

“The Diversity” Based Learning History to Increase Democracy Awareness on the Younger Generation

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Abstract

Until now, Indonesia societies are still in a crisis. Deterioration of human values among teenagers becomes a social problem that cannot be solved. Disintegration, most caused by a dispute between ethnic and inter-religious riots that accompanied the emergence. All that threatened a sense of nationality and does not respect the plurality of the community, as typical of the nation of Indonesia. Development efforts in order to create a culture of peace, respect for human rights and also guarantee social ties. As stated by Furnivall that plural societies of Southeast Asia, especially Indonesia will fall into anarchy action if it failed to find an adequate formula pluralist federation. One strategy that can be done is to develop a learning model that is able to develop intelligence spiritual and national values, so that the younger generation is not fragmented in culture and religion are mutually contradictory, and break the unity of the nation. Education has a contribution wider in provide solutions conflict resolution because it can build systematically awareness of the importance of social harmony. School is the place of strengthening the base of knowledge and experience of life to appreciate the diversity of students. School as a means to pass on culture can be used to instill the values of diversity, plurality and multicultural. Diversity-based learning history is one of the strategies to increase the learner's democratic awareness in constructing “Bhineka Tunggal Ika” to Indonesian. This learning will develop social skills such as sincerity, empathy, and tolerance and awareness of democracy without losing its identity.

Keywords: Learning history, the diversity, younger, democratic Attitude

A. Introduction

Globalization is a challenge and opportunity for education. Globalization with all understands the strategic aspect is a step to improve education (Bloom, 2004: 72). The opportunities of global integration are in the education sector as follows: The first, allows students more effectively to compete in global competition. To be able to compete in global markets for productivity and flexibility needed in the use of high technology to renew the value of goods and services. The second, countries that is required because of communication among countries. Young generation should develop the ability of cognitive and interpersonal skills to learn and work, and a life with other people who differ racially, religion, language, and cultural backgrounds.

As revealed Gardner (2002), which as follows. Children growing up today will need to develop arguably more than in any generation in human history the higher order cognitive and interpersonal skills to learn to work, and to live with others, which are increasingly likely to be of very different racial, religious, linguistic, and cultural backgrounds. Third channel, globalization will affect the speed of change education, because it required a paradigm new education to respond to the threats and opportunities of globalization.

The paradigm can be mobilizing students using the ability to analyze and solve the problem from different perspectives and can work together with various different groups. In explain by Marcelo M. (2004:18-24). Globalization's increasing complexity necessitates a new paradigm for learning and teaching. The mastery and mechanical regurgitation of rules and facts should give way to a paradigm in which cognitive flexibility and agility win the day. The skills needed for analyzing and mobilizing to solve problems from multiple perspectives will require individuals who are cognitively flexible, culturally sophisticated, and able to work collaboratively in groups made up of diverse individuals.

The challenges of the process of globalization facing the world education according to Gardner (2004:252-261) is the existence of a gap between the rate of change of educational institutions with social, economic, and cultural transformation. Education has changed because the occurrence of a shift values, so changing the framework of understanding humans against history and the social force that broader. The process of education should include the ability, understanding and skill as follows: (1).the understand the system of global;(2) .the ability to think analytically and creative in the discipline; (3).the ability to overcome problems and issues did not know the limits of science discipline. (4) knowledge of culture and traditions, as a means to interact in an irreverent manner and productive; (5) knowledge and attitudes honor own culture tradition; (6) of understanding of the mingling of identity, and (7) to promote tolerance and recognition for race, language, and a diversity of culture. (Gardner, 2004)`.Conflicts between ethnic and inter-religion in some regions in Indonesia illustrate that the Indonesian people are prone to national disintegration. According to Magnis Suseno in Tilaar (2002), the occurrence of horizontal conflicts shows the symptoms of treason against the three principles of Indonesian people's lives, namely: **First**, the betrayal of the Youth Pledge in 1928, namely the desire to build a nation, which is the nation of Indonesia. **Second**, the betrayal of the agreement to live together under the Republic of Indonesia. **Third**, the betrayal of the pledge to establish a fair and prosperous society.

In order to create peace, it is necessary to do some efforts, respecting human rights and ensuring social relationships. As stated by Furnivall in Azra (2007) that the plural society of Southeast Asia, especially Indonesia will fall into anarchy if it fail to find an adequate formula of pluralist federation. Respect for ethnic diversity and religion plurality becomes fundamental importance for the plural Indonesia. Multicultural society requires an educational paradigm that respects differences and respects to particular and local, that is diversity-based learning history. Besides, the change in the way of thinking is also needed, from "totalizing" toward "pluralistic and open democracy" in all aspects of life. One strategy that can be done is to develop a learning model that is able to increase spiritual intelligence and national values; so that the young generation is not fragmented in culture and religion which are contradictory, and can break the unity of the nation. According to Cholís (2008: 29), the school has been providing space for strengthening the knowledge base and students' life experience to appreciate the difference and diversity. In the same line, Durkheim (1990) stated that schools have important roles as: first, creating new creatures which are formed based on the needs of the community; second, through school as the only moral agent, children can learn to know and love their country; third, in the school the tendency of collective life can be implanted more easily by the teacher; fourth, school is also a form of community that is formed by a group of diverse origins. Thus the teacher is the important part that is expected to instill the values of diversity and awareness of democracy. The statement is in line with the postmodern educational perspective that emphasizes the importance of mainstreaming ethic dimensions, so that learners have social awareness and empathy for those who are outside the social, culture and religion margin (Sariyatun, 2012).

Therefore, "Education is not a preparation of life, but it is the life itself". Schools, as a vehicle for cultural inheritance, can be used to teach the value of diversity. The learning objective which is based on *kebhinekaan* is employed to develop social skills in the form of sincerity, love without wanting to have, and empathy. Empathy means being able to feel what others feel without losing the identity (Zuchdi, 2008). One of the ways that is relevant to the statement is the teaching of history. History subject in high school brings two missions: first is related to the intellectual education and second is related to values education, humanitarian education, moral education, personality, nationalism and national identity. The teaching of history contains noble values required to live together in a community and nation in diversity. The development model of learning-based approach to promoting diversity through the history of scientific will encourage the emergence of an attitude of tolerance and appreciation on multiculturalism and justice to the acceptance of the differences of race and gender and became a symbol of acceptance of nation Bhineka Tunggal Ika. Thus the problems to be studied were: (1) how is the need analysis in the teaching of history in high school that integrates the values of diversity? (2) What competences that can be developed in the teaching of history that integrates the values of diversity? In line with these problems, the purposes of this study were: (1) to analyze the needs in the teaching of history in high school that integrates the values of diversity; (2) to identify the competencies that can be developed in the teaching of history which is based on diversity to enhance the democratic attitudes of high school students.

B. Research Methodology

This research was a development research conducted in Surakarta as a region that have ethnic and socio-cultural diversity.

Preliminary research was conducted through survey that was designed for the need analysis to the teaching of history based on *kebhinekaan* (diversity) for improving the democratic attitude of high school students in Surakarta. The data were obtained through interviews, observation and documents. The data were derived from informants consisting of the Principal, teachers of history subject, students, scholars and humanists. Analysis was done for several documents, namely the history subject lesson plans, semester program, annual program and the extra-curricular activities documents. Observations were conducted during extra-curricular activities and in the process of teaching history subject. Analysis of the data used in technical analysis of interactive.

C. Research Finding and Discussion

1. Learning History Based on Diversity

The diversity is the reality of Indonesian, therefore differences are ethnic, religious, becomes a part of history and culture of Indonesian. *Bhineka Tunggal Ika* and tolerance to become the adhesive for united in diversity of nation. Indonesia already appreciates the difference, the diversity of the multicultural. Javanese culture (Surakarta and Yogyakarta) is an *adiluhung* (high) culture. The nobility of Javanese culture is reflected in the attitude of the Javanese society in their daily life, which is summarized in three principles, namely helping each other, harmony and respect, so as to create the community as a unity that is in tune with the demands of social etiquette (Mulder, 1986). Javanese way of thinking combines experience and feeling instead of rational and empirical thought. Thinking activity in Javanese culture is called "*menggalih*", which means using feeling. The highest truth achieved by "*kawruh*", not critical truth, but rather a policy approach that is called "*kabecikan*". In Javanese culture, one expression of truth is not certainly close to the policy or "*bener iku durung mesti pener*". A person does not only need to know the truth but also to be directed to the policy as an end. The statement above is contrary to the reality of Surakarta society who is vulnerable to social conflict. It is inevitable that conflicts between Javanese and Chinese in Surakarta often lead to mass riots and turmoil, vandalism, looting and mass violence. Based on the daily record of "Solo Heritage" in Surakarta which was published in Solo Pos posted on May 17, 2007, there were several mass riots happened:

- The tragedy of October 22, 1965 which is a massacre of three students by the PKI in front of Bent Vastenburg by battalion 444 or battalion Empat Reffing.
- Food Crisis Unrest in November 1966 which was led by the city's youth movement, unloading groceries warehouses throughout the main cities in Region of Segaran Pond.
- In 1972 there was a quarrel between pedicab drivers with young Arabian, impacting on mass rioting and burning in the area of Coyudan and Pond markets.
- Unrest in Mesen in 1980 involving indigenous people of Java and Chinese which resulted in rioting and arson in several parts of the Solo city.
- The Gloomy May riot in 1998, an endemic riot which is, in hours, spread over to the former *karisidenan* of Surakarta, even to other towns up to Jakarta. The main target is Chinese ethnic. The Gloomy November riot in 1999 as the impact of the defeat in the nomination of President Megawati.
- A riot in 2001, racing did by a youth group in the city of Solo which impacted on the combustion of the police station in the region of Gendengan.

According to Purwasito (2003: 147), there are three things that become the background for the emergence of disinteraction between the majority and those belonging to minorities namely: (1) the historical prejudice; (2) discrimination; and (3) excessive feeling of in-group superiority by considering other party (out-group) as inferior. Increased violence and social problems is an indication that there are errors in the inheritance of valuable cultural values. Violence cannot be solved completely with the security approach only, because it takes education to minimize conflicts among ethnics and provide an understanding of the core values of Surakarta society, namely harmony and respect as the basic of social harmony. Therefore, if the culture is one of the strong foundations in curriculum development, educational development process should also pay attention to the diversity that exists (Mahfud, 2013: 231).

Psychologically, learning is a process of change that is a change in behavior as a result of interaction with the environment in meeting the needs. These changes will be evident in all aspects of behavior (Slameto, 2003: 2). In line with the opinion, Tarman (2011: 582) argues that schools can teach the meaning of difference to respect diversity. The key factor is to assist students in developing an understanding of cultural differences, respecting differences and at the same time, addressing the issues of race and ethnicity to develop democratic attitude.

Based on many studies that have been conducted, it is known that conflicts which related to SARA (tribe, religion, and race) in several regions in Indonesia were the result of the weakness of the understanding and comprehending the concept of culture. Culture wisdom in the context of life and social relations amid the diverse communities have the power in creating a conducive social atmosphere. Thus, understanding and bringing the culture wisdom in teaching history can provide a role for well-organized social relations harmony along with the democratic attitude. Elyzabeth A. Cole and Judy Barsalou (2006: 5) states that "... the history of education as means of teaching moral values more strongly than others". In addition, Hawkins (1972) described that education based on diversity is effective to raise awareness of equality, democratic attitude, tolerance and intercultural rationality. Learning history contains noble values required in the association community and nation in diversity. This is similar to that expressed by Quachi and Asofu So'o (2003: 8) as follows:

"The study of history play an important role in the education secondary school students. Through the study of history, your students will develop important historical knowledge and understanding and develop thinking, interpreting, analysing, presenting and performance skill. This skill enable your history students to understand their own past and connection of the past to the present. Your students will then be better prepared to play a role and plan for the future. They will have a respect for the past, and know what they can do to protect and promote their own cultures and histories. They will become a good citizen. They will be proud to tell the world who they are, where they come from and what they have achieved"

The process approach is expected to create groups of different ethnic, social and cultural backgrounds which will try to develop understanding and respect for cultural diversity, to reduce ethnocentrism, to minimize prejudice to other ethnic and to increase understanding of the differences in social, economic, ethnic and psychology as well as to minimize the possibility of inter-ethnic conflict. In line with the statement, Kochar (2008: 27-37) mentions a common goal of teaching history as follows: (1) developing self-understanding; (2) giving an accurate picture of the concept of time, space and society; (3) creating a society which is capable of evaluating the values and the results that have been achieved by the generation; (4) teaching tolerance; (5) instill intellectual attitude; (6) expanding the intellectual horizons; (7) teaching moral principles; (8) instilling an orientation to the future; (9) providing mental training; (10) training students to deal with controversial issues; (11) helping to find a solution to the various problems of social and individual; (12) strengthening a sense of nationalism; (13) developing international understanding; and (14) developing useful skills.

The principal task of teaching history is to build the character of students. Learning history will raise the awareness of empathy, mental and social abilities to develop imagination and creative, innovative, and participatory attitudes (Aman, 2011: 2). These attitudes need to be developed for life in a multicultural society like Indonesia. In addition, the lessons of history have socio-cultural function, which evokes historical consciousness, to create establish national awareness. Theoretically, the teaching of history contains noble values required in the community and nation in diversity as described above. The teaching of history should be able to achieve the goals, so that learners can take advantages of the learning. The development of basic kind of classroom based kebhinekaan history is namely: (1) the difference is the largest in Indonesia because Indonesia is a country largest multicultural in the world .(2) increased rates hardness and various social problems is an indication that there is a knot a mistake the inheritance of acquired the cultural values of education in the world; (3) the violence and conflict multicultural cannot be resolved by the security service.(4) the education is one of the strategies in conflict resolution because able to develop an awareness of democracy. The learning model is the best to (1) improving the social sensitivity and "ethical relativism". Implementation model will have an effect on the growth of the consciousness of tolerance in addressing differences. (2), will develop the capability of critical thinking (Critical thinking), personal development of students and equip students ' ability in self development through a variety of social skills in life (social life skill). (3) To increase social concern and attitude empathic against people who is outside the margin of social, culture and religion. Thus learning model developed effective to increase awareness of democracy.

2. Identification on the Competency of the Teaching of history based on Diversity in High School

Sociologically, the plurality of Indonesia can be seen especially from the aspect of the geographical location of Indonesia that may affect the creation of geo-politics and geo-culture of Indonesia. The difference can be viewed vertically with the social stratification in Indonesian society (Daulay, 2005: 8). Thus the plurality, or diversity or multi-culture becomes one of the major realities of society and culture in the past, as well as the present and future times.

Commitment to admit diversity does mean deprivation, cultural relativism, social disruption or prolonged conflicts in every community, society and ethnic and racial groups because at the same time there are also various symbols, values, structures and institutions in a common life which binds various diversity (Azra, 2007: 199).

UNESCO Principal Regional Office for Asia and the Pacific (1998: 24) explains that diversity requires an understanding of living together. The aspect of diversity as well as multi-culture requires the establishment of a balanced, harmonic, functional and systemic life in nature and does not allow the process of discrimination. In this context, it is the willingness to accept another group in the same way as a unity, regardless of differences in race, religion, culture, gender, language, customs, or regional (Mahfud, 2013: 101). Positive implication of diversity is the birth of a feeling of empathy and sympathy for human beings regardless of gender, religion, minority and majority rights.

All of them should be able to work as a form of community life and culture which is diverse and multi-religious. In other words, equality is important in diversity. Otherwise, there will be violence and social conflict at the local, national, and global level. Results of interviews with history teachers and students of high schools in Surakarta and some education experts formulate a draft of diversity competencies that will be integrated in the teaching of history. This formulation is still tentative because it has not been through expert validation. Further refinement will be conducted during the development of the model. Some of these competencies include understanding the attitude of knowledge and skills about:

- a. Understanding and attitudes as a form of faithful and devoted to God Almighty
- b. Understanding and knowledge of cultural diversity as social reality, as a form of multicultural society, and compound that need a form of democratic behavior, dialogue, open and critical.
- c. Knowing the importance of respecting and honoring each other in community members of different cultural background, religion, ethnics and gender.
- d. Understanding and developing attitudes on the importance of equal rights, social justice democracy as members of society.
- e. Developing patterns of democratic interaction and respecting the ethnic diversity of culture, religion and gender.
- f. Developing an open attitude towards the ethnic diversity of culture, religion and gender.
- g. Having sensitivity to social justice regardless of cultural differences in ethnicity, religion and gender.
- h. Developing a positive attitude towards togetherness and mutual cooperation.
- i. Developing a positive attitude towards the democratic and social justice.
- j. Having the ability in communicating cultural ethics well.

Learning history based diversity to develop based on the theory of learning constructivism, cooperative model of learning and approach clarification value. In constructivism, students are the subject of education and the ultimate target. Weinmer (2002: xvi) mention as learning centered on the kids. The purpose of cooperative learning according to Ibrahim (2000: 9) is to teach students the skills of cooperation and collaboration, to help students learn social skills, and simultaneously developing an attitude of democracy and logical thinking skills. Clarification value is kind of classroom to develop moral value through dialogism and reflective against problems and moral dilemma which will be faced by students. Activity is conducted by using real situation daily life. (Louis E, Rath, Merrill Harmil & Sidney B. Simon, 1978).

D. Conclusion

1. The life attitude of Javanese people is summarized in three principles, namely helping each other, harmony, and respect; so as to create the community as a unity which is aligned with the demands of social etiquette. This wisdom culture has not been realized in societal life in general, so people of Surakarta are prone to ethnic, social and cultural conflicts.
2. One of the strategies to reduce conflict and riots in Surakarta is the diversity-based education. Integration of the diversity values in learning will expand democratic attitudes and positive behavior toward the democratic and social attitudes regardless of cultural differences in ethnicity, religion and gender.
3. Theoretically, the teaching of history based on diversity can develop inter-ethnic understanding and appreciation which start from the students' own ethnic background and then expanded to other ethnics. Thus, it will have an impact on awareness of empathy and can raise awareness of democracy.

Endnotes

- a. Indonesia is a country that multi ethnic, multi cultural and religious, because it often conflict shows set her the tribe, religious and racial. Pancasila became the basis that can accommodate the diversity and become for solving the problem.
- b. Surakarta is one of the former land vorstenlanden , can be taken as an example are multi ethnic , religious and culture . the public Surakarta develop the principle of the three pillars namely, helping each other, respect and harmony To prevent conflict of ethnic, race, and religion (SARA).

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