Implementation of Curriculum Development Based on Multicultural

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Abstrak

Pendidikan multikultural sebagai manifestasi pemersatu bangsa dari keragaman kondisi sosial budaya Indonesia menjadi dasar dalam mengembangkan kurikulum pada lembaga pendidikan tidak terkecuali lembaga pendidikan tinggi. Tujuan penelitian ini adalah untuk mengetahui implementasi pengembangan kurikulum berbasis nilai multikultural. Penelitian ini menggunakan pendekatan kualitatif. Pengumpulan data menggunakan data primer dan data sekunder. Untuk memeriksa keabsahan data agar dapat diuji tingkat kepercayaan, transferabilitas, reliabilitas dan komparabilitasnya digunakan untuk memeriksa keabsahan data yaitu kredibilitas, transferabilitas, dependabilitas, dan konformabilitas. Hasil penelitian menunjukkan bahwa pengelolaan kurikulum pada program studi manajemen pendidikan Islam dengan mengintegrasikan nilai multikultural dilakukan melalui tahapan perencanaan, pelaksanaan, pemantauan dan pengkajian kurikulum. Dosen diberi ruang untuk mengembangkan multikulturalisme sesuai dengan mata kuliah yang diajarkan, sehingga eksklusivitas dan kesenjangan yang memicu konflik dapat dikurangi.

Kata Kunci: *Implementasi, Kurikulum, Multikultural*

Abstract

Multicultural education as a manifestation of unifying the nation from the diversity of Indonesian socio-cultural conditions is the basis for developing curricula in educational institutions, including higher education institutions. The purpose of this study is to determine the implementation of multicultural value-based curriculum development. This research uses a qualitative approach. Data collection uses primary data and secondary data. To assess the validity of the data so that it can be tested for the level of trust, transferability, reliability and comparability used to assess the validity of the data, namely credibility, transferability, dependability and conformability. The results of the study show that curriculum management in the Islamic education management study program by integrating multicultural values is carried out through the stages of planning, implementing, monitoring and assessing the curriculum. Lecturers are given space to develop multiculturalism in accordance with the subjects taught, so that exclusivity and tension that trigger conflict can be reduced.

Keywords: Implementation, Curriculum, Multicultural

INTRODUCTION

Multicultural values build a critical understanding of the meaning of ethnicity and race because it can build and foster a positive understanding of other ethnic and racial groups. In addition, multicultural values also train and build the character of students to be able to be democratic, humanist, and pluralist in their environment. (Yaqin, 2005). The formation of a democratic Indonesian multicultural

society cannot be underestimated. Rather, it must be pursued systematically, pragmatically, integrally, and continuously. One of the most strategic steps is through the inculcation of multicultural values which is carried out through all educational institutions, both formal and non-formal and even informal in the wider community. Bernstein (1994) multicultural education hinders assimilation and the division of society.

The conflict in Ambon (Maluku) is an example the strongest is inter-religious conflict, between Muslims and Christians in 1999. This impression is not only resonate at the national level, but also to the foreign countries. Society in general is filled with tension and fear between the religious population. And since that riot, the whole city and the island of Ambon is strictly segregated between Muslim areas with Christianity. Those with different religions don't never had physical contact, except for the volunteers humanity, at least business people, and officers government. Even that is limited to being done in place relatively few neutrals. The Muslim community in Ambon was strengthened by Jihad forces from Java, and the Christians began to call for the intervention of UN troops. Now, the province is safe, but the friction and vulnerability and vigilance are still the government's top priorities. Hooks (1994) explains that the weakness of multicultural attitudes causes the narrowness of nationalism, isolationism, and xenophobia than looking at the world's perspective with appreciate a variety of points of view and perspectives.

Many studies are related to multiculturalism but few are related to the development of college-level curricula. Such as Sigelman and Welch (1993) and Sigelman et al. (1996) studied the racial attitudes of blacks on whites. Powers and Ellison (1995) studied the relationship between race and friendship on understanding black people. Ethnic and racial group issues can form anti-multicultural attitudes which are further exacerbated if they are based on religious differences which if left unchecked will lead to prolonged conflict. Advocacy for multicultural education, as it is defined and practiced today in US schools, has become a superficial application of bicultural education. Multicultural education is considered by most educators to be done only in times of crisis or only as a celebration whenever possible (Banks & Banks, 2002).

Delpit (1995), Nieto (2000), Banks and Banks (2002), Fuller (1992), and many other scholars have argued that curricula are monocultural and teacher education programs are largely due to the gaps European American women. Dilg (1995) so that the white teacher approach to multicultural education (mostly aspects of the multicultural education curriculum) in fighting ignorance. The research that the author conducted looks at multicultural education differently. The curriculum approach as the role of universities to provide multicultural understanding needs to be looked at carefully. Serious attention to a generation in order to create a brotherhood without being racist. Educators seem to have to see broadly that multicultural education is an appreciation of cultural, racial, ethnic, and religious differences.

Universities also contributed to the birth of a multicultural society, especially in Maluku Province. Ambon State Islamic Institute as the first Islamic university in this province, echoes the inculcation of multicultural values as adoption to be used as guidelines in developing its curriculum. Students will have their own characteristics according to the culture in their family. These differences will provide an explanation that every human being does have their own culture, it cannot be generalized between one another. So that the cultivation of multicultural values will foster a positive understanding in the environment.

The term multiculturalism comes from the origin of the word culture. Banks (1993) revealed that originally appeared in the United States in the 1960s as civil rights movement. So that it becomes interesting about multicultural research this education. (Banks, 1993; Banks, 2001a, 2001b, 2004, 2006a, 2007; Banks & Banks, 2001; Cochran-Smith, 2001; Ladson-Billings, 1995, 1999a, 1999b; Ladson-Billings, 2003, 2006; Perry, Moore, Acosta, Edwards, & Frey, 2006; Sleeter, 2008, 2009; Sleeter & Stillman, 2005; more slippery,1991, 2001, 2008; Sleeter & Bernal, 2004).

The definition of culture according to Elizabeth Taylor dan L.H. Morgan in Yaqin (2005), means a culture that is universal for humans in various levels that is embraced by all members of society. Emile Durkheim dalam Yaqin (2005) explain culture as a group of people who adhere to a set of symbols that bind in society to be applied. Nieto (1996) multicultural education is "anti-racist" education is the most important process for all students".

Mahfud (2011) Etymologically, multiculturalism is formed from the words multi (many), culture (culture), and ism (school/understanding). Essentially, that word contains an acknowledgment of the dignity of human beings who live in communities with their own unique culture.

Thus, each individual feels valued and at the same time feels responsible for living with his community. From these characteristics, an understanding of multiculturalism can be developed, namely as an understanding of diverse cultures. In this situation of cultural diversity requires understanding, mutual understanding, tolerance, appreciation, respect, cooperation and others in order to create a peaceful and prosperous life and avoid conflict and violence. (Naim, 2010)

From the above understanding, it can be concluded that multiculturalism is actually a concept of a community in the context of nationality that can recognize diversity, difference, and cultural pluralism both race, ethnicity, ethnicity and religion. The concept that provides an understanding that a plural or plural nation is a nation filled with diverse cultures. A multicultural nation is a nation in which existing ethnic and cultural groups can coexist peacefully on the principle of co-existence which is characterized by a willingness to respect other cultures.

The Indonesian nation is a nation whose society is very diverse or pluralist. Pluralism has become the hallmark of the Indonesian nation. This plurality can be seen from two perspectives, namely: horizontal and vertical perspectives. In a horizontal perspective, the diversity of our nation can be seen from the differences in religion, ethnicity, regional language, geography, and culture. Whereas in a vertical perspective, the plurality of the Indonesian nation can be seen from the differences in the level of education, economy, and socio-cultural level. This plurality phenomenon is like a double-edged sword, on the one hand it has a positive impact, namely we have a wealth of diverse cultural treasures, but on the other hand it can also have a negative impact, because sometimes this diversity can trigger conflicts between community groups which in turn can lead to instability. security, socially, politically and economically.

Indonesia's history is heavily influenced by other nations. This country with a population of 273.5 million. Based on the Central Statistics Agency, Indonesia has 1,340 ethnic groups. The motto that has always been the grip of the life of the

Indonesian people is Bhineka Tunggal Ika, which is different but still one which is then reflected in the symbol of the state, namely Pancasila. In supporting development and civilization, the government is present by including civic education as an inseparable part of inculcating the spirit of Bhinneka Tunggal Ika. Multicultural understanding is an inseparable part, but few institutions take the role of multicultural education as a guide. Some implement multicultural education in their curriculum depending on the characteristics of the region and the level of vulnerability to divisions such as in the Maluku province, Indonesia.

In facing this cultural pluralism, a new paradigm that is more tolerant and elegant is needed to prevent and solve the problem of cultural clashes, namely the paradigm of multicultural education. This is important to direct students in responding to the reality of diverse societies, so that they will have an appreciative attitude towards the diversity of these differences. The clear evidence of rampant riots and conflicts with ethnic, customary, racial, and religious backgrounds shows that our education has failed to create awareness of the importance of multiculturalism.

Banks (2007), Multicultural education is a way of looking at reality and a way of thinking, and not just content about various ethnic, racial, and cultural groups. Specifically, Banks stated that multicultural education can be conceptualized on five dimensions, namely: 1) Content integration; 2) The process of compiling knowledge; 3) Reduce prejudice; 4) Equality pedagogy; and 5) Empowering culture and organizational structure.

For this reason, lecturers who provide multicultural education must have the belief that; cultural differences have strengths and values, universities must be role models for the expression of human rights and respect for cultural and group differences, social justice and equality must be of primary importance in the curriculum, universities can provide knowledge, skills and character to help students from various backgrounds, universities with families and communities can create an environment that supports multiculturalism.

METHODS

This study uses a qualitative approach. Qualitative research is research that is used to examine the condition of natural objects (naturalistic), where research is the key instrument. The place of this research was carried out at the Islamic Education Management Study Program IAIN Ambon. The study was carried out in March 2021.

In this study, key informants or key informants were carried out using the purposive sampling method. Namely sampling data sources with certain considerations. As for the next informant determination, it is done by using snowball sampling technique, which is asking the previous informant to show other people who can be used as the next informant. (Bogdan dan Biklen in Sugiyono, 2017). So that the primary data in this study were obtained through 2 key informants, namely the head of the Islamic education management study program, the second informant was the quality group of the Islamic education management study program. Secondary data were obtained from reference books and curriculum documents in the Islamic education management study program.

Data analysis in qualitative research is carried out during data collection, and after completion of collection within a certain period. Miles and Huberman in Sugiyono (2017) argued that the activities in data analysis were carried out interactively and continuously so that the data was saturated. To check the validity of the data so that it can be tested for the level of trustworthiness, transferability, reliability and comparability, then used to check the validity of the data credibility, transferability, dependability, and conformability.

RESULTS AND DISCUSSION

The curriculum of the Islamic education management study program at IAIN Ambon was compiled with a standard setting mechanism through several stages, namely following the Focus Group Discussion (FGD) activity of the Association of Islamic education management study programs referring to the KKNI and SN-DIKTI guided by the development of the PTKI curriculum.

This is in line with the statement of the head of the study program, Mr. Dr. Kapradja Sangadji who stated that: "…The formulation of policies related to the

implementation of education involves competent internal and external interests, partners/stackholders to ensure the implementation of the first mission of the IAIN Ambon Islamic education management study program, namely to organize education and teaching of Islamic education management that integrates Islamic values, science, and multicultural-based technology in 2024 in eastern Indonesia".

Mrs. Habiba Waliulu, M.Pd as the quality group for the Islamic education management study program also added that:

"…Updating the Islamic education management curriculum involves internal and external stakeholders and is reviewed by experts in the field of study program. This curriculum update is carried out in curriculum redesign activities."

The quality group for the Islamic education management study program also added that: "The guideline for curriculum development in Islamic education management contains the first; graduate profile, learning outcomes, study materials, curriculum structure, and lesson plans. Second; there is a mechanism for determining curriculum"

The Islamic education management study program has a curriculum implementation document that includes: 1) planning, 2) implementation, 3) monitoring, 4) and curriculum review.

This is in accordance with the statement from the head of the Islamic education management study program that::

"In conducting evaluations related to learning standards in study programs, we together with the vice chancellor for academics, LPM, the senate and the Dean held a meeting covering the implementation of the curriculum"

The curriculum development of the Islamic education management study program is structured based on the curriculum structure by making conformity in the formation of learning outcomes, breadth, depth, study material for the weight of course credits, abilities and integration between courses with additional performance indicators (IKT), namely integrating values-based learning multiculturalism.

This is in line with the statement of the quality group of the Islamic education management study program that:

"…The learning achievements of the MPI study program curriculum, one of which is being able to describe the values of Islam, science, and multicultural-based technology in accordance with several Islamic education figures, Ahmad Sonhadji, Abidin Wakano, Hasbollah Toisuta, Muqowim, and Imam Machali which are then

integrated into study materials such as Islamic religious education courses, introduction to multicultural, Islamic and local history and culture, interpretation of management verses, and Islamic study methods"

The learning process in the Islamic education management study program is structured by taking into account the characteristics of the learning process which consists of interactive, holistic, integrative, scientific, contextual, thematic, effective, student-centered collaborative characteristics.

The quality cluster for the Islamic education management study program stated that:

"…The planning of each lecturer's learning process must be reflected in these characteristics to produce a graduate profile that is in accordance with the learning outcomes planned by the curriculum. The learning plan for this semester is developed by the lecturer independently/group."

The implementation of the learning process in the Islamic education management study program is contained in the semester learning plan (RPS) by paying attention to learning resources, the environment, lecturers, and students. This is in line with the statement of the head of the Islamic education management study program:

"…To support learning outcomes and the establishment of interactions in learning, lecturers are required to make RPS, so that monitoring of the suitability of the process against the plan runs effectively"

Monitoring and evaluation of the implementation of the learning process in the Islamic education management study program is carried out centrally by the Quality Assurance Institute (LPM) IAIN Ambon, periodically once a year. This was revealed by the quality group of the Islamic education management study program that:

"…LPM IAIN Ambon conducts monitoring and evaluation once a year to measure the achievement of CPL in Islamic education management study programs."

However, in the monitoring carried out in 2019, related to additional performance indicators, namely integrating multicultural values-based learning, it has not been achieved. This was revealed by the quality group of the Islamic education management study program based on the results of the tracer study, that:

"…only 30% of learning materials have multicultural values as evidenced by the RPS of lecturers, the results of the evaluation of LPM IAIN Ambon, stated that there were no lecturers who carried out learning by integrating learning based on multicultural values."

One of the obstacles to the integration of learning based on multicultural values is that 50% of lecturers of the Islamic education management study program do not understand this integration. This was revealed by the head of the Islamic education management study program that:

"It has not been properly socialized how to integrate learning based on multicultural values, so we study and make improvements to learning by doing teacher-centred instruction in stages with a student-centered learning approach.

Identification of Multicultural Values in Learning Outcomes

From the identification process, it was found that several learning outcomes of the study program emphasized the development of values related to multiculturalism, including:

1. Demonstrate a responsible attitude towards work in their area of expertise independently. This integration shows competencies that lead to multicultural values in the scientific context, in the form of understanding the diversity of jobs in the field of expertise so that students feel a sense of responsibility for work in their fields.

2. Have the spirit to fight for justice, leadership, and a responsible attitude. Multicultural integration is part of social attitudes. According to Sulalah (2011) the concept of multicultural education is based on: (a) social justice and equal rights for all people must be the pinnacle of interest in designing and implementing the curriculum, (b) attitudes and values that can shape a democratic society are necessary to be promoted in the community. universities, and (c) cooperation with families and communities to create an environment that supports multiculturalism. With regard to the values contained in the demands for integration above, this is in accordance with the multicultural concept by Sulalah.

3. Able to demonstrate independent, quality and measurable performance. This integration of multicultural values shows part of the attitude of the individual

(student). Freedom and equality of rights between everyone in performance so that they are able to form graduates of democratic Islamic education management in the midst of diversity.

4. Demonstrate work ethic, pride in being a prospective teacher, prospective consultant, prospective education manager and self-confidence. This integration shows the scientific competence of students in addition to being a form of self-respect as well as a form of responsibility of the institution/university to express the meaning of human rights and respect human rights. This expression then becomes the provision of students in the world of work which is shown through their work ethic, confidence, and pride in their profession to play a role in education, both as teachers, consultants, and education managers..

5. Collaborate and have social sensitivity with various parties who have diverse backgrounds, views, and beliefs. This integration requires students to understand, exemplify, and practice cooperative attitudes and social sensitivity. Hasan, (2000) explained that the implementation of multicultural learning must be guided by curriculum principles, including: cultural diversity is the basis in determining the philosophy, theory, and relationship of universities with the local socio-cultural environment. Competence to work together and have social sensitivity with various parties who have diverse backgrounds, views, and beliefs in accordance with the development introduced by Likcona in Sulalah (2011) in the form of moral knowing, moral feeling, and moral action.

6. Able to manage learning with dedication and responsibility. This integration requires lecturers to be able to manage learning with dedication both in class and be responsible even though they are outside the classroom. This will be an example for students, so that they are able to give birth and integrate science as learning outcomes of Islamic education management study programs.

DISCUSSION

The unique vulnerabilities in competing for religious areas in Maluku Province are used as opportunities to detonate and maintain riots for intruders. Strict regional segregation makes it difficult for some communities in Ambon to develop.

The powerlessness of the community to cope their problems and the need to intervene by outsiders is an opportunity for the Ambon State Islamic Institute to take a role.

The Ambon State Islamic Institute proclaimed in its vision to run programs based on multicultural values. The Islamic Education Management study program takes on a role by reorienting the curriculum towards multiculturalism. The implementation of multicultural values-based learning in the curriculum of the Islamic education management study program is carried out by introducing values, integrating values into student behavior every day through a continuous learning process in the classroom or outside the classroom on subjects through the integration of multicultural values. while studying or graduating. Learning activities in addition to mastering the targeted material competencies, are designed and carried out so that students are familiar, aware/sensitive, so that they are able to integrate multicultural values and make them behave well. An important goal of multicultural education is to help educators minimize the problems related to diversity and to maximize its educational opportunities and possibilities. (Banks, James A, 2017)

In the curriculum of the Islamic education management study program at IAIN Ambon, the curriculum structure of the study program is arranged by making conformity in the formation of learning outcomes, breadth, depth, study materials, as well as capabilities and integration between courses contained in the study materials 1) Ukhuwah Islamiyah, 2) Tawhid, 3) Faith, 4) Morals, 5) Tolerance, 6) Multicultural, 7) Maluku local wisdom, 8) Maluku local culture, 9) History, 10) MPI interpretation studies, 11) and Hadith studies related to management, which are then contained in courses 1) Islamic Religious Education, 2) Introduction to Multiculturalism, 3) History of Islamic and local culture, 4) Interpretation of management verses, 5) Islamic study methods.

Evaluation of learning outcomes in the curriculum of the Islamic education management study program is carried out to determine changes in student behavior and competency formation, both in the form of class assessments, ability tests, final assessments of education units and certification, benchmarking, and program assessments. (Mulyasa. E, 2007)

Nieto (2004) explains that an increase in cultural/ethnic diversity causes educators to recognize and have a need to broaden their understanding of multicultural education, especially in public schools. Lecturers are the most important factor in translating multicultural values in classroom learning. Lecturers need to deepen and participate in scientific discussions so that the inculcation of this value is pioneered by them. The main lecturer preparation program is responsible for designing programs that suit the needs of their knowledge. Development of a multicultural values curriculum basically challenges lecturers to leave their "comfort zone" but this program is the result of studying and increasing understanding of cultural diversity in lectures (Ball, 2000; Cruz, 1999; Garcia & Willis, 2001; Gays, 2002)

This is also consistent with the findings of Arsal, Z. (2019) The analysis shows that teachers exposed to critical multicultural education programs showed significantly greater progress in their multicultural attitudes compared to teachers in the control group. When lecturers and program administrators understand students' learning needs and recognize how these needs can differ from the needs of students from the dominant culture, real learning occurs. In the assessment of multicultural values in learning in the Islamic education management study program, lecturers carry out an assessment of learning processes and outcomes on an ongoing basis. Lecturers evaluate through tests and non-tests and orient learning to student center learning.

Instilling the value of multiculturalism ultimately improves existing intercultural communication with the achievement of the student attitude aspect of "why" he does what we do". Gudykunst (1998) states that multiculturalism includes not only knowledge of culture and language, but also attitudes and behavioral skills.

In line with that in the research of Hifza, et al (2020), the development of multicultural education can be carried out through religious, historical, psychological, sociocultural and geographical foundations. So that the strategy for developing multicultural values is through an approach to socialization and internalization of scientific activities, multicultural education innovation, curriculum revision, education and training programs for educators, and local wisdom programs that accommodate multicultural spirit and values in institutions. Muizzudin (2021),

The development of multicultural values can be done through a habituation, exemplary, emotional, rational and functional approach. This strategy can also help lecturers translate in their learning in class through moral knowing, moral feeling and loving, and moral modelling.

The implementation of this multicultural values curriculum program is in accordance with the 'decentre' theory. That is, students have an attitude of being willing to accept the relative values, beliefs, and behaviors of themselves, and do not assume that they are the only ones who are right and can see how they are also seen from the perspective of others. Perspective of others who also share a set of values, beliefs, and behaviors (Byram, Gribkova & Starky, 2002).

Study Implication

1. Must be accepted by implementers such as lecturers, campus bureaucrats, and study programs to integrate multicultural values into teaching is a very difficult process. However, we must accept that the integration and translation of multicultural values is an important requirement, in order to produce quality graduates in accordance with the campus vision and mission.

2. The output of graduates can become agents of reform that form individual tolerance and avoid external intervention and provocation, this problem must be resolved for the benefit of all groups and peace in Maluku province.

3. The findings show that the multicultural-based Islamic education management curriculum development program has been running in a structured manner by involving bureaucrats, the implementation of focus group discussions (FGD). Ideally, the level of integration should continue to be socialized and grounded into a cultural order that is born from the behavior of lecturers and the entire academic community.

4. Islamic education management study programs must continue to study and research on the translation of multicultural values and researchers must find out issues that promote multicultural values

5. The study program requires more drastic strategies and actions so that the translation and communication problems of multicultural values in teaching can be resolved in the near future.

6. Currently, it is very much realized that to help all students of different ethnicities, traditions, religions, socioeconomic status, and mental abilities, multicultural education is needed, so that they can grow and develop optimally.

CONCLUSION

The translation of multicultural values in education is very important for learning implementers, namely lecturers. There needs to be a definition of multicultural values that become the reference for institutions to obtain appropriate graduate outputs. Leaders with communication skills play an important role in communicating the vision of multicultural values education. Lecturers and the entire community need to understand 'why I do what the institution expects'. Self-awareness and prejudice are the first steps to interacting positively and learning from others. This process lies at the core of multicultural learning." (Martins, 2008, p. 203)

The curriculum is a guideline for implementing learning activities that are used to achieve learning outcomes in the Islamic Education Management study program. The vision and mission of the study program are set out in the curriculum tools that produce graduate learning outcomes. The achievement of Islamic education management curriculum learning begins with the preparation of graduate profiles that refer to the results of association agreements and curriculum reorientation activities. Multicultural values are additional performance indicators in the implementation of the curriculum in the Islamic education management study program which is contained in the study material, especially in Islamic religious education courses, introduction to multicultural, Islamic and local history and culture, interpretation of management verses, and Islamic study methods.

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