

## MULTICULTURAL EDUCATION BASED ON LOCAL HISTORY MATERIALS FROM THE ISLAMIC SULTANATE PERIOD IN WEST KALIMANTAN

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### **Abstract**

*The development of multicultural education in post-reform Indonesia is against the backdrop of a very plural and heterogeneous region in Indonesia. It is hoped that this study can be a solution to maintain social harmony. This writing aims to describe the local content that is the basis of multicultural education, (2) the relationship between history and multicultural education, and (3) the teaching of multicultural education in schools. This writing uses a form of descriptive writing through literature study related to the chosen topic. Based on the results of the data search obtained, the following conclusions can be drawn. First, local content can become a formal basis for implementing multicultural education based on history and culture as stated in the regulations of the Minister of Education and Culture. The aim is to develop students' abilities related to the environment in the social, cultural and artistic fields. Second, history has a close and intimate relationship with multiculturalism. Existing culture is the result of growth and development in the past, so to know and recognize it, it is necessary to look at history. Multicultural education is seen as a way to convey diversity, plurality and tolerance through educational channels. Third, multicultural education is in line with the development of local history studies. So that the two can fuse and then be integrated as a local charge. It is given by inserting a periodization of the history of the Islamic sultanate into history subjects*

**Keywords:** Multicultural; History; Islamic Sultanate

### **A. Introduction**

The practice of regional autonomy which emerged as a result of the 1998 Reformation has had a major influence on how regions, both provinces and districts/cities, formulate various policies. One authority that can also be regulated by regions is in the field of education. So this era is an opportunity for each region to formulate education policies that are adapted to the characteristics of their region, such as geography, ethnicity, religion, culture, potential, and so on (Hartono, 2015: 22).

The opportunity for regions to develop education policies in their regions is also accompanied by a tendency to increase budgets for education for school students. Apart from that, regions can now determine their own local content curriculum that will be given to students. The existence of this subject has been outlined in the Regulation of the Minister of Education and Culture, that local content must exist and be provided at primary to secondary school levels. Local content can be filled with materials determined by the region taking into account the conditions previously stated (Femmy, 2014: 16) .

However, there are still many people who believe that the material in local content lessons does not accommodate local historical and cultural values. As is the case in West Kalimantan, the local content delivered to school students is still dominated by scientific material such as cultivation and horticulture. The regional government hopes that these materials can foster an independent and entrepreneurial spirit. On the other hand, this area is inhabited by various ethnic backgrounds and religious communities, which even though they currently appear to be living peacefully, still need to find a formulation that can maintain harmony amidst the dynamic development of society. Utama stated that local content containing historical values and ethnic culture in West Kalimantan contains high elements of nobility and should be introduced or instilled in students from an early age (Utama, 2013: 165) .

Multicultural education by introducing history is considered urgent to be given to school students in this province. Considering the heterogeneity of the population, from various ethnicities and cultures. The indigenous population consists of Malay and Dayak ethnicities, where each district/city has its own characteristics in terms of language and customs. Then the migrant population consists of several ethnicities, including the Chinese, whose population is quite large and have lived for centuries. Added to this are immigrants from around Indonesia such as Bugis, Javanese, Minangkabau, Madurese and Batak. There is a need for mutual understanding and respect among the population in West Kalimantan through history-based multicultural education. Because this area is very prone to ethnic conflict. In historical records, in contemporary times there have been several ethnic riots in West Kalimantan, including the 1966-1967 Red Bowl incident and the 1998 Sambas riot. These two events resulted in quite a number of fatalities. The hope is that multicultural education based on history and culture can be an effective solution to maintain social harmony.

There are several previous studies that discuss multicultural education in the region and can serve as an illustration for the author. *The Idea of Multiculturalism in Local Content Material for SMP/MTs in West Kalimantan* by Ngardi (2018), explains that with multicultural education, brotherhood and harmony can be fostered in a diverse society. Ngardi took the historical example of inter-ethnic conflict that occurred in 1996/1997 as clear evidence of the decline in mutual respect and respect between tribes (Ngardi, 2018: 69-78) . Meanwhile, in this research, the author describes examples of multiculturalism that were actually practiced by ancient people since the time of the Islamic sultanates.

The research entitled *Robo-Robo Culture as Multiculturalism Education Based on Local Wisdom of the Sungai Kakap Community of West Kalimantan* by Khairuman, Sanur, Wahyuni, and Fitriani, takes the example of a rite that developed in coastal areas. The research results reveal that local wisdom values can be a tool for controlling intercultural conflict as well as preserving local culture (Khairuman et al., 2023: 66-67) . This research places citizenship education subjects as a vehicle for providing multicultural education material. This is different from this research,

the author uses historical values during the Islamic sultanate period so that the basic subject is history.

In this article, the author will first try to explain the real position of *local* content lessons in the national curriculum. So that it can legitimize the provision of multicultural education. Then the historical correlation with multicultural education will be explained as well as the objectives and principles of its implementation. In the final section, the author will briefly review historical materials as multicultural education with local content. It is hoped that this research can contribute to improving the quality of history teaching at the SMA/Madrasah Aliyah level in West Kalimantan. Make it easier for history teachers to provide reinforcement of the values of multiculturalism, as is required for teaching in this era, efficiently without the need to create separate material.

## **B. Method**

Writing uses qualitative-descriptive research methods. Qualitative research is a method for exploring and understanding meaning, which a number or group of individuals ascribe to social or humanitarian problems. This type of research process involves important efforts such as asking questions and procedures, collecting specific data, analyzing data inductively starting from specific to general themes and interpreting their meaning (Creswell, 2009: 12). Data collection techniques are an important step, because the main aim of research is to obtain data related to the problem topic to be researched (Sugiyono, 2010: 308) . Data collection was carried out through literature study by looking for sources related to multiculturalism, local content, local history and the Islamic sultanate in West Kalimantan. The author conducted an informant interview with a high school history teacher in Pontianak. To find out the *real conditions* in the field, the author made observations at the school where the informant taught material on the history of the Islamic sultanate.

## **C. Findings and Discussion**

### **Local Content as a Foundation for Multicultural Education**

The existence of local content in every educational unit in Indonesia is motivated by various considerations that originate from real phenomena that are currently occurring. *First*, the presence of Local Content in the existing curriculum Content Standards (SI) is based on the fact that in Indonesia there are various cultures. The school itself is part of society with its various cultures. For this reason , Basari (2014: 70-71) , stated that educational programs in schools need to provide students with broad insight into the specifics of their environment. SI which is prepared centrally cannot possibly cover local content, so it is necessary to prepare subjects based on local content.

*Second*, technological advances in several ways influence the cultural values of a region. This can unconsciously erode traditions and customs. Both of these things will have an impact on changing social relations that have been neatly arranged. According to Nurdin Mansur,

schools as implementers of education should pay attention to the things above. The education provided must be in accordance with needs in order to achieve the desired goals and objectives. The learning material presented must take into account the reality that students see and experience in their community and environment. In this way, it is hoped that it can increase students' knowledge about the environment as well as attitudes and behavior that are willing to preserve local social and cultural qualities (Mansur, 2012: 70-71) .

*Third*, the development of regional autonomy after the 1998 Reformation has provided new nuances in education management. With decentralization, it is hoped that education management can be created that suits regional needs and conditions. For example, by diversifying the curriculum, it is believed that it will be an element that can make a significant contribution to improving the process and quality of students who care about their regional context (Sutjipto, 2015: 319) . The existence of Local Content has been mandated in national legislation. Government Regulation on National Education Standards which is an implementing regulation of Law no. 20 of 2003 concerning the National Education System. It has been mandated that the development of existing curricula must also pay attention to local content at the regional level (Article 77A), and in accordance with local potential and uniqueness (77B) (Government of Indonesia Regulation No. 32/2013 concerning National Education Standards) .

Furthermore, in the 2013 curriculum structure which is currently still being used in the first phase of the independent curriculum, it has been regulated that this curriculum structure consists of general subjects group A, general group B, and academic specialization group C. Local content is included in group B, which is It is further explained that the content and references in this group of subjects are developed by the center and can be supplemented with local content/content. Group B is combined with the subjects Arts and Culture, Physical Education, Sports and Health (PJOK), as well as Crafts and Entrepreneurship.

Group B general subjects are curricular programs that aim to develop students' attitudes, knowledge and skills competencies related to the environment in the social, cultural and artistic fields. What is interesting is that the Minister of Education and Culture Regulation states that group B subjects can be stand-alone local content subjects. This means that local content can stand alone like a subject, not be integrated into Arts and Culture, PJOK, or Crafts and Entrepreneurship. This has been widely practiced in several regions that provide local content subjects such as regional languages (Utama, 2013: 158) . Including historical material, it can also be one of the studies in local content, either standing alone as a subject or integrated. Umamah (2018: 20) , revealed, based on the Republic of Indonesia Minister of Education and Culture Regulation no. 79 of 2014 concerning Local Content The 2013 Curriculum has good aims. These objectives include equipping students with the attitudes, knowledge and skills needed to know and love the natural, social, cultural and spiritual environment in their area. Apart from that, it is also to preserve and develop regional excellence and wisdom that is useful for oneself and

the environment in order to support national development. Multicultural education based on the history of Islamic civilization can be part of and taught in order to fulfill local content.

### **The Relationship Between History and Multicultural Education**

The adage that states that the existence of humans means there is history carries the implication that a culture will also be created. Culture as a result of human creation, intention and work is very closely tied to history. These two things, history and culture, are both played by important subjects called humans. The culture that exists today is the result of growth and development in the past. So to know and recognize it, including being able to study it seriously, it is necessary to review its history (Soekmono, 1973: 14) . The definition of culture has developed into many variations. According to Koentjaraningrat (1996) in Siregar (2008: 15-16) , for historians culture is understood as growth and classifies it as a social heritage called tradition. The basic boundaries of culture can be identified as a technique for adapting to the environment; become a historical deposit.

Local content based on history, in accordance with the concept of multicultural education which is becoming a trend lately. If culture is defined as the heritage and traditions of a social group, then multicultural education can mean learning about various social statuses, religions, ethnicities, races, in order to have an intelligent personality when faced with problems of cultural diversity (Amin, 2018: 28) . However, if culture is defined as the design of social groups to survive and adapt to their environment, then one goal of multicultural education is to learn about various social groups and different designs for living in a pluralist society (Kawuryan, 2009: 3) .

History can be an important part of the concept of multicultural education. This is so that it can instill values in students as citizens who can live side by side in a variety of characters, cultures, religions and languages. Respect the rights of every citizen regardless of ethnicity or composition. So that together we can build the nation's strength in the global arena and strong *nation dignity* (Rosyada, 2014: 9) .

Multicultural education is needed to improve an imperfect curriculum. Material information provided to students about the history and contributions of ethnic groups is traditionally often ignored in the curriculum. It can then reassign the image of a particular group more accurately and significantly, eliminating information bias. Kawuryan (2009: 17) , explains that there is misinformation in society about the value and cultural systems of certain ethnicities, or viewing the cultural value system of a group from the perspective of another group. This is inseparable from the background of students who still know too little about history, cultural inheritance, language and the contributions of very heterogeneous social groups. Multicultural education initially developed in the United States and Europe based on issues of racism and immigration. The aim is that the majority population can be tolerant towards the arrival of new immigrants. Multicultural education is expected to become a driving force in upholding democracy, humanism and pluralism. The success of implementing

multicultural education can be seen now, where non-white people in the United States have taken a lot of action in the fields of politics and government (Nurasmawi & Ristiliana, 2021: 9-11) .

Different conditions occur in Indonesia, where culturally and socially diverse people have been able to live side by side with each other for a long time during the Hindu Buddhist Kingdom era which continued during the Islamic Sultanate era. However, in practice after independence, the meaning of "Unity in Diversity" was only emphasized on its unity which often ignored cultural diversity (Nurasmawi & Ristiliana, 2021: 12) . So the goals of developing multicultural education in Indonesia are of course different from those in the United States. Ibrahim (2013: 144) , stated that the objectives of multicultural-based education can be identified as follows:

- a. Activating the function of the school's role when looking at diverse students
- b. Helping students develop positive treatment towards racial, cultural, ethnic and religious group differences
- c. Encourage student resilience by teaching them decision making and social skills.
- d. M helps students build intercultural dependency and presents them with a positive picture of group differences.

Multicultural education is seen as a way to convey diversity, plurality and tolerance through educational channels. This is because education is still considered the most effective and basic way, a conscious effort for oneself to have various abilities (Amin, 2018: 28) . In various literatures it is emphasized that multicultural education is not only a study that wants to convey how rich Indonesian culture is, but holistically it also provides a formula for how to ensure that this very rich culture can be preserved, in order to maintain unity and integrity, with all the local wisdom that lives within it. the foundation of society.

Maksum and Ruhendi (2004) in Ibrahim (2013: 145-146) , explain that there are five principles in multicultural education that can be provided in schools, including; 1) The selection of material must be culturally open based on the student, where this openness must unite opposing opinions and different interpretations. 2) The content of the material contains differences and similarities across groups. 3) The material selected is appropriate to the context of time and place. 4) The teaching of all subjects must draw on and build on the experiences and knowledge that students bring to the classroom. 5) education should contain interactive teaching and learning models so that they are easy to understand.

### **Teaching Multicultural Education in Schools**

The multicultural education curriculum in schools, especially at the high school level in West Kalimantan, has not been accommodated with stand-alone subject status. However, in various regulations governing the curriculum, content standards and basic competencies, it has been seen that the values of multiculturalism have emerged in learning objectives. For example, in the subjects of Citizenship Education, Arts Education, Islamic Religious Education, and also

History. The full implementation of the independent curriculum itself has not yet been implemented by all schools throughout 2022-2023. Even schools that have just started using the independent curriculum will implement it from the first stage, namely the independent learning stage, where the material structure still uses the structure in the previous curriculum (Teacher Information Center, 2023) .

The views of Eliade (2001), in Ibrahim (2013: 141) , formulate several things that could be used as references in the multicultural education curriculum. The scope of the reference includes, among others; tolerance, ethno-cultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democracy and plurality, universal humanity, and other relevant subjects. The values and norms mentioned can then be transformed and developed among students at school through various relevant lessons, one of which is history (Rosyada, 2014: 5) . In relation to the development of multicultural education in Indonesia, each region in this country has its own potential and characteristics. So, the historical locality approach needs to be used contextually to the conditions in the area. Various methods can also be used to apply this approach, such as contribution methods, material enrichment methods, transformative methods (concept based), and methods of decision making and social action through real activities (Sipuan et al., 2022: 827-828) . History-based multicultural education as raised in this research theme, is in line with efforts to ground local history which developed rapidly after the 1998 Reformation. Both, multicultural education and local history, can actually be fused and then integrated to achieve history-based multicultural education.

Local history studies today are not only studies for students at the college level, but are also important for students at the school level. Through local history, students will be able to better understand Indonesian history if they can study the history of the people around them (Kanumuyoso, 2016: 3) . One of the best means of understanding the people who live around and near students is through local history. Thus, history and culture, which are the basis for multicultural education in this research, are not much different from the development of local history material in schools.

Teaching or integrating local history can be done in several ways. By looking at the situation in West Kalimantan, especially at the high school level which does not provide separate local content subjects. So the only way to include elements of local history in the context of multicultural education is to incorporate it with other subjects. In particular, of course, it is very suitable when inserted into history subjects. Another way can be done by collaborating between teachers in related subjects by holding thematic studies such as *study tours* or visits to museums.

To realize this optimally, Umamah (2018: 20) revealed the following things that need to be considered:

- a. Plan learning well , pay attention to learning sources, have appropriate approaches, methods, media and evaluation
- b. Understand the characteristics of local history and culture learning that will be studied
- c. Educators must be able to identify local history material that is related to national history.

Apart from the form of integration, providing local history material can also be done by teachers taking examples from local events to provide more lively and interesting illustrations of the descriptions of national history and world history being taught. Another way that is quite effective, especially if done outside the classroom, is by exploring the environment or through case studies regarding historical (and cultural) aspects in the students' environment (Umamah, 2018: 20) .

The development of historical and cultural material as a basis for multicultural education can be carried out in Indonesian history subjects at the SMA/MA level. Below the author will describe a basic competency plan in the Indonesian History subject which has the opportunity to be developed by inserting or supplementing historical material. This pays attention to or looks at the characteristics, potential and historical background of West Kalimantan. In the Indonesian history subject in class The ability of students to be able to show examples of evidence that still applies (exists) in society is also the focus of this section (Prabowo, 2023) . In terms of being linked to local contextuality in West Kalimantan, based on the author's observations on March 6 2023 in class Mempawah. The remains of the sultanate, such as palace sites, mosques and tombs, or in the form of art and traditions such as music, can still be seen today and can be a source of learning.

The Islamic sultanates in West Kalimantan, which still survive today within the framework of the Republic of Indonesia, have been transformed into cultural symbols that continue to be preserved. Customs and culture, as well as life between ethnic groups and religious communities, have been developed since ancient times, which can be a source of inspiration for multiculturalism in the current era. The Islamic sultanates in this province, even in their founding, have shown multicultural symptoms with the diverse backgrounds of the founders or the diversity of their communities. For example, in the founding of the Sambas Sultanate, where Raden Sulaiman married Mas Ayu Bungsu who was the ruler of Ancient Sambas who was a Hindu descendant of Majapahit in Java. Raden Sulaiman himself still has descendants of the Central Sultan of the Malay nation of Brunei Darussalam (Erwin, 2018: 131)

Sometimes the idea of creating a multicultural city filled with various ethnic groups actually cannot be separated from the efforts of the traditional rulers of that era (sultans). That the existence of synergy between community groups and a sense of mutual need succeeded in creating harmonization in society in that era. As is known, the Sultan of Pontianak from the 18th to 19th centuries granted residence permits and established villages for immigrants from outside the island. The immigrants brought a number of advances to Pontianak by trading, providing services, or introducing skills in agriculture, carpentry and industry. Therefore,



along the Kapuas River there are many villages that characterize a place in Indonesia, such as Banjar Serasan Village, Tambelan Village, Arab Village, Bangka Village, Dalam Bugis Village, and Sian Tan Village (Syaifulloh & Wibowo, 2022: 21-24 )

Paying attention to the cultural heritage of the Islamic sultanate era is actually also full of multiculturalism values. For example, heritage in the form of tradition, at the *Robo'-Robo' ceremony* in the Mempawah Sultanate region which was held on the last Wednesday of the month of Safar. This ceremony was originally held by people of Bugis descent, which has historical value to commemorate the landing of Opu Daeng Menambon who founded Mempawah in the form of an Islamic sultanate (Batuallo & Natsir, 2007: 62-63) .

In other cultural products such as palaces and mosques, it is not uncommon for multicultural values to be contained in the architecture of the buildings which combine various styles. For example, the Jami Sultan Nata Mosque in the Sintang Sultanate was built in 1883 AD by combining various building styles from other nations. This mosque was built like a house on stilts, typical of riverside houses, with a stepped roof like buildings in Java, and various building fittings such as windows and yellow curtains typical of Malays (BPCB Kaltim, 2017) .

#### **D. Conclusion**

Based on the results of the study and data collection as discussed above, several conclusions can be drawn. *First*, local content can become a formal basis for implementing history-based multicultural education (local history). Local Content can be a stand-alone subject. With this legitimacy, multicultural education based on material on the history of the Islamic sultanate can be part of and taught in order to fulfill local content in the curriculum. *Second*, history and culture are two things that have a very close relationship and are correlated with each other. The culture that exists today is the result of growth and development in the past. So to know and recognize it, you need to look at its history. Multicultural education is seen as a way to convey diversity, plurality and tolerance through educational channels because it is still considered the most effective and basic way. The five principles in multicultural education include: 1) open, 2) differences and similarities across groups, 3) appropriate to the context of time and place, 4) based on experience and knowledge, 5) interactive and easy to understand. *Third*, the development of multicultural education needs to look at the potential and characteristics of each region where it will be implemented. So a locality approach needs to be used to be contextual. This is in line with grounding local history that developed in Indonesia. History teachers can use this step to contextually relate the material to regional conditions as well as inserting the value of multiculturalism. The situation in West Kalimantan does not provide separate local content subjects. So multicultural education based on local history material is provided by inserting history subjects. The periodization material of the Islamic sultanate period by contextualizing it to the conditions in West Kalimantan can be used as a study of multicultural education. The history of the founding of the sultanate, the lives of its people, and its cultural heritage contain multicultural values that can be an inspiration at

this time. It is hoped that in the future the strengthening of multicultural education can continue to develop with various interactive methods through history subjects. Apart from that, it is hoped that history teachers can also explain the value of multiculturalism which is also found in other historical materials such as the period of colonialism and national awakening (ethical politics of the 20th century).

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