

Multicultural values in social studies learning using indirect teaching model in Junior High Schools

Rifqi Nurul Anifah^{1✉}, Hamdan Tri Atmaja², Juhadi Juhadi²

¹SMA Ibu Kartini Semarang

²Universitas Negeri Semarang, Indonesia

Article Info

History Articles

Received:

24 February 2022

Accepted:

21 March 2022

Published:

30 June 2022

Keywords:

Teacher, indirect teaching, social science subject, multi-ethnic, multicultural values

Abstract

Multicultural values are an integrated value system including justice, diversity, freedom, and solidarity. SMP Negeri 2 Pemalang, SMP Pius Pemalang, and SMP Al-Irsyad Pemalang have students from various ethnicities, including Javanese, Chinese, and Arabic. This study aims to analyze the practice of multicultural teaching and learning activities in social studies subjects at junior high school by using the indirect teaching model, to analyze the role of social studies teachers in shaping the multicultural values in social studies learning, and to analyze the multicultural values students have through indirect teaching models. This writing was done qualitatively with a phenomenological approach. Data were collected through interviews, observation, and documentation study. The results show that not all social studies teachers understand the indirect teaching model before learning. Not all social studies materials could be delivered using the indirect teaching model. Apart from being an educator, teachers also play roles as an example of values, ethics, social and emotional aspects for students. The suggestion of this writing is to emphasize multicultural values to students to understand and apply them to social life, considering that Indonesia is currently experiencing a crisis of values, ethics, and morals.

✉ Correspondence address:

Sultan Agung Street, No 77, Gajahmungkur, Semarang City

E-mail: rifqi.anifah@yahoo.co.id

p-ISSN 2252-6390

e-ISSN 2502-4442

INTRODUCTION

Multicultural education is an innovative movement and process that aims to create an equal educational environment for all students (Rachmawati, 2015). Multicultural education is a learning effort that opens opportunities for all students regardless of gender, ethnicity, race, culture, and religion. This education helps them develop their potential as students and community members without being influenced by their culture, although multicultural education focuses on the activities and behavior of students who are dominated by culture (Wihardit, 2010:100). Multicultural education is very important for students, and I hope they can understand cultural diversity in their environment. Cultural diversity will affect ways of thinking, attitudes, behavior, forms, habits, rules, and even customs, so if these differences are not well understood and accepted wisely, conflicts and disputes will arise between students (Indrapangastuti, 2014:14).

According to Juhadi (in Jeklin, Andrew; Juhadi; Herlina, 2016), character education, particularly multicultural education, has not been integrated into the school curriculum as only certain subjects that provide it are formally listed in the curriculum structure (core competencies and basic competencies), one of which is Social Studies. Other subjects have not included it in their material. This is a challenge for teachers of non-Social Science subjects at school to find a way to integrate multicultural education into all subjects so that students can understand it from an early age. This is carried out to foster attitudes and ethics according to students' multicultural values so that later they can adapt and live closely with diversity.

The practice of multicultural values in Social Studies subjects using the indirect teaching model was studied using the theory of symbolic interactionism by George Herbert Blumer. Blumer's symbolic interactionism theory focuses on three main premises: (a) humans act according to the meaning of something for their existence, (b) meaning is perfected in the process, social interaction with

other people, and (c) meaning is perfected in the process of social interaction. (Putra, Suyahmo, 2017). Human behavior is not just a psychological aspect because that aspect is the result of the interaction. Human behavior is the result of an explanation, not just a stimulus-response. Action is a characteristic feature of interpersonal communication, and external symbols are limited to a voice that does not directly cause action, and actions will appear in interpreting or appreciating the image. Individual changes in society are not controlled by external forces such as culture, norms, and social roles. The interpretation process mediates between stimulus and response (Ritzer, 2005).

A teacher has professional behavior when carrying out his duties. Professional behavior is manifested in personal stability reflected in mature, authoritative, disciplined, wise, creative, productive, and confident attitude, pride in oneself, and has a high work ethic. Thus, professionalism is developed and grown from understanding and basic concepts of belief (Musadad, 2012). This is an important element that teachers pay attention to. The findings in the field concluded that the symbolic interactionism approach leads to interactions that use various communication symbols, either through gestures, language, and empathy, in response to incoming stimuli, and the person responds or acts on these stimuli (Putra, Suyahmo, 2017). A successful interaction is determined by movement, language, and sympathy, especially between individuals or groups of different ethnicities and cultures. Multi-ethnic and multireligious communities have a strong point in interacting: understanding each other's culture or habits. The goal is to suppress conflicts and misunderstandings (Putra, Suyahmo, 2021).

One of the previous studies about this theme was Herlina's (Herlina et al., 2020); she stated that character education, particularly multicultural education, has not been integrated into the school curriculum as only certain subjects that provide it are formally listed in the curriculum structure (core competencies and basic competencies), one of which is Social

Studies. Other subjects have not included it in their material. This is a challenge for teachers of non-Social Science subjects at school to find a way to integrate multicultural education into all subjects so that students can understand it from an early age. This is carried out to foster attitudes and ethics according to students' multicultural values so that later they can adapt and live closely with diversity. The similarities of the research can be seen from the focus of the indirect teaching-learning approach in schools, but the difference in research is focused on regional disaster mitigation.

Other previous studies have shown the role of schools in various ways. For instance, research conducted by Lutfiana (Lutfiana & Sanjoto, 2019) explained that Islamic families perform two roles in their habituation by providing knowledge and evaluation, GITJ (Evangelical Church in the Land of Java) Christian families perform one role by providing knowledge, and Bethany's Christian family performs two roles in providing knowledge and giving an evaluation. Meanwhile, in implementing the habituation of family pluralism values in the social behavior of adolescents, Muslims, GITJ Christians, and Bethany Christians do some practices, including prioritizing the value of tolerance and mutual respect in behavior, promoting the value of pride in living in plurality, promoting high social values such as mutual need, and prioritizing the value of togetherness in the association. With this implementation, it is hoped that adolescents will have positive social behavior to understand the reality of community pluralism. The similarities of the research can be seen from the focus of the pluralism approach and the approach of a religion, Islam, and Christianity. However, the difference in research is focused on indicators of the value of pluralism.

Student data at SMP Negeri 2 Pemalang shows 887 students: 5 students with Chinese ethnicity, 2 students with Arab ethnicity, and 880 students with Javanese ethnicity. Further, there are 83 students in SMP Pius Pemalang: 1 student with Chinese ethnicity, 5 students with Batak ethnicity, and 77 students with Javanese

ethnicity. Meanwhile, at SMP Al-Irsyad Pemalang, there are 329 students, with 10 Arab students and 319 Javanese students. The gathering of multicultural students from various ethnicities and religions is a diversity that needs to be formed and implemented in everyday life (Wiyanto, 2012). SMP Negeri 2 Pemalang, SMP Pius Pemalang, and SMP Al-Irsyad Pemalang showed a strong tolerance of togetherness and harmony.

Based on the previous introduction, this paper aims to analyze the practice of multicultural teaching and learning activities in Social Studies subjects at junior high school with the indirect teaching model, analyze the role of Social Studies teachers in the formation of multicultural values in Social Studies learning, and analyze the multicultural values possessed by junior high school students in Pemalang Regency through Social Studies learning through indirect teaching model. The significance of this study is for it to be taken into consideration when implementing multicultural values in schools to create student behavior that recognizes, accepts, and respects cultural diversity. Further, it is also hoped to provide input during the implementation of social studies teaching and learning activities with the indirect teaching model so that the schools used in this study can become role models for other schools.

METHOD

This research took place in SMP Negeri 2 Pemalang, SMP Pius Pemalang, and SMP Al-Irsyad Pemalang. The reason for choosing this location is the multicultural characteristics of students from various ethnic, religious, and cultural backgrounds, which make it suitable for the theme of this study. The selection of a research area is very important to help simplify and focus the issue of the research topic to be carried out (Sunarjan, Y. Y. F. R., & Atmadja, 2017).

Qualitative research methods were used in compiling this research—the approach used in phenomenology refers to George Herbert

Blumer's theory of symbolic interactionism. The data subject of this research, done through snowball sampling technique, were (a) key informants: social studies teachers and supporting informants: students (b) supporting documents related to this research: lesson plans for Social Studies subjects, photo documentation in the field, and various Social Studies teacher journal notes.

Data were collected through in-depth interviews, direct observation, and document studies. In-depth interviews allow the researcher's questions in advance to develop naturally during the interview process. Using the indirect teaching-learning model, this technique aimed to determine how the informants view multicultural values in social studies subjects. The direct observation technique collected data through direct observation of all activities in SMP Negeri 2 Pematang, SMP Pius Pematang, and SMP Al-Irsyad Pematang. Further, the document study aimed to investigate written data such as archives in student daily assessment journal data, lesson plans of Social Studies subjects, student performance assessment documents, teacher journals, and photos of social studies teacher and student activities at the schools. There were 6 informants in this study consisting of 4 supporting students with 2 Javanese ethnics, 1 Chinese ethnic, and 1 Arab ethnic and key informants of 3 social studies teachers.

The validity of the data in the study was tested through triangulation techniques, adequacy of references, and persistence or constancy of observation. The Source of the triangulation technique was a credibility test by checking the data obtained through interviews, observations, and document studies (Sugiyono, 2018). Researchers used source triangulation to find the implied meaning of the research that has been done. George Herbert Blumer's symbolic interactionism theory perspective used the theory triangulation technique to interpret data on multicultural values in Social Studies subjects with an indirect teaching-learning model. Reference adequacy technique was the supporting factor in proving the data in photos

or authentic documents identified by the researcher. When the research data are validated, the available references can be used to achieve the ideal level of validity. The persistence technique of observation was used to explore object data observed by researchers in examining multicultural values in Social Studies subjects with the indirect teaching model.

The data analysis technique and interpretation used in this research was Creswell's model (2016:263). It was used to (1) process or prepare the data, (2) read the entire data, (3) start coding the data, (4) apply to code, (5) present a description of the theme used to be reported, (6) interpret in qualitative research. The first step was to prepare the data and process it for analysis. The data preparation included the transcription of interviews, scanning materials, writing field data, or dividing and organizing data into groups according to the type of information. The second step was to read the data thoroughly by building a general sense of the information collected and then reflecting on its overall meaning. The third step started with coding to ease the data organization obtained from information and writing categories in boundaries. The fourth step was to apply the coding process by describing the settings, participants, categories, and themes to be analyzed. The fifth step was to restate the theme's description in a narrative or qualitative report. The sixth step was to interpret the data in qualitative research or use the data (Creswell, 2014).

RESULT AND DISCUSSION

Multicultural Teaching and Learning Activities in Social Studies Subjects in Junior High School with Indirect Teaching Model

A scientific learning approach (based on the scientific process) is used in the 2013 Curriculum. Prior to the implementation of indirect teaching social studies model in the classroom by social studies teachers at SMP Negeri 2 Pematang, SMP Pius Pematang, and SMP Al-Irsyad Pematang, they had completed several learning tools, such as syllabus, lesson

plans, teaching materials, and teaching media (Purnomo, Arif, 2018). The indirect teaching-learning model made the teacher no longer just a teacher but a facilitator, resource person, supporter, and motivator (Uno, 2014). Social Studies teachers supported the development of potential in students and increased students' self-confidence. During learning activities in the classroom using the indirect teaching model, the teacher could focus on inquiry learning, case studies, problem-solving, and concept maps.

The research findings showed that Social Studies teachers, as the important figures in-class learning, were expected to know more about the indirect teaching model before the learning process took place. Not all social studies materials can be delivered using the indirect teaching model; some social studies materials are required to use the direct teaching model (Chanifah et al., 2006). Social Studies has various subjects for the teaching and learning activities. The following are various topics of social studies material that can be used as a means of providing knowledge by teachers in shaping multicultural values in students, including:

Basic competence 3.2 of grade VII of Junior High School with the social interaction subject. This material can be delivered by Social Studies teachers with the inquiry method to train students in learning independently with their own literacy to find information from the reading materials. Social Studies teachers can ask students to read from any related sources taught, such as internet sources. These activities encourage students to analyze the scope of the social interaction material by themselves by reading literacy. However, the social studies teacher must explain the basic concepts of the scope of social interaction material beforehand in this process.

Basic competence 3.4 of grade VIII of Junior High School with the emergence of movement organizations and the growth of the national spirit subject. Social Studies teachers with problem-solving methods can deliver this material. The teacher applies the method by giving questions that students must complete.

Students' ability to analyze and solve problems can be trained through this method. For instance, literature regarding the material sub-chapter on the growth and development of the national spirit describes various causes of the failure of the independence struggle in the past, such as regional resistance.

Basic competence 3.2 of grade IX of Junior High School with the socio-cultural change subject. This material can be delivered by Social Studies teachers with reflective discussion methods. This method encourages students to understand the subject matter presented more deeply and increases student activity during learning. Students are expected to discuss the Indonesian nation's ability to adapt to the current globalization to strengthen national life. This ability is viewed from the social and cultural changes.

Social Studies subjects are expected to be a way for students to develop their competencies in social life. Students are expected to realize a better community life, fulfill their functions, have social sensitivity, and overcome various social problems. As a means for a student to learn to achieve multicultural ethics and attitudes, multicultural education is closely related to Social Studies subjects.

The Role of Social Studies Teachers in Shaping the Multicultural Values

Social Studies teachers acted as educators at SMP Negeri 2 Pematang, SMP PIUS Pematang, and SMP Al Irsyad Pematang apart from carrying out their teaching duties. They acted on their professionalism and their own will to understand values, ethics, consistency, academic determination, compassion, social problems, and obeying different rules and disciplines to create character building in students (Kusumaningtyas & Atmaja, 2019). Teachers carried out their roles optimally by guiding and mobilizing students to behave multiculturally and coherently according to the school's rules and regulations and gave out warnings and sanctions for students who violated them equally. All was done with patience and without involving any emotion

(Ardinastiti & Suhandini, 2019). There are 4 roles of social studies teachers as educators at SMP Negeri 2 Pemalang, SMP PIUS Pemalang, and SMP Al Irsyad Pemalang, which are providing knowledge, instilling multicultural values, providing exemplary attitudes, and evaluation in the form of assessments on Core Competencies 1, 2, 3 and 4. Before delivering the lessons, social studies teachers first made lesson planning to set goals for the learning process (Sari et al., 2017). The study's objective is for students to apply it in everyday life and possess a good personality. Examples from teachers are very necessary for students to serve as a basis for behavior. Social Studies teachers at SMP Negeri 2 Pemalang, SMP PIUS Pemalang, and SMP Al Irsyad Pemalang became role models in during interaction. This can be seen when the teacher met or called students, smiling, greeting, and asking. Those were examples that teachers did. Trivial things like using a good nickname and being liked by students are also a good attitude of a teacher that must be maintained. The words "please" and "thank you" were always used by teachers to their students when asking for help. Social Studies teachers did not differentiate students on their ethnic and religious backgrounds in the classroom and school environment. Students took example by paying attention to and imitating the kindness of Social Studies teachers by getting along with fellow students.

Multicultural Values of Students in Junior High Schools in Pemalang Regency

This writing focuses on four (4) multicultural values; the value of justice, the value of diversity, the value of freedom, and the value of solidarity (Hamidi, Lutfi, 2010). The value of justice is a value that does not discriminate against one of the majority groups. All students are treated fairly by the school. For example, schools do not discriminate against students based on gender. The class president, ceremony leader, or student council president has the same rights whether the person carrying it out is a man or a woman. It is known that the value of justice is implemented in SMP Negeri 2

Pemalang, SMP PIUS Pemalang, and SMP Al-Irsyad Pemalang by giving sanctions to all students who do not obey the school's rules. All students who violate will be subject to sanctions regardless of ethnic background, religion, race, and culture.

The value of diversity in this study is the value applied at SMP Negeri 2 Pemalang, SMP PIUS Pemalang, and SMP Al-Irsyad Pemalang. This is reflected in the class composition, whose students come from various religious and ethnic backgrounds. In other words, the class is heterogeneous. The division of classes with various students is intended to mingle and socialize with all friends from various ethnicities and religions.

The value of freedom at SMP Negeri 2 Pemalang, SMP PIUS Pemalang, and SMP Al-Irsyad Pemalang is to give trust and freedom for students to explore according to their interests but with a binding freedom note. The value of freedom is embodied in activities, including extracurricular selection. Schools give freedom to choose extracurricular activities according to their talents and interests and freedom to embrace beliefs and religions according to the beliefs of their respective families. The school has never forced or made it difficult for students to worship.

The value of solidarity in this study is "access to justice." One of the activities applied from this sentence is scouting activities with the characteristics of upholding the behavior of team cooperation. Each group in the scouting activity tried to challenge each other and win together. In addition, scouting activities also aim to train and familiarize students in understanding the various characters of other friends. Scout extracurricular activities are effective in shaping students' character. Scouts can be a school tool that develops multicultural education. During the division of groups, all the teachers at SMP Negeri 2, SMP PIUS Pemalang, and SMP Al-Irsyad Pemalang never pointed students based on ethnicity. They equated the rights of each student with each other. They always guided students to have a good discussion with their friends. This is a simple example of the

embodiment of multicultural value; by not distinguishing ethnicity or a certain level of ability, students can mingle freely and add insight either in general or through interaction with their friends when conducting discussions (Susianti et al., 2019).

CONCLUSION

The indirect teaching model of Social Studies learning practice must be adapted to the subject's characteristics. Not all of the basic material in Social Studies can be delivered to students using the indirect teaching model. The teacher delivered multicultural values in the indirect teaching model of social studies with the inquiry method on the subject contained in Basic Competence 3.2 of grade VII of Junior High School. Social studies teachers used problem-solving methods to deliver the subject for grade VIII of Junior High School Basic Competence 3.4 on the emergence of movement organizations and the growth of the national spirit subject. In the subject of class IX of Junior High School, social studies teachers used the reflective discussion method to discuss the subject matter of socio-cultural change in Basic Competence 3.2. The role of the social studies teacher in instilling multicultural values in social studies learning through indirect teaching model includes providing knowledge in the form of social studies material, instilling multicultural values both in class during teaching and learning activities or outside the classroom, providing exemplary attitudes according to multicultural values, and giving evaluation to students in the form of daily assessments which include daily task and attitude assessments. The multicultural values in this paper have 4 indicators: the value of justice, treating students fairly in all school activities; the value of diversity; dividing the class with students of different ethnicities and religions so that the class is heterogeneous; the value of freedom, giving trust and freedom for students to explore according to their interests but with a binding freedom note; the value of solidarity, in a slogan of "access to justice" applied in scouting activities that have the

characteristics of supporting teamwork behavior which also can build students' good character, therefore multicultural values can also be implemented there.

REFERENCES

- Ardinastiti, N., & Suhandini, P. (2019). *The Implementation of Multicultural Values on Vocational High School Students (A Research at Bagimu Negeriku Vocational High School Semarang)*. 8(285), 27–34.
- Chanifah, N., Pendahuluan, A., & Pembahasan, B. (2006). *Indirect instructional*.
- Creswell, W. J. (2014). *Research design: qualitative, quantitative, and mixed methods approach*. SAGE Publications.
- Dr. Jazim Hamidi, S.H., M.H., Mustafa Lutfi S.Pd., S.H., M. H. (2010). *Civic Education, Antara Realitas Politik, dan Implementasi Hukumnya*. Gramedia Pustaka Utama.
- Galih Mahardika Christian Putra, Suyahmo, dan H. T. A. (2021). Nilai-Nilai Multikulturalisme dalam Interaksi Sosial-Budaya antara Remaja Etnik Tionghoa dengan Remaja Etnik Jawa di Kampung Pecinan Kota Tegal. *Jurnal Ilmu Pendidikan*, 8(2)
- Herlina, M., Setyowati, D., & Juhadi, J. (2020). *Local Wisdom of Repong Damar for Landslide Mitigation in Way Krui Sub-district Pesisir Barat Regency Lampung*.
- Indrapangastuti, D. (2014). Praktek Dan Problematik Pendidikan Multikultural Di Smk. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 2(1), 13–25.
- Jeklin, Andrew; Juhadi; Herlina, M. (2016). *Pendidikan Mitigasi Bencana Di Sekolah* (Issue July).
- Kusumaningtyas, N., & Atmaja, H. T. (2019). The Role of Social Media, Family, and School in Building Indonesian Values to Multi-Ethnic Students at SMP Negeri 2 Pekalongan. *Journal of Educational ...*, 8(57), 19–26.
- Lutfiana, H., & Sanjoto, H. T. A. T. B. (2019). Arena Keluarga Sebagai Habitiasi Nilai Pluralisme Dalam Perilaku Sosial Remaja Pantura Desa Banyutuwo Kecamatan Dukuhseti Kabupaten Pati. *Journal Education Social Studies*, 2.
- Musadad, A. A. (2012). Model Pelatihan Ips “Sejarah Berbasis Pendidikan Multikultural Untuk Guru Smp. *Paramita: Historical Studies Journal*, 22(2).

- Purnomo, Arif, dkk. (2018). *Merancang Pembelajaran IPS*. Cipta Prima Nusantara.
- Rachmawati, I. (2015). The Reinforcement of Multiculture-Based Curriculum For Students of Foreign Nationalities in Indonesian Schools. *KOMUNITAS: International Journal of Indonesian Society and Culture*, 7(2), 215–223.
- Ritzer, G., & J. G. D. (2005). *Teori Sosiologi Modern* (Edisi Keen). Penerbit Kencana.
- Sari, A., Raharjo, T. J., & Utomo, C. B. (2017). Learning Relevance IPS against Student Social Interaction in Multicultural Scope on Junior High School Remaja Parakan. *Journal of Educational Social Studies*, 6(2), 135–142.
- Sugiyono. (2018). *Metode Penelitian Pendidikan*. Alfabeta, Bandung.
- Sunarjan, Y. Y. F. R., & Atmadja, H. T. R. (2017). The survival strategy: urban poor community to live in the brintik hill graveyard, Semarang, Indonesia. *International Journal of Economic Research*, 16, 147–157.
- Susianti, O. M., Setyowati, D. L., & Atmaja, H. T. (2019). Multicultural Value Analysis of Social Sciences Study Primary School. *Journal of Primary Education*, 8(2), 135–143.
- Uno, H. B. (2014). *Model Pembelajaran Menciptakan Proses Belajar Mengajar yang Kreatif dan Efektif*. Jakarta: Bumi Aksara.
- Wihardit, K. (2017). Pendidikan Multikultural: Suatu Konsep, Pendekatan Dan Solusi. *Jurnal Pendidikan*, 11(2), 96–105.
- Wiyanto. (2012). Implementasi Nilai-Nilaimultikultural Pada Sekolahmulti-Etnik. *Journal of Ecodunamika*, 53(9), 1689–1699.