Semarang: Psychology Bulletin.
- Sapriya. 2017. *Social Science Education Concepts and Learning*. Bandung: PT. Rosdakarya Youth.
- Sudarmin, Abdul Azis Muslimin, Rosleny B. 2020. "Analysis of Model School Program Implementation in Strengthening Social Values for Students in Elementary Schools." *Indonesian Journal of Primary Education* Vol. 4, No.
- Sudrajat. 2014. "Multicultural Education to Improve the Quality of Social Studies Learning in Elementary Schools." *JIPSINDO* 1(1).
- Sugiono. 2013. *Educational Research Methods Quantitative, Qualitative, and R&D Approaches*. Bandung: Alfabeta.
- Sutjipto. 2017. "Implementation of Multicultural Curriculum in Elementary Schools." *Journal of Cultural Education* 2(1): 1–21.
- Sharif, Erman, et al. 2016. "Integrity of Makassar Bugis Ethnic Cultural Values in the Learning Process as One of the Strategies for Facing the Era of the Asean Economic Community (MEA)." *Journal of Social Studies Learning Theory and Practice* 1(1): 18–31.