

**Research article**

# The Multiculturalism of the Singkawang City Community As a Source of IPS Learning in Junior High Schools

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**Abstract.**

This study explores how the multiculturalism of Singkawang City and social studies learning resources affect the junior high schools in the region. The study uses qualitative methods with data collection techniques such as interviews, observation, and document analysis. Data were validated using data and method triangulation techniques. The data analysis was done using the interactive analysis in three stages – data reduction, data presentation, and verification and drawing conclusions. The results show that the multiculturalism in Singkawang City (i) brought values such as tolerance, unity, and empathy to the society and (ii) can be a source of learning in the form of teaching materials for social studies education in Indonesian junior high schools.

**Keywords:** social studies learning, multicultural education

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## 1. Introduction

Singkawang City was officially formed on October 17, 2001 based on Law Number 12 of 2001 concerning the Establishment of Singkawang City. Singkawang city is famous for its ethnic diversity because its population consists of various ethnic group such as Chinese, Dayak, Malay, Bugis, Javanese, Madurese, Sundanese, Minang, Batak and so on. The city of a thousand temples is one of the nicknames given to Singkawang City because there are many temples standing. In addition, many cultural and religious tradition activities are held such as Chinese New Year, Cap Go Meh, Grave Prayer, Dango, Rising, Dayak Gawai, Saprahan, Torch Parade, and so on. In addition, there is a ceramic industry in Singkawang City which reflects the existence of a multicultural culture through the process that involves many ethnicities, such as the workers and the motifs of the products.

The study of the multicultural life of the people in Singkawang City is important, especially when it is associated with education because education is a tool that preserves culture and is a forum for the process of cultural transmission [7][1]. The multicultural life of the people of Singkawang City can be a source of learning in schools, especially


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social studies learning in junior high schools. A study of the life of a multicultural society is important to do as an antidote to the intrusion of negative values from outside that ride the flow of globalization which is a threat to indigenous Indonesian culture. Indonesian culture such as hospitality, mutual assistance, mutual respect is increasingly being eroded by the culture of promiscuity and individualistic attitudes. Such a situation requires an appropriate response so that the original Indonesian culture does not disappear. Mistakes in formulating strategies to maintain the existence of local culture can result in local culture being increasingly abandoned by the community [1][2].

In a pluralistic and pluralistic society such as in Singkawang City, conflicts often arise for various reasons, such as differences in interests, both personal and group. This is because conflicts often occur wherever humans live [4]. Therefore, the role of education in minimizing and eliminating conflict can be pursued through multicultural education in the multicultural life of the people in Singkawang City as a source of social studies learning. This is in accordance with the objectives of social studies learning itself which is directed at the formation of attitudes and personality as well as increasing the mastery of knowledge and functional skills of students through the transfer of values and not merely the transfer of knowledge [10].

Based on the description above, the problems of this research are:

1. How is the multicultural life of the people in Singkawang City ?
2. How are social studies learning resources related to the multicultural life of the community in Singkawang City Junior High School ?

## 2. Methodology

This study use a qualitative method with the aim of describing the multicultural life of the people of Singkawang City which is a source of learning social studies learning in junior high schools. This research was conducted in Singkawang City using a descriptive-qualitative approach. This type of research is able to raise various qualitative information completely and in depth to explain the process of why and how something happens [19].

The strategy used is a single embedded case study, which is a single case study because it examines one case, namely the multicultural life of the people in Singkawang City as a source of social studies learning in Junior High Schools. It is fixed because the problem has been determined before the researcher goes into the field. Data collection techniques used 1) Interview techniques with historians, cultural observers,

social studies subject teachers and the Chair of the Social Studies MGMP in Singkawang City; 2) Observation technique by looking at social studies learning; and 3) Analysis of learning documents and evaluation of social studies learning. For data validity, data triangulation and method triangulation are used. The data analysis technique used interactive analysis with three stages of analysis, namely data reduction, data presentation and verification conclusion drawing.

### 3. Results and Discussion

#### 3.1. Multicultural Life of People in Singkawang City

Singkawang City is located on the west coast of Kalimantan Island and is part of West Kalimantan Province. This area has its own uniqueness in terms of geography and socio-culture. The Singkawang City area is located on the sea coast and has several mountain backgrounds such as Mount Poteng, Mount Pasi, Mount Raya, and Mount Sakok. This geographical condition underlies the naming of Singkawang from the word San Kew Jong which means Sea Mouth Mountain. Meanwhile, for the Malay community as part of the settlers in Singkawang City, Singkawang comes from the word Tengkawang which is a type of fruit that grows in the area and became a profitable trading crop commodity during the Dutch East Indies [11].

At present, Singkawang City has an area of 504 kilometers, which is divided into 5 (five) sub-districts covering 26 urban villages. Geographically, it is located between 108° 52' 14.19" to 109° 09' 44.22" East Longitude and 00° 44' 57.57" to 01° 00' 48.65" North Latitude. To the north it is bordered by Selakau Subdistrict, Sambas Regency, to the south by Sungai Raya Subdistrict, Bengkayang Regency, to the west by the Natuna Sea and to the east by Samalantan District, Bengkayang Regency.

Furthermore, based on demographic conditions, Singkawang City is categorized as one of Chinatowns in Indonesia because the majority of the population is Hakka (about 42%) of Chinese ethnicity. The rest, Singkawang City is inhabited by Malays, Dayaks, Javanese, Madurese, Sundanese, Minangs, Bataks and so on. The population has increased with the growth rate in 2006 reaching 5.6%. This increase occurs because Singkawang City has become a trading city both in terms of production and distribution so that it is able to attract residents from other areas to live in Singkawang. In 2010, Singkawang's population has reached 186,462 people [3].

In the life of the people, the Chinese community in Singkawang City has strong ties to religious life, including the concept of cosmology. Chinese beliefs are generally

influenced by traditional teachings such as Taoism, Buddhism, and Confucianism. After being forced into uniformity by the New Order government, Confucianism began to develop again in Singkawang City and its surroundings in the post-reformation period of 1998. This Confucian teaching emphasizes the concepts of ren and li life. Ren (benevolence) has the meaning of loving others, while li is defined as manners or customs so that in general the teachings mean controlling oneself and following customs. After the 1998 reformation in Indonesia, the existence of temples and monasteries began to emerge and openly resume their activities [20] including in Singkawang City.

In addition, there are also Taoist teachings that influence the behavior of the Chinese community. The teachings propagated by Lao Tze emphasize a natural philosophy of life as well as the natural movement [22]. This concept was brought by the Chinese who migrated and lived in Singkawang City in adjusting to their new environment, including how they built settlements in new places. There is also the concept of Samsara in the world to get pleasure in nirvana which is the concept of Buddhism (Buddhism). The simplicity of the Chinese when they are trying to achieve something they want is one example of how this teaching is embedded in the daily life of the Chinese [11]. From the above teachings, it becomes the basis for the Chinese in Singkawang City to carry out their traditions such as Chinese New Year, Cap Go Meh, Cemetery Prayers and so on which are regularly held.

After the reformation, the Chinese community had the freedom to carry out all their activities quietly. Chinese New Year celebrations and Cap Go Meh show various artistic, cultural and religious attractions are one of the Chinese images that are being developed. This can be seen from the splendor of the celebration. Such activities are traditional values that are preserved and have become activities that are routinely celebrated every year in Singkawang City.

Efforts to harmonize the social relations of residents in Singkawang City are carried out through the use of the implementation of ethnic cultural traditions in Singkawang City. For example, in the celebration of the Cap Go Meh tradition carried out by ethnic Chinese. This tradition involves many participants from other ethnicities such as the involvement of ethnic Malays as lion dance players, palanquin carriers that Tatung rides on, carriers of musical instruments accompanying Tatung's attractions, and so on. Likewise, Dayak and Javanese ethnicity also enlivened the Cap Go Meh celebration by participating as Tatung players or performing Dayak and Javanese art parade attractions.

The implementation of the Cap Go Meh tradition also involves community organizations from various ethnicities in Singkawang City, among others, by inviting the

administrators of the Malay Cultural Customary Council (MABM), the Dayak Customary Council (DAD) and so on. In addition, in celebration of the Cap Go Meh tradition, they often feature creative dance performances, namely the Tidayu Dance (Chinese, Dayak, and Malay) as a symbol of unity, tolerance and a manifestation of the multicultural life of the people of Singkawang City. The multicultural life of the people in Singkawang City is reflected in the implementation of the Saprahan tradition carried out by the Malays in banquets, weddings, commemoration of religious holidays by inviting other ethnicities so that an attitude of togetherness and respect for other people or ethnicities emerges. The Saprahan tradition becomes a symbol of simplicity because in its implementation the community sits together on the floor with the same side dishes, vegetables and rice and does not look at people from various backgrounds, rich or poor, young or old, who come from various ethnicities so that intertwined togetherness and kinship.

### **3.2. Social Studies Learning Resources Related to Multicultural Community Life in Singkawang City Junior High School**

The multicultural life of the people in Singkawang City such as the celebration of the Cap Go Meh and Saprahan traditions can be included in the social studies curriculum as a learning resource. In the learning process, there is an interaction between students and learning resources, which means that learning resources are needed wherever and whenever learning is needed. Learning resources are one component of learning activities that allow individuals to gain knowledge, abilities, attitudes, beliefs, emotions, and feelings.

Learning resources can provide learning experiences for students so that without learning resources it is impossible to carry out the learning process properly [16]. Learning resources are used to support and facilitate the learning process [16]. Meanwhile, according to the Dictionary of Instructional Technology (1986) learning resources are sources that include anything including people, learning materials, learning hardware, and so on that are used to facilitate learning. The Association for Educational Communication and Technology (AECT) explained that learning resources are various sources of data, people and certain forms that are used by students in learning, either separately or in combination to make it easier for students to achieve learning goals. AECT itself groups the components of learning resources on messages, people, materials, tools, procedures, and the environment [16]. Learning resources need to be developed in educational units based on the following considerations: 1) the development of science, technology, and art is so fast that the learning materials in textbooks cannot follow

them at the same time; 2) students need to be trained to seek, find, process, and use information independently [16].

The multicultural life of the people in Singkawang City can be used as a learning resource in social studies learning. This is included in the category of multicultural education in schools which is very important to be developed with the aim of forming cultural people and creating cultured (civilized) humans, teaching noble human values, national values, and values of ethnic groups [9]. Multicultural education can be adopted as a solution to the problem of diversity, in addition to being able to build Indonesian nationalism in the midst of global challenges [23]. Thus the people of Singkawang City can become a multicultural society consisting of different ethnicities, races, and religions, but together they function to build and foster culture as a national culture [13].

The material for the multicultural life of the people in Singkawang City contains multicultural values so that it can be included in social studies subjects because it relates to human life which involves all behavior and needs such as material, cultural, psychological needs, utilization of resources on the earth's surface, regulating welfare and government. , and so on [5]. In the 2006 Curriculum and the 2013 Curriculum, there are several Competency Standards (SK) and Basic Competence (KD) for Social Sciences for SMP/MTs that can be included in the multicultural life of the community. The SK/KD in the 2006 Curriculum is in accordance with the document of the Regulation of the Minister of National Education of the Republic of Indonesia (Regulation of the Minister of National Education of the Republic of Indonesia) Number 22 of 2006, the multicultural life of the community is included in the material in Class VII Semester 1 with the 2nd SK, namely the material on understanding life human social and KD 2.1 describe interaction as a social process, 2.2 describe socialization as a personality formation process, 2.3 identify forms of social interaction, and 2.4 describe the process of social interaction. Meanwhile, for Class IX Semester 1, the 3rd SK material is included, namely the material for understanding socio-cultural changes with KD 3.1 describing socio-cultural changes in society [15].

While in the Core Competencies (KI) and Basic Competencies (KD) in the 2013 Curriculum for Social Studies subjects in junior high schools, the material for the multicultural life of the community can be included in Class VII, VIII, and IX in KI 1. Appreciate and live the religious teachings they adhere to with KD 1.2 respect religious teachings in thinking and behaving as Indonesian citizens by considering social, cultural, economic, and political institutions in society; KI 2. Appreciate and live honest behavior, discipline, responsibility, caring (tolerance, mutual cooperation), polite, confident, in interacting effectively with the social and natural environment in association and existence with

KD 2.1 Demonstrate honest behavior, mutual cooperation, responsibility, tolerant, and confident as shown by historical figures of the past; and KI 3. understanding knowledge (factual, conceptual, and procedural) based on curiosity about science, technology, art, culture related to visible phenomena and events with KD 3.2 understanding the dynamics of human interaction with the natural, social, cultural, and environmental environment economy [17].

The social studies learning process with the material of the multicultural life of the people in Singkawang City is in line with contextual learning where the teacher relates the material he teaches to real-world situations in personal, social, and cultural contexts that occur in the environment around which the students are located [2]. This is because learning must be in line with the social environment, because it must produce outputs that are relevant to the needs of students in relation to society, and community needs in relation to students [14].

Learning with the material of the multicultural life of the people in Singkawang City as a source of learning can give birth to attitudes, values, and morals that can be developed into knowledge and understanding of values and morals that apply in society such as religious attitudes, respect for example, achievement, social care, respect parenting, tolerance, cooperation, mutual cooperation, and human rights [6]. Learning with this material can also raise values in the form of recognition and respect for differences such as culture, religion, social, politics, and views of life [8]. This method can lead to an attitude of tolerance as expressed by UNESCO (1998) regarding the principles of tolerance, namely:

- a) Tolerance as a process of understanding the history and culture of each group, ethnicity, religion, race, customary environment, and language;
- b) Tolerance is an attitude of respect for the differences in the special characteristics found in each group such as their physical form, skin color, accent and speech, attitudes and social styles, customs, ways of worshiping in their respective religions;
- c) Tolerance takes advantage of differences in special characteristics in an effort to strengthen the sense of nationality because it will enrich each other's diversity;
- d) Tolerance is an effort to build trust among community members in solving common problems peacefully, in various fields such as the economic, social, political, and cultural fields;
- e) Tolerance is an effort to strengthen social justice in the face of rapid changes due to technology and economy due to the wave of globalization [21].

With an attitude of tolerance, it is hoped that students will be able to understand, appreciate, and be able to cooperate with other people who are diverse [18]. The above needs to be pursued in order to strengthen social relations among the citizens of Singkawang City and can also prevent the emergence of cultural lags (cultural lag). Because of the cultural gap in social change due to the cultural aspects of a group that lags behind the cultural aspects of other groups [12]. With good social development, harmony can be created that is in line with the goals of a pluralistic society in Singkawang City.

#### 4. Conclusions and Suggestions

Singkawang City is a plural or plural city in terms of the ethnicity of the people who inhabit it. The city, which is predominantly inhabited by ethnic Chinese, has various cultural traditions that have the potential to be developed socially and economically. This city has a strong tradition in the field of religion and culture as evidenced by the holding of celebrations such as Chinese New Year, Cap Go Meh, Sembahyang Kubur, Gawai Dayak, Dango Riding, Saprahan, Torch Parade and so on. The various cultural traditions that exist in Singkawang City reflect the multicultural life of the community so that it can unite the pluralistic Singkawang City community through social togetherness and an attitude of tolerance. In the world of education, the multicultural life of the people in Singkawang City can be used as a learning resource in social studies learning so that students in Singkawang City can get to know other ethnic cultural traditions and in turn can create a generation that has an attitude of tolerance, respects the work of other ethnic cultures and develop identity as a nation with a diversity in diversity.

The recommendations given in this study are as follows: 1) Singkawang City Government should foster and encourage cultural traditions from various ethnic groups in Singkawang City as a routine agenda for the benefit of harmonization of community diversity in Singkawang City and 2) Multicultural education with life materials should be provided. The multicultural community in Singkawang City is increasingly being developed in schools from elementary to middle school levels in Singkawang City so that students have an attitude of tolerance, social togetherness and respect for other ethnic cultures.



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