

The Implementation of Multicultural Values on Vocational High School Students (A Research at Bagimu Negeriku Vocational High School Semarang)

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Abstract

Bagimu Negeriku Vocational High School covers students from diverse cultural, religious, racial and ethnic backgrounds. This security requires the school to instill multicultural values in order to create a harmonious environment. The study aims to analyze the implementation of multicultural values applied by the school. This study was conducted qualitatively with a phenomenology approach. The research data sources were students, social studies teachers, student representatives, and school principals. The technique of data collecting were interviews, observations, and document studies which were tested for their validity through the source manipulation technique. The results of the study indicate that the implementation of multicultural values includes the value of justice; the school applies all students fairly, for example, the school does not distinguish students based on good deeds, both men and women have the same rights. The value of diversity; the school divides the composition of the class with a variety of students both from different tribes, different religions, and different areas of origin so that each class is a heterogeneous class. The value of freedom; it is embodied in some activities including the selection of extracurricular activities, and the value of solidarity; the school upholds the principle of "Sama Rata, Sama Rasa."

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INTRODUCTION

The Indonesian nation is one of the largest multicultural countries in the world. A nation that upholds the slogan "Unity in Diversity" as the principle of nation and state, the variety of differences is expected not to affect the order of social life. Diversity possessed can be viewed from socio-cultural conditions and geographical conditions. According to Sukarma (2010), the Indonesian nation consists of various ethnicities, religions, races, tribes, and languages. Regarding race, the indigenous people of Indonesia consist of Mongoloid-Malay race (Java, Sumatra, Kalimantan, Sulawesi), Melanesoid Malay race (generally Eastern Indonesia) and Mongoloid (Chinese) race. Regarding ethnicity, Indonesia consists of 556 ethnic groups and 512 regional languages. Regarding religion, the Indonesian people have six faiths that are legally recognized, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.

The Indonesian people are interpreted as a group that lives or has passed down from generation to generation and lives permanently by producing a culture that will later become its characteristics so that it looks different from one community to another (Parekh, 2001). Indonesian society has a plurality of characteristics that are very diverse which is called pluralists. According to Mahfud (2016), there are two perspectives in studying the diversity of the Indonesian nation, namely a horizontal perspective and a vertical perspective. In a horizontal perspective, the diversity of the Indonesian nation is viewed regarding ethnic, regional language, religion, geographical location, clothing, and cultural differences. While in the vertical perspective, the diversity of the Indonesian nation is viewed regarding differences in economic level, education level, income level, and socio-cultural level.

Multiculturalism is a concept aimed at a community in the context of nationhood in order to recognize diversity, pluralism, and the varieties of a race, culture, ethnicity, and religion. The concept has an understanding that a pluralistic nation is a nation which is full of multicultural

diversity. The multicultural nation is a nation with various ethnic and cultural groups characteristic who are willing to respect each other in other cultures so that they can coexist peacefully in the principle of co-existence (Wahid, 2001).

Multiculturalism aims to create a fair and peaceful society by prioritizing the principle of recognizing, accepting and respecting cultural diversity and changing public policies to accommodate diversity (Wibowo, 2010). Cultural diversity requires understanding, mutual understanding, tolerance, which is aimed at minimizing the emergence of conflicts in order to create a peaceful and prosperous life (Naim, and Sauqi, 2010). Indonesian people experience a process of socialization to apply the concept of multiculturalism.

Comprehensive understanding of multiculturalism is based on knowledge in the form of relevant concepts and supporting the existence and multicultural functions in people's lives. One of the discourses of multiculturalism in Indonesia is rolled out through the field of education which is applied to schools which are from now on referred to as multicultural education (Mahfud, 2016).

Multicultural education is an innovation movement and process which is aimed for all students to create an equal educational environment. Multicultural education is a form of learning efforts that open opportunities for all students regardless of gender, ethnicity, race, culture, and religion (Tobroni, 2007). The existence of multicultural education helps students in developing their potential as students and community members without being influenced by their culture, although the focus of multicultural education is the activities and behavior of students that are dominated by culture (Wihardit, 2010).

Multicultural education is very important for students in order to make them understand that in their environment there is a diversity of cultures. Cultural diversity will influence the mindset, attitudes, behavior, habits, folkways, rules, and even customs. If these differences are not well understood and accepted wisely, it can

cause conflict between students (Indrapangastuti, 2014).

Gorski (in Wiyanto, 2018) mentions three main multicultural objectives, namely: (1) instrumental goals which are eliminating educational discrimination, and giving equal opportunities for each child to develop their potential; (2) the purpose of internal terminals, namely developing students for achieving academic achievement according to their potential; (3) the purpose of the external end terminal, which is forming the social conscious of students in order to be active as the citizens of local, national, and global.

The role of schools in applying multicultural values is very important to be given for students as early as possible. Multicultural values teach and direct students to accept differences, respect differences and respect one another. In the learning process, the teacher instills these values. Multicultural values are expected to grow into character then shape student attitudes.

The previous studies show the school's role in many ways such as the study conducted by Chintia, Masrukhi, and Sunarjan (2018), which explains that in order to instill the pluralism values, school takes a role towards the students such as sparing time for the students to pray at school, teaching respect and appreciation to the teachers, blending with cross-culture friends, as well as respecting each other's holidays.

Students are expected to be able to actualize the values of multicultural education in their learning environment. Knowledge, values, and skills which are provided by the school are the continuation of what is given in the family, but the level is much higher and more complex by the stages of the gap. As what has happened at the level of vocational students where cognitive development is (according to Jean Piaget in Yusuf, 2015) in the last and the highest period in the growth of formal operations (period of formal operations).

Bagimu Negeriku Vocational High School is a small description of "Mini Indonesia" with various multicultural characteristics in which there are various tribes, religions, races, and

cultures. The school residents who are the foundation management, school leaders, teachers, employees, and students come from various ethnic groups, cultural backgrounds, social and religious statuses. Within theoretically, location in SMK Bagimu Negeriku Semarang to be chosen by the reason was cited by Sunarjan (2014), it is important that you chose one specific site, this will help to keep things simple and to focus on the issues and areas for improvement. It is important to go into a site with an open mind, and not assuming you already know the solutions for other people's problems.

The student data shows there are 380 students. 52 students from Sumatra Island, 39 students from Kalimantan island, 15 students from Sulawesi island, 236 students from Java island, six students from the island of West Nusa Tenggara, 21 students from the island of East Nusa Tenggara, and 11 students from the island of Papua. The gathering of various multicultural students from various regions is a diversity that needs to be formed and implemented in everyday life. Bagimu Negeriku shows the phenomenon of togetherness and harmony with very strong tolerance.

Based on the background above, this study aims to examine the implementation of multicultural values applied by the school in the daily lives of students.

METHODS

This research took place in Bagimu Negeriku Vocational High School of Semarang. The reason for taking this location is because of the multicultural characteristics of students from various ethnic, religious, racial and cultural backgrounds so that the phenomenon is considered suitable with the theme in this study.

This study used a qualitative research method with a phenomenological approach guided by the theory of operative conditioning from Burrhusm Frederic Skinner. Data sources of this study covered, (a) informants, namely student representatives, social studies teachers, principals and students themselves, (b) supporting documents related to this research.

Data collection techniques were observation, interviews, and document studies. Interviews aimed to reveal the understanding of multicultural values. Interviews and observations aimed to reveal the formation of multicultural values in schools. Whereas, interview, observation, and document study techniques were used for revealing the implementation implemented by the school. The informants in the study were 16 people consisting of 10 student informants, namely 2 students from the Nias islands, 2 students from Kalimantan, 3 students from Java, 2 students from Papua, 2 students from NTT, 1 student from Sulawesi, 1 student from Bandar Lampung Sumatra, while informants from the school were 1 Principal, 1 Deputy Head of Student Affairs, and 1 Social Studies teacher.

The validity test of the data in the study was done through source triangulation techniques; it was done by comparing the results of interviews with the results of observations and documentation.

The data analysis technique in this study used Huberman, and Miles (1983) data analysis techniques, namely inductive data analysis. The analysis started with data collection, data reduction, data presentation, and data verification.

RESULTS AND DISCUSSION

Students' Understanding of Multicultural Values

Social life in the school environment requires students to be able to interact and socialize with their friends. In Bagimu Negeriku Vocational High School, having students from a variety of different cultural, religious, racial and ethnic backgrounds is such a phenomenon. Students are required to be able to adjust themselves first so that understanding is needed. An understanding of multicultural values in Bagimu Negeriku Vocational High School aims to establish students' knowledge and behavior of the attitude to recognize, accept, respect and to tolerate other cultures.

The Bagimu Negeriku students' understanding in interpreting multicultural

values is very diverse but still in one concept which has a similar idea. This understanding is obtained before entering and after entering the Vocational School of Bagimu Negeriku. When children come into the school, they have been provided with knowledge about the general picture they will live in the school by their families as the primary socialization agents. The family has given an idea of understanding that in Bagimu Negeriku, children will meet friends who come from various regions so that they will have the attitude to respect and to tolerate their friends who have different cultures or religions. After entering the school, children begin to be formed with various kinds of slogans, as well as school programs that are uniting diverse cultures, so that children form a similar pattern of understanding about multiculturalism itself.

Students describe the multicultural concept which states that various cultures throughout Indonesia coexist with each other without differentiating and are considered the same as an Indonesian unity according to the meaning "*Bhinneka Tungga Ika*." Understanding multicultural values are very important to be applied in order to maintain the integrity and basic capital in applying it in daily life. Multicultural values that are understood according to students include mutual respect, mutual regard, the value of cooperation and the value of solidarity, the value of diversity, the value of unity, and the value of justice.

The Establishment of Multicultural Values in Bagimu Negeriku Vocational High School

Bagimu Negeriku Semarang is a school that covers students from various provinces in Indonesia. This causes cultural diversity in the school. Students in this school have different cultures and habits. The background of different perspectives and attitudes is due to the differences of language, differences in customs, cultural differences, and geographical differences. The school has a variety of programs that form the basis for the formation of multicultural values for students. The program is the implementation of the MOS program for one week. This activity is intended to train group cooperation of students

from different cultures. As an example of this activity, new students are collected into one hall and then randomly grouped. They are equipped with simple equipment. In groups, they were assigned to make a clothing model from a used newspaper in a short time. This is intended to train cooperation and compactness. In the MOS, in addition to these activities, there are also PBB activities (line training) which are expected can train students' ability to have a leadership spirit. The next activity is outbound activities which are done outside the school with the purpose to practice students' independence. The second program carried out by the school is providing stimulus through slogans. One of the slogans found at the time of observation is entitled "*Budaya Organisasi di SMK Bagimu Negeriku yang Berindikator Berbudi-Berkualitas-Berdaya-Berhasil.*" The slogans are placed on the wall and in some parts of the school like on the stairs when going up to the second floor. The school also implements the installation of slogans in front of the main building according to the theme raised for weekly, so that the installation of the slogan is always changed every week. This kind of stimulus that given is expected can form students' character and instill an idea that all students are Indonesian.

The school role in the formation of multicultural values for students is inseparable from teacher participation. Participation is more in the form of ideas, opinions, or constructive thoughts both to develop programs and to facilitate the implementation of the program, also to realize it by providing knowledge and experience which is aimed for developing the activities (Sunarjan, 2014). The results of the study indicate that practically teachers have socialized and formed students' understanding of multicultural values which include values of solidarity, values of unity, and values of justice. Teachers play the role by always implying multicultural values in each of the lessons they carry out, and providing behavioral inserts examples of daily life during learning by showing tolerance both among fellow teachers and also tolerance among students, mutual respect and fairness for all students from any tribe or religion

by not discriminating in serving and guiding the students. In learning, the teacher invites the students to discuss in solving a problem. This is intended to train children about deliberation and cooperation, also to foster respect and tolerance to their fellow friends. Thus, the intensity of teachers is very important in forming multicultural values for students, because the more students hear and have direct experience, the better implementation of multicultural values can be realized and run.

The other program in the Vocational High School of Bagimu Negeriku Semarang is making habituation. The program for habituating behavior or attitude is manifested by the presence of smiles, greetings, saying hello, politeness, and courtesy (5S). This is intended to be a habit so that students have the original character of the Indonesian people, which is well-known as friendly and polite people. The characters of the students are different; they consist of ignorants, introverts, extroverts, and also children who rarely smile.

The next habituation program is the language habituation program. In Bagimu Negeriku vocational high school, students from various regions certainly have different languages. The school generates language and requires students to use Bahasa Indonesia in communicating with fellow students. This habituation aims to avoid multiple interpretations and misperceptions in capturing information. With the same language which is Bahasa Indonesia, it will certainly make it easier for students to interact and establish friendships without differentiating friends from a different area of language. The last habituation program is a national habituation program. This program aims to make students have a spirit of diversity and awareness of their country so that students have a high spirit of nationalism and memorize national songs or compulsory songs which have been forgotten lately by the millennial youth. This program is realized by echoing the national anthem of Indonesia Raya every morning. Also, every afternoon before the school time is over; the students sing the national song Padamu Negeri through the center with the straight attitude by

standing firm with their right hands clenched and placed on their left chest. There is also a cultural stage program aimed at showing the culture of each region so that the value of diversity appears. This program is carried out by producing traditional clothes or traditional dances from each region so that there is a collaboration between one team in one area to showcase the characteristics of each region but only for cultural performances and remain monitored so that ethnocentrism does not arise. The establishment of values of multiculturalism is a joint learning effort between students, teachers, and schools that work together so that students are expected to be able to practice multicultural values in their daily lives and the surrounding environment.

The implementation of Multicultural Values Applied by the School in Student Daily Life

The implementation of multicultural values in Bagimu Negeriku is applied to various school activities. The social life among students of different cultures, religions, races, and tribes there can be categorized as going well. The existence of good collaboration between students influences the achievement of comfort in the school environment. The values which are explained in the implementation are the value of solidarity, the value of freedom, the value of diversity and the value of justice. The value of solidarity in this study includes scout activity programs and programs that uphold the slogan "Equal Average Sense." The scout program in its application is held every Friday at 15.30 with the characteristic of upholding the behavior of one team collaboration. Each group in scouting activities tries to be equally and win equally. Also, scouting activities also aim to train and familiarize students in understanding the various other characters of friends. The next program is a program that upholds the slogan "*Sama Rata Sama Rasa*." This slogan shows all of the students feel the feelings and experiences of a treatment that is applied without any discrimination. The application of this program can be seen when the joint lunch activity, which is at the second break at 12.00, all students eat together at a designated place; they blend into one together. All of the

students eat together with the same food menu. If some students do not like the food menu provided, they usually exchange their dishes with their friends. This activity fosters a sense of solidarity among students where they are all migrants who are far from their families; this results in feelings of complementarity and mutual need. The next value applied in this study is the value of freedom. The value of freedom in Bagimu Negeriku is to provide trust and freedom in order to explore students' skills according to their interests but still in the limitation of the school's rules. The value of freedom embodied in the activities includes the selection of extracurricular activities. The school provides freedom in choosing extracurriculars according to their talents and interests. The extracurricular activities which are available include knitting, volleyball, dance, basketball and sound systems. Also, students are also given the freedom to choose their majors when entering Bagimu Negeriku, but this system is binding by giving conditions such as ability tests and grades because the majors in the school have a minimum limit. Students are given full responsibility for their chosen decisions.

Another activity that shows the value of freedom is that students are given the freedom to embrace their respective religions even though in the scope of the majority of teachers and students who are Christians. Students are allowed to worship according to their respective times, on Fridays, Muslim students do Friday prayer in Mosques around the school, and for diverse, Christians provided a large room in the school because the majority are Christian. Moreover, for the Buddhist and Hindu, there is also a room that provided for their worship activity. Bagimu Negeriku provides a place of worship on its own even though it does not show the identity of religion; all are given the name "Places of Worship" not a Musholla nor Altar. The third value implemented in this school is the value of diversity. The value of diversity is one of the values applied in the school by one of its activities, namely dividing the composition of class groups with a variety of students from different tribes, different religions, and different

origin areas so that each class is a heterogeneous class. The division of classes with various students is intended so that students can mingle and socialize with all friends from various regions. Also, other activities show the value of diversity during religious holidays. All students mingle and take part in the celebration of Christmas, Eid al-Adha, and Chinese New Year together. At the time of the Christmas feast, the students assigned to the committee are Muslim students. Whereas when the Eid al-Adha feast the students assigned are Christians.

From this activity, students can have the character of cooperation, mutual respect, and high social behavior. Next, the last value implemented is the value of justice. All of the Bagimu Negeriku students have the same rights and obligations at school. The application of discipline is applied equally to all students with a credit point system. All violations of discipline carried out by students are given sanctions fairly without regard to ethnicity, religion, race, culture. However, when students commit violations, homeroom teachers, counselors, and students will assist "heart to heart" with the students concerned even though the system still applies. The value of justice is a value that does not discriminate against one majority group. Schools apply all students fairly, for example, schools do not distinguish students by gender. Class leaders, ceremonial leaders, are selected from both men and women who have the same rights. Skinner's operant conditioning theory examines the implication of multicultural values in the Bagimu Negeriku Vocational School. In this study, the intended operant conditioning is to shape the behavior of an individual by using the reinforcement given to the individual. So, the desired behavior is formed.

With the formation of behavior, it is expected that behavior or attitude that produces good and cultured character in everyday life can be formed. Desired student behavior is behavior in interacting with the school environment that has a diversity of ethnicity, culture, race, and religion. Bagimu Negeriku applies the Skinner's concept of forming behavior with habituation methods. The role of stimulus in shaping

behavior is one of the reinforcements given to students. This study uses Skinner principles. First, shaping through MOS activities, scout activities, and teacher intensity in applying multicultural values. The second is the principle of reinforcement, with habituation methods as one of the reinforcements given to students. The habituation indicators set by the school in achieving the desired behavioral goals are habituation to behavior with the 5S program (smile, greetings, say hello, politeness, courtesy), habituation of mandatory use of Bahasa Indonesia when communicating in the school environment, national habituation by proclaiming the Indonesian national anthem in the morning days and Padamu Negeri national song when the afternoon before going home from school, and holding cultural performances. The three principles of punishment (Punishment) are applied with a system of credit points, but there is still guidance on the heart to heart for students who commit violations. If the student has committed a serious violation and exceeds the prescribed system point, the student is returned to his parents. In essence, the operant conditioning theory is suitable to be applied in this research Implementation of multicultural values, because as a stimulus and response that is expected to achieve the desired behavior, it is formed in this application.

The Obstacles to Implementing the Multicultural Values

The implementation of multicultural values in schools influences students. Bagimu Negeriku has a variety of activities. Thus special assistance is needed on the implementation to make the formation of multicultural values for students runs optimally. Even so, it cannot be denied that in its implementation there were still obstacles, both internal and external. Indonesia is a country that is rich in culture, one of the diversity in Indonesia is language. One of the findings in this study is in the form of barriers to student interaction regarding language and accent, where the language and accent constraints are due to the background of students from various provinces in Indonesia. Some

regions in Indonesia have different languages, resulting in students experiencing difficulties when interacting with students from different language background. Many students are initially mistaken in capturing messages when interacting with students in different regions. So, in sometimes communicating the message is not conveyed. One example of an event where the same word has different meanings. At lunchtime a student from Sundanese, West Java, said "*Cokot nak tempe*," then his friend from Java was biting the tempeh. This interpretation of languages occurs because the word *cokot* has two meanings, in the Javanese word the word *cokot* means to bite, and in Sundanese, it means to take. The solution programmed by the school is language leveling, by obligating the use of Bahasa Indonesia. Another obstacle in this study is the different cultural habits. Students have a socio-cultural background in their communities that are very different from what is found in the school. Thus they have difficulty in adapting with the school environment.

For this reason, teachers and all school parties need to understand carefully every student; they need to concern about their students' sociocultural background and their type of thinking ability. Student attitudes are another obstacle to the implementation of multicultural values. The attitude in the concern is the attitude which is reflected in the children's daily life in interacting with his friends. Children have different characters, some children have a friendly character when greeted, some children have introverted characters, there are children who have ignorant characters, and there are children who do not want to be given with input, there are also children who are less organized in their speech. The last obstacle is an external obstacle, where students are still comfortable in groups with students from one area. Habit for these obstacles is long enough because of the comfort factor. Comfort is obtained because of the similarity of regional languages, comfort in friendship, the similarity of hobbies, and the similarity of the region.

CONCLUSION

As a process of implementing multicultural values, students' understanding is the basic capital of establishing harmony. The understanding that has been obtained by students before entering Bagimu Negeriku Vocational High School is strengthened by the school and their teachers from the beginning of entering the school. The harmony in interacting with a variety of cultures is the main goal of behavior formation. The school provides the role of shaping the multicultural values of children through predetermined programs such as the MOS program, scout program, habituation to use Bahasa Indonesia in interaction, habituation of 5S program (smile, greetings, say hello, politeness, courtesy), and national habituation. The role of the school means that there is a role from the teacher in it. The role of the teacher in this research is to provide examples of daily life during learning that show mutual respect or tolerance among friends and be fair to all students from a variety of religious, racial and ethnic cultures. The students of Bagimu Negeriku have formed very strong multicultural values which also become joint learning efforts between teacher, students, and schools which are synergistic and supportive to each other.

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