

Multicultural Education of Strengthening in Global Era Through Pancasila and Civics Educations (PPKn) Learning for Yunion High School Students Kartasura District

Suyahman

Lecturer of PPKn-FKIP

Veteran Bangun Nusantara Sukoharjo University

E-mail: sym-62@yahoo.com

Abstract : This study aims to describe the strengthening of multicultural education in the global era through PPKn Learning for Junior High School students in Kartasura district. This research is qualitative research with descriptive approach. Research subjects: teachers, and students of class VII SMP Kartasura district, the object: multicultural education and PPKn Learning. Methods of data collection: observation, interview and documentation. Validity of data is done by triangulation of data and method. Data analysis technique is done by using interactive analysis technique consist of 3 stages: data reduction, data display and data verification. The results showed: based on findings in the field that the existence of multicultural education in SMP Kartasura district currently felt quite weak; this is indicated by the indicator: students form discussion groups tend to choose their friends who are in religion, students in terms of helping to distinguish the tribe, students in visiting his sick friends still consider the similarities of religion and tribe, students in performing art performance are still sorting the same culture. Similarly, the results of interviews conducted on teachers, mentors, and students show that in general teachers, mentors, and students do not understand the meaning of multicultural, teachers and coaches feel difficult to apply multicultural to students, students feel the lack of exemplary attitude, behavior, and action teachers who reflect multicultural values. The learning of PPKn can be used as a means of strengthening multicultural education in SMP Kartasura by: teacher appreciate and respect the existence of different owned by every student either religion, tribe, culture, or language different. Through PPKn Learning can be instilled in student students the attitude of tolerance, mutual respect and mutual respect for the differences of religion, ethnicity, culture, and language. Through Learning PPKN is implanted in students to always live side by side despite the different religions, tribes, cultures, and languages peacefully and harmoniously. Through PPKN learning can be educated to each student for mutual cooperation, mutual cooperation and public interest over personal and group interests by not looking at differences in religion, ethnicity, culture and nation. Conclusion because of the weakness of the values of multicultural education for junior high school students Kartasura District, it is necessary to strengthen. One means of strengthening multicultural education can be done through PPKn Learning.

Key Words: Multicultural Education and PPKn Learning

1. INTRODUCTION

Indonesian pluralism is an invaluable potential. Diversity can be a carrying capacity in order to realize the integrity of the nation as long as we can manage the best, otherwise diversity can also be a threat to the integrity of the nation as long as we do not respect and respect the diversity in our environment. The corresponding psychological theory of being a glue and a binder of diversity is a humanistic theory. In this theory it is affirmed that we must respect each other-respect and prestige-appreciate the differences that exist. As affirmed by Slameto (2011: 97) with the humanistic theory, the interests of togetherness, caring, solodarity, volunteerism and brotherhood are more emphasized than the interests of a group, tribe, nation, language and religion. Further confirmed by Budi (2014) that humanistic ignores the existence of the dichotomy of majority and minority, the elements that uphold are togetherness, care, help-help, and do not discriminate against each other in the life of society, nation and state.

Unfortunately, the humanistic theory is limited to the slogan only and is not applied significantly. The number of phenomena that occur in the formal education environment that is the view of the mutual mengkotak-chats between tribes, languages, and religions in the relationship we often encounter in formal education. The existence of tribal-based formal education and religion actually become the trigger weakness of the essence and existence of multicultural. Likewise, the various cases of tribal constants: for example the Dayak and Madura tribe, Javanese and Papua tribes, as well as all-embracing conflicts become weaker multicultural existence.

These phenomena must be addressed wisely and wisely. It takes an

active role, traditional leaders, community leaders, religious leaders, and youth leaders to become a means of control.

Especially in the formal education environment the role of teachers, principals and all elements in the school environment becomes an important element to foster the atmosphere of school environment that is conducive, peaceful, safe, peaceful and controlled.

The realization of a good multicultural education is the aspiration of all schools. Efforts to strengthen multicultural education in the educational environment, especially junior high school education, are the responsibility of all teachers through their own learning. Particularly, the lessons learned by PPKn in KI and Kdnya contain multicultural aspects of course, in the lesson, not only theorizing on the contrary should be applied in the real life of the students in the school.

The research is focused on the essence and the existence of weak multicultural education and needs to be strengthened in facing the global era through the eyes of PPKn pursuit in SMP Kartasura sub district Lesson year 2017-2018.

The subject matter of this research can be formulated: how to strengthen multicultural education in global era through learning of PPKn in SMP Kartasura sub district Lesson year 2017-2018. The purpose of this study is to describe the strengthening of multicultural education in the global era through learning PPKn in SMP Kartasura sub district Lesson year 2017-2018.

2. THEORITICAL REVIEW

Multicultural education to date has not been defined by default. However, there are some opinions of experts on multicultural education. Among them are

Andersen and Cusher (1994: 320) interpreting multicultural education as education about cultural diversity. Then, James Banks (1993: 3) defines multicultural education as education for people of color. That is, multicultural education wants to explore differences as a necessity (God's grace). Where with the condition we are able to accept the difference with full sense of tolerance.

As the above definition, Muhaemin el Ma'haddi argues that multicultural education can be defined as education of cultural diversity in response to demographic and cultural changes in a particular society or even the world as a whole.

As for Paulo Freire an education liberation specialist defines that education is not an "ivory tower" that seeks to stay away from social and cultural realities. Rather it should be able to create an educated and educated society, not a society that merely glorifies a social class as a result of its wealth and prosperity.

Multicultural education is a response to the growing diversity of school populations, as well as the demands of equal rights for each group. It can be interpreted that multicultural education is an education that encompasses all students regardless of their groups, such as gender, ethnicity, race, culture, social strata, and religion. In principle, multicultural education is a diverse education. Multicultural education always creates the structures and processes in which every culture can express itself. To design multicultural education as a matter of praxis, it is not easy. at least there are two things if we will realize a multicultural education that is able to provide space for freedom for all cultures for expression. first is dialogue. multicultural education is impossible without dialogue. In multicultural education, every existing

tension and culture is in an equal and equal position. There is no higher culture or is considered superior to other cultures. The dialogue necessitates equality and similarity among the parties involved. that certain cultures higher than other cultures will give birth to fascism, nativism, and chauvinism. dengan dialogue, is expected to occur brainstorming thoughts which in turn will enrich the culture or civilization concerned. In addition to being enriching, dialogue is also very important to seek common ground (kalimatun sawa) between civilization and culture that exist. Multicultural education can be formulated as a form of awareness about cultural diversity, human rights and the reduction or elimination of various types of prejudices or prejudices for building a just and sustainable society life. Second: shared consciousness to live in peace, security, peace and harmony. With this awareness it will motivate the spirit to avoid conflicting interests that can undermine the expected atmosphere of multicultural education. Putting forward a safe, comfortable, peaceful and harmonious education to become a spirit to eliminate feelings that can undermine the right of multicultural education (Santoso, 2016)

James Bank explains that multicultural education has several dimensions that are interconnected with one another, namely: Content Integration, which is integrating various cultures and groups to illustrate the basic concepts, generalizations, and theories in subjects / disciplines. The knowledge construction process, which brings students to understand the cultural implications into a subject. An equity pedagogy, ie adjusting teaching methods by means of student learning in order to facilitate student academic achievement that varies in terms of race,

culture, or social. Prejudice reduction, which identifies racial characteristics of students and determines their teaching methods. Then, train the group to participate in sports activities, interacting with different staff and students of different ethnicities and races in an effort to create a tolerant and inclusive academic culture.

The term multicultural education can be used either on a descriptive, or normative level, which describes issues and issues of education related to a multicultural society. It further includes a notion of consideration of educational policies and strategies in a multicultural society. In this descriptive context, the curriculum of multicultural education must include subjects such as tolerance, themes on ethno-cultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democracy and plurality, multiculturalism, universal humanity, other relevant subjects.

In a theoretical context, learning from multicultural educational models that existed and developed by developed countries is known by five approaches: Education on cultural differences or multiculturalism, Education on cultural differences or cultural understanding, Education for cultural pluralism , Bilingual education and multicultural education as human moral experience.

The main purpose of multicultural education is to instill sympathy, respect, appreciation, and empathy towards different religions and cultures. Imron Mashadi (2009) multicultural education aims to create a strong nation, advanced, fair, prosperous and prosperous without ethnic, racial, religious, and cultural differences. With the spirit of building strength across sectors so as to achieve mutual prosperity, have high self esteem and other nations appreciated. Sutarno (2008: 1-24) multicultural education

objectives cover 8 aspects, namely: Development of ethnic and cultural literacy. Facilitate students have knowledge and understanding of the various cultures of all ethnic groups. Personal development. Facilitates students that all cultures of each ethnicity are equal in value to one another. So have confidence in interacting with other people (ethnic groups) although different cultures of society. Clarify values and attitudes. Education lifts core values stemming from the principle of human dignity, justice, equality, and, and democratic. Thus multicultural education helps students understand that value conflicts can not be avoided in a pluralistic society. To create equal opportunities educational opportunities for all students of different races, ethnicities, social classes, and cultural groups. To help students acquire the necessary knowledge, attitudes and skills in carrying out the most effective roles possible in a pluralistic-democratic society and is required to interact, negotiate, and communicate with citizens of diverse groups in order to create a moral society order that works for the common good. Equality and excellence of education. This goal is concerned with improving teachers' understanding of how cultural diversity shapes learning styles, teaching behaviors, and educational decisions. Cultural diversity influences individual behavior patterns and behaviors. So the teacher should be able to understand the students as individuals who have unique characteristics and take into account the physical and social environment that can affect the learning process. Strengthening personal for social reform. Multicultural education facilitates learners to develop attitudes, values, habits, and skills so as to be highly committed social change agents in

community reforms to eradicate ethnic and racial disparities and have strong national or state insight.

The implementation of Tilaar's multicultural education is based on the following principles: Multicultural education is based on the pedagogy of equality pedagogy. Multicultural education is aimed at the realization of intelligent Indonesian man and develop Indonesian personalities who master science as well as possible and the principle of globalization need not be feared if this nation's direction and the good and bad values it carries. These three principles have been able to illustrate that the direction of multiculturalism is to create a man who is open to all kinds of development of the times and diversity of various aspects of modern life. In order to realize the goal of multicultural education teachers with their respective courses become the spearhead. This means that teachers should be able to provide exemplary ideals in the form of attitudes, behaviors and actions that reflect the essence and substance of multicultural education (Satriya, 2015). A good teacher is a teacher who is always a dream for every student regardless of race, religion, culture and language. A good teacher is a teacher who is able to become a glue and binder and create harmonization of differences - differences that are owned by each learner. PPKn teachers have a big share in realizing the goals of multicultural education in schools. Because the lesson of PPKn put forward the achievement of learning in the sphere of attitude by way of growing good character. The PPKn teacher should be able to apply the five main characters in presidential regulation number 87 of 2017 on strengthening character education that is religious, independence, integrity, homeland love and mutual cooperation.

Since 2013, the 2013 curriculum has been used as a substitute for the 2006 curriculum. The 2013 curriculum is designed with the objective of preparing the people of Indonesia to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative and affective and able to contribute to the life of society, nation, and world civilization. The curriculum is an educational instrument to bring Indonesians with the competence of attitudes, knowledge, and skills so that they can be productive, creative, innovative and affective individuals and citizens.

One of the steps in the preparation of the 2013 curriculum is the rearrangement of Civics into PPKn, with details as follows: Changing the name of Civic Education (Civics) subject to Pancasila and Citizenship Education (PPKn). Placing PPKn subjects as an integral part of the subject group that has a mission of strengthening the nationality

Organize SK-KD and PPKn indicators nationally by strengthening Pancasila values and morals; the values and norms of the 1945 Constitution of the Republic of Indonesia; the value and spirit of *Bhinneka Tunggal Ika*; as well as the insight and commitment of the Unitary State of the Republic of Indonesia. Strengthen the development of learners in dimensions: (1) civic knowledge; (2) the attitude of citizenship; (3) citizenship skills; (4) citizenship constancy; (5) citizenship commitment; and (6) citizenship competence.

Develop and apply various learning models that fit the characteristics of PPKn that are oriented towards developing the character of learners as intelligent and good citizens as a whole. Develop and apply various models of learning process assessment and learning

outcomes of KDP. The nature of PPKn is: Awareness as a citizen (civic literacy),

Civic engagement, civic skills and participation, civic knowledge, civic participation and civic responsibility. Civic engagement; civic engagement; civic engagement; civic engagement; civic engagement; civic knowledge; civic participation and civic responsibility; One consideration of the CCP changed back to PPKn is because in the 2006 curriculum, Pancasila was not explicitly raised so that (as) disappeared in the Civic Curriculum although there is a special language subject that discusses Pancasila, only a small portion. Therefore, Pancasila is now re-emerged to remind all of us that the characteristic of Citizenship Education in Indonesia is based on Pancasila, not adopting the civic values of western citizenship education that make democracy condition in Indonesia as far away as it is today . The re-entry of Pancasila as part of the change of Civics subject to PPKn is as part of the strengthening of 4 (four) national consensus which includes: Pancasila, 1945 Constitution, Unity in Diversity, and NKRI. The four pillars are interconnected with one another, and all of them are imbued with Pancasila. Article 3 of Law Number 20 Year 2003 regarding National Education System that the National Education function to develop the ability and form the character and civilization of dignified nation in order to educate the life of the nation, aims to the development of potential learners in order to become a man of faith and cautious to God Almighty Esa, noble, healthy, knowledgeable, capable, creative, independent, and become a citizen of a democratic and responsible.

PPKn is a very relevant subject to realize the function and purpose of the

national education. The name of PPKn is actually not new to the national education curriculum. In the 1994 curriculum the name PPKn also appeared, then in the 2006 "lost" curriculum, and in the 2013 Curriculum Pancasila was re-emerged. In the 2006 curriculum mentioned that the national education function to develop the ability and shape the character and civilization of dignified nation in order to educate the nation's life, aims to the development of potential learners in order to become a human being who believes and cautious to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. While the curriculum 2013 Citizenship Education aims to develop learners into Indonesian people who have a sense of nationality and love of the homeland, which is imbued by the values of Pancasila and the 1945 Constitution.

The scope of the curriculum / main substance of the CCP change to PPKn is as follows:

PPKn 2013: 1. Pancasila, as the basis of the nation and the nation's life view, 2. The 1945 Constitution as the basic law which becomes the constitutional basis of the life of society, nation and state; , 3. Bhinneka Tunggal Ika, as a manifestation of the diversity of social life, nation, and state in a cohesive and whole diversity; 4. Unitary State of the Republic of Indonesia (NKRI) as a form of state of Indonesia. (Source: Balitbang Puskurbuk Kemdibud, 2012) Strengthening 4 (four) National Pillar.

Based on the description in the table above, it can be seen that there is a simplification from the 2006 curriculum to the curriculum 2013. The issues discussed in the 2006 curriculum are not delineated or not taught in the 2013 curriculum, but things are linked to the

strengthening of the four pillars of nationality.

Four national consensus are four values or four teachings that were originally socialized by the People's Consultative Assembly (MPR) since 2009. This is based on the concern of the increasingly faded personality and national identity. Indonesian nation seems to be a nation that forgets the values that had been championed the founders of the nation. Social turmoil occurs in many areas. Violence, coercion of will, and anarchism became the headlines of media news. Cases of corruption are increasingly pervasive and become cultural. Pancasila is the crystallization of the nation's personality. The most appropriate teaching for the condition of the pluralistic Indonesian nation. Position of Pancasila is as ideology of nation, nation philosophy, and basic state of Republic of Indonesia. The values of Pancasila must be studied, understood, and preserved by the entire Indonesian nation. Pancasila is a unified and integral whole of its five saints. Each of the precepts can not be understood and given a meaning apart from the rest of the precepts and illustrates the existence of unity. The 1945 Constitution is the noble agreement of the founding fathers of the state which serve as the guideline for the life of the nation and the state. In its journey, after the 1998 reform process, the 1945 Constitution has been amended four times, namely 1999, 2000, 2001, and 2002. While the preamble of the 1945 Constitution is agreed it must not be changed because the opening of the 1945 Constitution is the foundation of the state building of NKRI. Changing the preamble of the 1945 Constitution means changing the country's buildings. The preamble of the 1945 Constitution as a detailed declaration of independence containing Pancasila as the basis of the

state which constitutes a series of unity with the proclamation of independence on 17 August 1945. Therefore, it can not be changed by anyone including the MPR. The opening of the 1945 Constitution is a source of motivation and source of the ideals of the struggle and determination of the Indonesian nation.

Indonesia is a unitary state in the form of a republic. After the Round Table Conference (KMB) in 1949, the form of the Indonesian state was the RIS (Republic of the United States of Indonesia) but it did not last long. In 1950 the form of Indonesia returned to the Unitary State. After the 1998 reform era, there has been a discourse to change the form of the state of Indonesia into a federal state, but the discourse did not get a positive response because the concept of unitary state is final because it is considered the most suitable with the character of Indonesia is very broad and diverse. Currently, the spirit of national unity and unity can not be separated from the test. The dangers of separatism still occur such as the Free Papua Organization (OPM) and the Republic of South Maluku (RMS). In addition, riots and conflicts in the region have injured the spirit of national unity and unity. This of course needs to be dealt with seriously so as not to get worse.

Do not let any province that separates itself from NKRI as happened that occurred in East Timor in 1999. The total area of Indonesia is 5,193,250 KM2. It stretches from Sabang to Merauke. Wikipedia data states that the number of islands in Indonesia as many as 18,306 pieces. Administratively governed, Indonesia currently consists of 34 provinces, 409 districts, and 93 cities. Indonesia consists of thousands of tribes, languages, customs. Indonesia also has a wealth of nature that is so abundant that

it gets the epithet of the equator emerald. Beautiful Indonesian nature invites many tourists to visit Indonesia. In other words Indonesia is a diverse country (flural). Therefore, the spirit of diversity (fluralism) must continue to be built against this generation of people. And the motto of Bhinneka Tunggal Ika (Unity in Diversity) which means is different but still one purpose is the glue for us in the diverse Indonesia. This is a gift from Allah SWT that we need to be grateful for.

Based on the above, then 4 (four) national consensus when it is very important to be socialized especially through the subject of PPKn because of the eye. The subjects of PPKn are subjects aimed at equipping citizens with 3 (three) abilities, namely, (1) civic knowledge, (2) civic skill, and (3) civic disposition) based on Pancasila and the 1945 Constitution. In other words, every Indonesian citizen is expected to know, understand, and be able to implement Pancasila in everyday life.

Development of Learning Process If analyzed Basic Competency PPKn 2013 level elementary, junior high, and high school, then PPKn teachers are required to be able to develop approach, strategy, and method of learning. The learning approach is described as a general framework of scenarios that teachers use to teach students, in order to achieve a learning objective. The learning approach model comes into two. First, teacher centered approach, and both student centered approaches

Strategies are the ways that teachers will choose and use to convey learning materials, so that will facilitate learners achieve learning objectives. Can also be interpreted as a plan to achieve goals. It consists of methods, techniques, and procedures. While the method is the way that teachers use in carrying out its

function and is a tool to achieve learning objectives.

Based on the above description, the PPKn teachers are required to be able to develop the learning process so that more interesting, fun, challenging, and shaping learners to be able to think critically and constructively. KDP teachers should be able to present contextual learning materials, linking learning materials with real conditions in the field. Linking theory to practice, between expectations and reality, identifying problems, and encouraging learners to come up with alternative solutions.

Alternative methods suitable for realizing the above, PPKn teachers can use lecture methods, discussions, observations, simulations, inquiries, role playing, case studies, field visits, assignments, projects, debates, portfolios, or other methods deemed relevant. Regardless of the method used, it is important to provide knowledge, experience, and skills of the state and the internalization of the character of citizenship to learners.

PPKn subjects are packaged in an interesting way will make learners enjoy it, feel the need, do not become a burden, and feel the benefits after learning it. In addition to changing the image that the subject of PPKn boring because according to the author, the assessment that a subject is boring or not, in addition influenced by the interests of learners, is also influenced by the way the teacher delivered it. In other words, the teacher should be able to present a nice personality in front of the learner.

Finally to the teachers of PPKn to implement the KDP curriculum of 2013 well. The PPKn teacher needs to analyze each KD so that it can develop appropriate learning scenarios, and develop assessment tools to measure KD achievement. We certainly expect the

impact of KDP learning to shape the younger generation of Indonesia who is not only intellectually intelligent, but also spiritually, emotionally and socially

3. METHOD

This research is a qualitative research with descriptive approach means memebrikan picture about real condition of multicultural education at this time and try to project description of multicultural education which wanted in the future.

This research focuses on the weakness of multicultural education today so it needs to be strengthened. Efforts to strengthen multicultural education are conducted through the learning of PPKn in junior high schools. The research subjects are teachers, and junior high school students in Kecamatan Kartasura, and the object of the research is multicultural education and PPKn learning.

Data collection methods used are observation, interview and documentation. Data analysis technique used is non statistical analysis technique that is interactive analysis technique consisting of 3 phase that is data reduction, data display and data verification.

4. RESEARCH RESULTS AND DISCUSSION

a. Research Results

Based on observations conducted in the field conducted from March 2 to April 2, 2018 found the following matters: The association of students in junior high school in Kartasura sub district still very strongly prioritize kesamaa, religion and ethnicity, students in forming learning groups the discussion still tends to choose a friend who

is a religion and a tribe, in lending stationery the impression is still distinguish between friend one with other friend, teacher attitude in the implementation of learning PPKn less give emphasis of importance of difference of tribe, religion, language and culture , attitudes, behavior and actions of teachers during the learning process of PPKn do not reflect the essence and substance multicultural, Support the school environment to realize the goals of multicultural education is still weak.

Furthermore, based on the results of interviews with teachers PPKn SMP in Kartasura sub district conducted on April 10 until April 17, 2018 obtained information as follows: generally every teacher less understand the essence and substance of multicultural education goals, teachers are less able to provide examples of real attitude, behavior and actions reflects the essence and substance of multicultural education, teachers assume that the creation of a good multicultural education not only with teachers but also on policy makers, teachers find it difficult to build the essence and substance of multicultural education because of religious differences, teachers feel that multicultural education will be strong if its base is seagama, teachers pessimistic mimics can realize the goal of multicultural education optimally in junior high.

Furthermore the results of interviews conducted on 30 students representing junior high schools in kecamatan kartasura

conducted on 20 to 25 April 2018 found things as follows: generally students do not understand about the meaning of multicultural education, students generally in friends choose a religion because if you talk to can connect, the students in choosing group cenderung discussion as a tribe of the nation, students choosing friends remain, discriminating students in lead the stationery to his friends, according to students the teacher never explained about the understanding of multicultural education , according to the students the teacher is less to give examples of attitudes, behaviors and deeds that reflect multicultural, according to students less teachers use methods that are able to express the meaning of multigiural, according to students less teachers use multimedia media that can express the multicultural.

Based on document data in junior high schools in Kartasura sub-district about the potential of teachers and students in terms of religion, ethnicity, culture and language found the following: the number of public and private junior high schools in the sub-district of kartasura 9 consists of 3 countries and 6 private , there are 21 KDP teachers consisting of 7 men and 14 women. The number of junior high school students in kartasura subdistrict in the academic year 2017-2018 is 2,730 with details: Java tribe is 2,123, and non jawa tribe 607, there are 2,458 non Muslims there are 272.

b. Discussion

Based on the findings made through field observation, interviews with teachers of PPKn and junior high school students in kartasura as well as teacher and student potency data about religion, tribe, culture and language hence can be given explanations related to the strengthening of multicultural education through learning of PPKn SMP in Kartasura. Sub District

Based on the data obtained during the observation, interviews and documentation, the multicultural education of SMP in kartasura sub-district is quite potential because of the diversity of students in religion, ethnic, and cultured. Therefore, the fact that the weakness of multicultural education of SMP in Kartasura Sub District must be responded wisely and wisely. PPKn teachers should be able to strengthen efforts to create SMP multicultural education objectives in Kartasura Sub District

Through creative and innovative KDP learning, teachers can enhance SMP's multicultural education in Kartasura Sub District Some ways that teachers can use in strengthening multicultural education are: exemplary attitudes, behaviors and actions of teachers that reflect the essence and existence of multicultural education, teachers are able to develop teaching materials PPKn during the process of learning by linking the essence and the existence of multicultural education, teachers can use multi- nuanced to the

essence and existence of multicultural education, teachers can choose a proactive learning method with the essence and existence of multicultural education

5. CONCLUSION

The strengthening of multicultural education through the learning of PPKn SMP in Kartasura Sub District can be done through the following forms of activity: exemplary attitudes, behaviors and actions of teachers that reflect the essence and existence of multicultural education, teachers are able to develop teaching materials PPKn during the learning process by linking the essence and existence of education multicultural, teachers can use multi-media nuanced on the essence and existence of multicultural education, teachers can choose a proactive learning method with the essence and existence of multicultural education

6. RECOMMENDATION

Based on the conclusions of this study, it is recommended that the teachers of PPKn in implementing PPKn learning be able to show the exemplary attitude, behavior, and deeds that reflect the essence and existence of multicultural education, the teacher should respect and respect the differences owned by the students.

Refereces

- Allison Cumming, McCann. 2003. Multicultural Education Connecting Theory to Practice, Volume 6, Issue B Pebruary, NCSAAL.
- Azra ,Azyumardi, 2000. Pendidikan Islam: Tradisi dan Modernisasi

Menuju Milenium Baru. Jakarta: Logos Wacana Ilmu

- Choirul,Mahfud,2011.Pendidikan Multikultural,Bandung: penerbit pustaka pelajar
- Fay, Brian. 1996. *Contemporary Philosophy of Social Science: A Multicultural Approach*. Oxrofd:Backwell.
- Freire, Paulo. 2000. *Pendidikan Pembebasan*. Jakarta: LP3S.
- Hilmy. 2003.Menggagas Paradigma Pendidikan Berbasis Multikulturalisme Jurnal Ulumuna.Mataram: STAIN. Vol. VII. Edisi 12. No. 12 (Juli-Desember)
- Hernandez, Hilda. 2002. *Multicultural Education: A Teacher Guide to Linking Context, Process, and Content*. New Jersey & Ohio: Prentice Hall.
- James Banks. 1993. Multicultural Education: Historical Development, Dimension, and Practice,USA: Review of Research in Education.
- Mashadi ,Imron, 2009. Pendidikan Agama Islam Dalam Persepektif Multikulturalisme. Jakarta :Balai Litbang Agama
- Musa Asy'ari, 2004. Pendidikan Multicultural dan Konflik Bangsa, Yogyakarta: <http://kompas.com/cetak/0409/03/opini/1246546>)
- Suparta, Mundzier. 2008. Islamic Multicultural Education: Sebuah Refleksi Atas Pendidikan Agama Islam di Indonesia. Al-Ghazali Center. Jakarta.
- Tilaar, H.A.R.. 2004. *Multikulturalisme; Tantangan-tantangan Global Masa*

- Depan Dalam Transformasi Pendidikan Nasional*. Jakarta: Grasindo.
- Undang-undang RI no 20 thn 2003. Tentang Sistem Pendidikan Nasional dan Penjelasan. Jogjakarta: Media Wacana.
- Yudi Hartono, Dardi Hasyim, 2003. Pendidikan Multikultural di Sekolah. Surakarta: UPT penerbitan dan percetakan UNS.
- Zuly, Qadir. 2001. Pendidikan Islam Transformatif: Upaya Menyingkap Dimensi Pluralis dalam Pendidikan Akidah-Akhlak. Dalam jurnal Tashwirul Afkar, edisi No. 11, hal 38-42.
- Dekdiknas, 2015, Pedoman kurikulum PPKn di SMP, Jakarta: Depdiknas
- Muryanto, 2017, PPKn sarna menumbuhkan kesadaran berpendidikan multikultural di Indonesia (makalah tidak dipublikasikan)
- Maria (2017), Peranan matapelajaran PPKn dalam membangun nilai-nilai multikultural pada siswa SMP, jurnal pendidikan, Volume 27 edisi 3 Bulan Mei 2017
- Candra, 2018, Kesesuaian esensi dan substansi pendidikan multikultural dengan matapelajaran PPKn di SMP, jurnal pendidikan, Volume 29 edisi 1 Bulan maret 2018
- Suyahman, 2017, Pengembangan bahan ajar PPKn di SMP, Solo : Usaha mandiri
- Suyahman, 2018, Konsep dasar PPKn di SMP berdasarkan kurikulum 2013,