

## CURRICULUM OF MULTICULTURAL EDUCATION IN LOCAL HISTORY

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### **Abstract**

Curriculum is one of tool to achieve the goal of education for a nation that is updated according to the needs and social conditions the country and in line with developments in science and technology. Curriculum must always be able to anticipate the conditions for a dynamic society. Multiculturalism is one issue that should be concern in education since Indonesia is a multiclktural country complete with multicultural problems. Education is a strategic container to stem the multicultural issue. Multicultural education is not onlu education about kultural diversity but also provide space on education to change perspectives essential monoculture, prejudiced and discriminatory to multiculturalist perspective that value diversity and differences, tolerant and good attitude. In conjunction with teaching history, multicultural education curriculum can be integrated with local history. Multicultural education curriculum in local history study provides an opportunity for local history cultural diversity and understanding of the past be a reflection of the settlement terms of preventif basic and multicultural issue at this time.

**Key Words:** *Curriculum, Multicultural Education, Local History*

### **1. Introduction**

Education in the history of the human child is one of the most urgent component of life. Since humans interact with this educational activity since that man has managed to realize a wide range of development and progress in all aspects of their lives. Even education is a natural in the development of human civilization. In parallel the educational process is progressing very rapidly, either in the form of methods, means and targets to be achieved. Because this is one of the properties and features of education, which is always forward. And if an education is not experienced and does not cause any progress or even cause a setback it is not called education. Because education is an integral activity which includes targets, methods and means in

shaping human beings and beradabtabasi able to interact with the environment, both internally and externally in order to achieve better progress.

The curriculum is often interpreted narrowly, namely as a list of subjects only. Though the curriculum has a much broader understanding and more meaningful. Longstreet and Shane (Hasan, 2012: 135) states that the curriculum is the "construct of that culture". Basically the education curriculum is the answer to the challenges of the society to provide an educational experience that is useful for learners to develop the knowledge, skills, attitudes and values that are useful for future life better. Thus, the curriculum and the curriculum development process is always oriented to the future. With this orientation, the curriculum developers must examine what happened in the past and how this nation resolve the problem. With the future orientation of the curriculum developers should review the existing problems in the life of the nation and society that exists today, the challenge for the present and the future. The study on the curriculum developers define the knowledge, skills, attitudes, values and processes that allow learners to be able to master what was learned from the curriculum in the life of the present and the future.

In the development of the curriculum will always growth following the conditions of local communities and the world community. As the heart of education, curriculum pumping instrumental education to the entire network or aspects of life to answer the challenges of the growing world. Thus the term 'change minister, change the curriculum' to be very reasonable when viewed from the perspective of each character a different education.

To answer the challenges of the world, the curriculum contains material about global issues and solve them based on a global perspective. Not only that, local communities were required to think globally. A global perspective is of course important even encouraged education to avoid narrow thinking. But this is of course a dilemma because on the one hand global perspective erode national identity is an important identity of a nation.

The motto of *Bhineka Tunggal Ika* is an Indonesian national identity which means that the people of Indonesia consist of various ethnicities with its cultural uniqueness. As stated by Geertz (in Kymlicka 2011: viii) that Indonesia is not only the nation's multiethnic (Javanese, Batak, Bugis, Acehnese, Flores, Bali and so on) but also become the arena of influence multimental (India, China, the Netherlands, Portugal, Hinduism, Buddhism, Confucianism, Islam, Christian, capitalist and so on). Indonesia is a nation with the size, significance and different characters through a grand narrative that is historical, ideological, religious or that kind of linked into an economic and political structures together.

Kenaekaragaman local nation and world development is increasingly rapid and complex results in education, through the curriculum, have to work hard at providing a forum for both of them to avoid the decline of national identity, that diversity does not become a reason for the emergence of social classes in the local community and the world, provides an understanding that each ethnicity has an equal opportunity to develop themselves.

Based on that idea, then drafted based multicultural education. Arab descent and the indigenous people or often called natives, have the same right to achieve academic excellence in school. Chinese and natives get the same service in education. And learning the local history in the curriculum, have the space to develop multicultural education. Local history portray that multiculturalism is real and very close to the environment students, making it easier to transfer academic understanding of the importance of equality in multiethnic.

## **2. Theoretical Background**

### **Curriculum**

In the world of education is moving dynamically, curriculum change is not something extraordinary. The curriculum will constantly change or development, as the response of the various changes that occur in the community, whether the changes relating to the social, political, economic, and development in the field of science and

technology. According to Hasan (2010: 1), the term curriculum is a new term in the world of education in Indonesia. When the newly independent Indonesian nation and declared itself sovereign over the territory that was once called the Dutch East Indies education in Indonesia has not used the term curriculum. The term used in the early independence until the sixties was a lesson plan and a list of subjects as a translation of the Dutch terminology *leerplan* and *leervak*.

It can not be denied that the literature curriculum subjects mentioned list (list of courses) as one of the initial meaning of the term curriculum. The term new curriculum used in England in the early 19th century (1820) by galsgow University of Latin *curere* (Tanner and Tanner, 1980; Henderson and Gornik, 2007: 2), which literally means a run but in the early 19th century that changed it means to be a list of subjects. The term curriculum starting to get a wide place in the beginning of the century to 201 (Tanner and Tanner, 1980: 4) after a change in meaning is very different from the notion of curriculum as a list of subjects. The terms of the curriculum began to enter into the world of education in Indonesia of educational literature United States towards the end of the 60s of the 20th century (Hasan, 2010: 1).

With reference to the above opinion, we can see that the term of the new curriculum known in Indonesia in the late 1960s, but the interpretation is still limited which still considers the curriculum as a list of subjects only. Ironically, until now there are many educational practitioners who see nothing more than a series of curriculum subjects, so that when there is a change curriculum so the first time in the highlight is a list of such subjects, not examine the reasons more essential than the change occurs. It can not be denied that the literature curriculum subjects mentioned list (list of courses) as one of the initial meaning of the term curriculum. The term new curriculum used in England in the early 19th century (1820) by galsgow University of Latin *curere* (Tanner and Tanner, 1980; Henderson and Gornik, 2007: 2), which literally means a run but in the early 19th century that changed it means to be a list of subjects. The term curriculum starting to get a wide place in the beginning

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### **Multicultural Education**

Longer According to the Oxford Dictionary, the term multiculturalism is a deviation from the terms that describe the multicultural society Montreal as a multicultural society and multi-lingual in Canada.

The social conditions of cultural and geographical Indonesia can be demonstrated with a population of more than 200 million people occupying 13,000 large and small islands about 250 languages berbera. In addition they also embrace different religions and beliefs (Wiriaatmadja, 2004: 64). The diversity gives the chance appearance of an endless ethnic issues. In this regard, the multicultural education was born as an alternative medium to minimize the ethnic issue. Because the hakikatnya challenge of multiculturalism is the recognition of the identity and cultural acceptance of minority groups (Kymlicka, 2011: 13).

Multicultural education not only seeks to make understand the subject matter but also raise awareness to always behave humanist, pluralist democratic dah. This is part of a process, a concept based educational strategies and cultural diversity, the multicultural education explained that the process of development of culture and socialization inculturation. (Yaqin, 2005: 13).

Multicultural education is a series of trust (set of beliefs) and the explanation that recognizes and assesses the importance of cultural and ethnic diversity in the form of lifestyle, social experience, personal identity, educational opportunities of individuals, groups and nations. He defines multicultural education is an idea, movement, education reform and the education process whose sole purpose is to change the structure of educational institutions so that both men and women students, special needs students, and students who are members of racial, ethnic, and culture A variety such will have the same opportunity to achieve academic excellence in school (Banks in Farida, 2005: 4).

Multicultural education (multicultural education) is a response to the development of the diversity of the school population, as demanded equal rights for each group. In another dimension, a multicultural education curriculum development and educational activities for entering various views, history, achievements and concern for those non-European (Hilliard, 1991-1992).

The description of the multicultural education above provides a simple understanding that multicultural education is an education for or about the diversity of cultures in response to demographic and cultural changes in a specific community or the world as a whole. Multicultural education is an attitude of caring and willing to understand (difference) or the politics of recognition is a political recognition of people from minority groups.

### **Learning Local History**

This science provides extensive field of historical studies on cross-cultural communications (across cultural communication) between one community to another

community that became the basis for the integration process of the Indonesian nation. To interpret the history of the Indonesian nation will require an understanding of the locality area in Indonesia which was then known as the local history. Local history is the history of a place or locality a limit determined by the agreement in question chroniclers (Abdullah, 2007: 15). As according Lopian in Hafid (2011: 27) study of local history is a correction of the generalizations that are often referred to in the national history writing.

Local history has a relationship with the national history since it can also be used to document a wide range of local events associated with the national. Or in other words, local history is a collection of pieces of puzzle which when put together will form a perfect and clear picture in this regard is the national history.

Local history has two aspects: Unity in Diversity. In a first aspect of local history includes events limited in relation to the life of each tribe or area. In a second aspect of local history has nothing to do with the historical events of national level. Both aspects are equally important in raising awareness, equality and solidarity as a nation that has the same basic culture. In an effort to raise awareness of the historic, especially local history is not expected to bear the attitude of regionalism or tribalism narrowly but rather the spirit of togetherness (Madjid 2007: 129).

In the study of local history, there are several things to note is the presentation of the material, learning and assessment techniques (Mulyana, 2007: 7). Besides the presentation of material of local history in schools should also refer to the purpose of teaching history in general is to get knowledge of the facts of history, gaining an understanding or appreciation of the past, acquire the ability to evaluate and critique the writing of history, learn the techniques of historical research and learn how to write the history ( Brian Garvey and Mary Krug in Mulyana, 2007: 7-8).

The purpose of the establishment of local history in the teaching of history in schools among other learning materials will be more easily absorbed students; learning resources in the area can more easily be used for educational purposes; students familiarize themselves with the environment; students can improve their

knowledge of the region; students can help themselves and their parents in order to meet their needs; students can apply the knowledge, attitudes and skills they have acquired to solve problems found in the vicinity and the students become familiar with the environment (Widja in Hafid, 2011: 26).

Cartwright in Hasan (2007: 188) stated that "Our personal identity is the most important thing we possess". Learning local history became the basis for the development of personal identity, cultural and social students. As for some of the local history is the history of the village of Arab and Kampung Kapitan as a symbol of the presence of ethnic Arab and Chinese in Palembang, the Palembang Darussalam Sultanate, Pulo Kemaro, Palembang songket, history raft house, where the Musi River from the time of Srivijaya until the 21st century now, the Princess Cave in Balfour, relics megalithikum and others.

Through local history, national history is formed. Realization of deep meaning about local history is evident in the Education Unit Level Curriculum (SBC) where schools or teachers have the authority to develop the historical material especially local history. Not only SBC, the new curriculum (Curriculum 2013) thick will be of value investment in each eye pelajarann subjects including history that is synonymous with identity (individual or nation).

### **3. Method**

This study used a qualitative approach. A qualitative approach using data derived from interviews manuscripts, field notes, personal documents, records memos and other official documents. The purpose of qualitative research is to describe the empirical reality behind the phenomena imply a deep, detailed and complete. So the use of qualitative approach in this research is to match the empirical reality with the prevailing theory by using descriptive method. Data this research were selected from the literature that the curriculum of history education, multiculturalism and learning local history.



## **1. Result and Discussion**

### **Curriculum in Multicultural Education**

If likened to the heart and other organs, the curriculum is the heart while multicultural education is one of the important networks that carry blood to a certain body part. The analogy suggests that the curriculum and multicultural education is an important component in education. Multicultural education curriculum answered one of those challenges through large-scale cultural diversity locally, nationally and internationally so that mutual care and respect. That there is no higher culture from other cultures.

Multicultural education course was born out of ethnic conflict because according to historical studies, these conflicts arise due to differences in the physical characteristics of a particular ethnic, different culture and way of life. Adolf Hitler, for example, says that the Aryans are the nation's highest position of other nations; the emergence of social class in Indonesia created the Dutch government that puts indigenous people (the term for indigenous Indonesian) ditingkatan social bottom; ethnic conflict between Dayak and Madurese in Kalimantan and other similar conflicts.

But in the other side, historical study describe how a nation born of a wide variety of ethnic cultures such as Indonesia and other countries Canada, for example; how the world's attention fixed on one occasion when the president of a superpower is a black person, Barack Obama. The events began to erode views on racial discrimination has long been a national and international issues as well as a spirit of minority groups to align their rights with the majority more control of every aspect of life.

In the middle of ethnic diversity of cultural, multicultural education was born as pahwalan for minorities. Education and culture to encourage fresh air that no culture is better. Every human being is born with an equal opportunity to obtain achievements in school, at the level of government services. This gives a different viewpoint and valuable to students, because early on they are given an understanding of the multicultural not criminals who always despised so ignore concerns.

### **Learning Multicultural Education in Local History**

Multicultural education became a vehicle for the state of Indonesia and enforce multicultural society and to recognize the identity of minority groups that are pieces of puzzle Indonesian identity. The integration of multicultural education with learning local history, it is expected concern for minorities in every aspect can realize a society free of ethnic conflict that could threaten national unity.

One of the local historical material that can be integrated in multicultural education is the Arab village of Al Munawar in Palembang. Arab ethnic groups have been around in Palembang since the 7th century AD. In the Arabic news sources stated that this ethnic group in Palembang layover before continuing its journey to China. Some experts argue that the typical Arab ethnic groups in Indonesia, including Palembang, came from Hadramaut which is located in the coastal area of the southern part of the Arabian Peninsula, which is part of Yemen.

Results of research L.W.C. van den Berg shows that Arabs Hadramaut started coming en masse to the archipelago in the last years of the 18th century, whereas their arrival at the Malabar Coast much earlier. Their first stopover was Aceh. From there then partially spread to Palembang and Pontianak.

In the Sultanate of Palembang Arabs have a distinctive feature compared to other foreigners who settled in Palembang for their services in the economy of the Sultanate of Palembang. While other foreign people by only allowed to stay on the river, they can enjoy living in a relatively dry and warm. It was once reported by Sevenhoeven. This feature has been going on since the reign of Sultan Abdurrahman (1659-1706). At that time the Arabs have the freedom to stay in the mainland for their services in improving the economy of the Sultanate of Palembang. In its report Sevenhoeven also wrote that the proximity of the Arabs by the Sultan also demonstrated by awarding the title of 'pangeran'; whereas the Chinese Muslims, usually tin mine administrator who became a convert, was given the title of 'demang'

Kampung Arab history as a matter of local history and a reflection of the migrants in Palembang can be integrated with multicultural education. That ethnic Arabs since the Sriwijaya has become part of the community of Palembang. All the cultural differences between ethnic Arabs with native communities is certainly a respective ethnic cultures should be respected without being a hindrance to mendapatkan the same opportunity as a chance to excel and get an equivalent education services.

### **5. Conclusion and Remark**

The curriculum is the heart of education and change as the update educational needs and treat global issues such as the issue of multiculturalism is based on historical studies is an issue that has been a long time coming. To facilitate this it is present in the multicultural education part of the curriculum to provide learning about behaving humanist, pluralist and democratic as part of a multicultural educational purposes. Learning local history is a learning environment that is closest to the students so as to facilitate the students see real about multiculturalism. In Palembang, for example, learning local history and multiculturalism can be seen from the history of the Arab village. Students can do the work that is directly to see Kampung Arab and studying the history of Arab society. So, learning local history may be the media in multicultural education.

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