

Multicultural Education Values in Folklore *Babad Tanah Sunda Babad Cirebon* as Alternative Teaching Materials

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Abstract

Multicultural education is a new discourse in Indonesian education needed by Indonesia. Multicultural education is needed by this nation to reduce the possible conflicts and to explore the potential contained in a multicultural country like Indonesia. To understand multicultural education it must move from the value contained in multicultural education. The aim of the research was to identify and to describe multicultural education value in folklore *Babad Tanah Sunda Babad Cirebon*. The qualitative method was used in this research with the sociology of literature as an approach. Taking and note method was used to determine the data and qualitative data analyze was used to analyze the data. Found the value of multicultural education as much as 57 in folklore *Babad Tanah Sunda Babad Cirebon*. The implementation of multicultural education as an alternative to literary materials by using several methods. 1. Reading the floklore, 2. Founding morale values, norm, and tradition. 3. Interpretation, 4. Discussion.

Keywords: Multicultural Education Values, Folklore, *Babad Tanah Sunda Babad Cirebon*.

Introduction

Indonesia as one of the biggest multicultural country in the world. Indonesia as diversity country have many difference such as languages, cultures, ethnics, tradition and tribes. The diversity that occurs should be optimized so well that Indonesia becomes an ideal multicultural country. Indonesia must be getting good effects of difference because diversity is capital modal to be a great country. If pluralism can be well managed, it is actually a very valuable social capital for nation-building. Conversely, if it could not be managed properly then pluralism has the potential to cause social conflicts and friction, (Yaqin, 2005).

Being a multicultural country has both positive and negative effects, pluralism can be a social capital for the advancement of a nation or a potential conflict. The diversity must be managed well because Indonesia has a bad history of social conflict that occurs because of differences. Religion sometimes became one of the reasons for the occurrence of social conflicts, such as that happened in Maumere (1995), Surabaya, Situbondo, and Tasikmalaya (1996),

Rengasdengklok (1997), Jakarta, Solo and Kupang (1998), Poso and Ambon (1999- 2002), (Yaqin, 2005).

Indonesia had a bad history with pluralism. In Indonesia, there are many tolerance issues, rasials, ethnocentrism, and hate speech. The difference in conceptions about multicultural education values in society is a challenge for indonesia. Teacher have low of multicultural education values knowledge to use as teaching materials for learn about diversity.

Education could not be separated from social life. So, education must be sensitive in facing the problems that occur in the social environment. Education has a close relationship with every social change, both in the form of dynamics of individual development and social processes on a wider scale (Naim & Sauqi, 2011). Every social change that occurs in education has a role either as a solution or as a trigger. The multicultural education is a process of cultivating a respectful, sincere and tolerant way of living to the cultural diversity that lives in the midst of a plural society (Tilaar, 2002).

The multicultural education developed as a response from educational institution to prevent potential conflict in environmental. Multicultural education can be learned student to be respect and tolerance with others. Multicultural education developed in diversity country to prevent social conflict.

Indonesia as one of the largest multicultural countries in the world have to consider multicultural education as an effort to develop democracy values and human rights. In society, heterogeneous and pluralism is fundamental modal to be a good democratic country. it is necessary to appreciate multicultural education as an effort to develop the human thought that values cultural, ethnic and religious diversity. Multicultural education is respons from education to develop curriculum which good for pluralism country. Multicultural education needs for multicultural country such as Indonesia to face difference in society. (Mahfud 2005).

Folklore is the identity of a nation that develops through oral literature, folklore is one of the alternatives in the development of the social structure values, folklore emerges as an expression of cultural expression in a society that develops and is derived from oral literature. Folklore is passed down from one generation to the next, orally (Hutomo, 1993). Folklore that still survives until now has been retold through writing and video in accordance with the era. The conception of morality offered by folklore is a grand design in social life so that the values contained in folklore must be passed on to future generations. The system of inheritance of conception in symbolic form is the way in which humans can communicate, preserve, and develop their knowledge and attitudes toward life, cited by (Geertz, 1973).

In Indonesian folklore, the Indonesian curriculum becomes the learning of Indonesian language and literature so that literary learning is not maximal in learning in school. Folklore for Indonesian language and literature teachers can be viewed on two sides. One side can be used as a language learning material, and on the other hand, can be utilized for learning materials of literary appreciation (Sudikan, 2008). The purpose of literature in multicultural education is almost the same that is more focused on the emotional aspects of students. Literature can contain ideas that can be exploited to foster certain social attitudes or even to trigger certain social events, (Damono, 1984). In other side (Suhardi, 2011) argue that someone who has a hobby of reading quality literary works will not have a negative effect on his mental. On the contrary, the reader will increasingly become a civilized human being, a wise man, a man who loves the truth, and a human who upholds the values of humanity. Based on these two opinions, it can be concluded that literary works also contain social conceptions so effectively used to

foster social attitudes, it will be effective with the value of multicultural education that aims to foster the attitude of tolerance, mutual respect, respect, fairness, and democracy.

Multicultural education values is implemented into teaching materials so that students understand the goals to be achieved through the multicultural education. To explore the value of multicultural education can use literature one of the folklore as a source of reference in teaching education values. Indonesia has a lot of folklore scattered throughout the archipelago. Almost in every region in Indonesia has its own folklore.

Folklore used in this research was *Babad Tanah Sunda Babad Cirebon*. *Babad Tanah Sunda Babad Cirebon* was used because it is one of the famous folklore in Cirebon (Indonesia) that depicts Cirebon since its inception. *Babad Tanah Sunda Babad Cirebon* told about the development of islam in Cirebon and the development of ethnic china in Cirebon. The selection of folklore *Babad Tanah Sunda Babad Cirebon* was also due to multiculturalism that is intertwined in Cirebon society at this time so interesting to be studied in relation to peaceful social life although different. The historical linkage of Cirebon with today's life that is familiar with tolerance values, mutual respect, and respect to others is very interesting to examine. The purpose of this study was to describe and identify multicultural education values in folklore *Babad Tanah Sunda Babad Cirebon* by using a literary sociology approach. The sociology of literature was used to discover the social life of Cirebon society in ancient times because the sociology of literature was a social reflection illustrated by the author through literature.

Literature Review

Multicultural education values are one solution to prevent social conflict that occurs due to diversity. multicultural education is also a reform movement that is trying to change the schools and other educational institutions so that students from all social-class, gender, racial, language, and cultural groups will have an equal opportunity to learn, (Banks & Banks, 2010).

The conceptualization of multicultural education value are to teach learners how to respect differences and reject uniformity, learners must be understand that everyone has the same rights without exception. The concept of multicultural education value are also explained by Zakiyuddin Baidhawiy in his book entitled *Pendidikan Agama Berwawasan Multikultural*, (Baidhawiy, 2005) explains that there are several indicators that must be optimized in multicultural education such as:

1) Learn to live together in difference

Indonesia as heterogen country have many difference, this heterogenity can be seen from various aspects. Some of differences in Indonesian society such as language, religion, and geography, as well as vertically plural like in education and economy (Pelly and Menanti 1994). The plurality of Indonesian society is at least visible from its two unique features, first horizontally, it is characterized by the fact that social unity is based on ethnic, religious, customary and regional differences, and the second is vertically characterized by vertical differences between the top layer and the bottom layer is quite sharp (Nasikun, 2007).

Multicultural education offers a value of equality and tolerance so that students can think openly and respect to other friends who different with them. Multicultural education will teach the student to develop their tolerancy, empathy, sympathy, and emotional. Education have to implementation inclusive system and learning about diversity.

2) Mutual Trust

In human relations, trust is fundamental aspect to prevent social conflict. Conflicts between groups and communities can be prevented if there is a harmonious relationship that is based on mutual trust. Mutual Trust has encouraged productivity with collaboration between other social community. Mutual trust develops if social community build good social relationship with others. To build good social relation need to intensive communication with other social community.

3) Mutual Understanding

Primordialism must be abandoned for the desired sake of peace. Mutual understanding and respect with other social community need maturity and inclusive in thinking. Mutual understanding can be developed with social community who understand and realize that their values different with others. Mutual understanding can push the social community to complement each other and contribute to dynamic relationships. In diversity country, mutual understanding is fundamental to prevent social conflicts.

4) Mutual Respect

Human beings have the same degree because humans are created with the same rights given. Humility is usually associated with human things such as different levels of education, work, economic conditions and so forth, which are in fact contrary to human dignity. The attitude of putting people in the relation of equality, there is no superiority. Mutual respect between fellow human beings is a universal value conceived by all religions in the world, cited by (Baidhawiy, 2005).

5) Inclusive

Inclusive mindset is a mindset that respects the opinions and perspectives of others. People who think inclusive will be able to respect others. Besides, people who think inclusive are able to accept every difference. In an inclusive society it is necessary to have thinking maturity in the face of challenges in a multicultural country.

Inclusive society will accept any social changes that occur in the environment. Education can be used as a medium to develop inclusive thinking in society. Multicultural education will develop knowledge about self identity, social community, religion, and the culture of yourself and others.

6) Appreciation and Interdependence

The diversity of the Indonesian nation needs to be addressed well, the people must realize that Indonesia is inhabited by various diversity in every corner of this country. Diversity must be managed and “*Bhineka Tunggal Ika*” should be a spirit of unity. Every citizen must be able to appreciate every difference without forcing and favoring his group.

All members of society can show each other appreciation and maintain solid social relationships and attachments, however, human beings will not be able to survive without dynamic social ties.

7) Conflict Resolution and Non-Violence Reconciliation

The high level of the diversity of a country, the greater the chances of conflict both groups and individuals. The conflict could not be inevitable in human life because humans as social beings who need other creatures but not infrequently in the fulfillment of their needs there are disputes. Conflict occurs because there is no mutual understanding between communities and conflicts have the potential to inhibit the productivity of related communities. Conflict occurs due to differences in interests between communities. Cited by (Chandra, 1992).

Method

This type of research is qualitative research. Qualitative research is research that intends to observe the phenomenon experienced by research subjects in social context such as motivation, action, behavior, perception, ideology, etc. Holistically and in descriptive way in the form of words or language, in a certain context naturally and using a variety of scientific methods (Moleong, 2008). The use of qualitative methods in this study is to examine data in the form of dialogue, words, and sentences. The resulting data will be described in the meaning of sentences, dialogues, and paragraphs in folklore of *Babad Tanah Sunda Babad Cirebon* in accordance with the formulation of the problem and theory. The data found is classified, identified, and interpreted in terms of the formulation of the problem and the theory used in accordance with the context.

This study used the sociology of literary approach to reveal the social phenomenon that occurs in the folklore of *Babad Tanah Sunda Babad Cirebon*. The literary sociology used according to Swingewood's theory holds that the sociology of literature is a social reflection.

The technique of collecting data in this research was read and note. In reading and writing activities done in several ways. *First*, read thoroughly and carefully the folklore of *Babad Tanah Sunda Babad Cirebon*. *Second*, to understand more deeply about the words, sentences, phrases, dialogs, or paragraphs that have been marked. *Third*, the analysis of which parts of words, sentences, phrases, dialogs or paragraphs have been marked. *Fourth*, describe the data already obtained. Note techniques were done in several ways. *First*, record the data that has been described. *Second*, consider the marked quotations from folklore of *Babad Tanah Sunda Babad Cirebon*. The instrument used in this study is the researcher himself as an instrument (human instrument). Indicators in analyzing data, namely:

Data collection instruments

Multicultural Education		Indicators
Values	Learn to live together in difference	If the teks or speech shows a proses for living together in same place.
	Mutual Understanding	If the teks or speech shows the process of maintaining mutual trust between communities
	Mutual Understanding	If the text or speech shows a process of mutual understanding of the situation
	Mutual Respect	If the text or speech shows a process of respecting the opinions of others
	Inclusive	If the text or speech shows freedom in choosing trust
	Appreciation and Interdependence	If the text or speech shows a process of mutual need between communities
	Conflict Resolution and Non-Violence Reconciliation	If the text or speech shows the problem solving process without violence

The validity of data used in this study was semantic validity, the data was said to be valid if consistent and continuous. Then to get valid data. The data that have been obtained was consulted with expert judgment, the expert judgment in this research was lecturer because of more understanding and understand the topic of this research.

This study used intrarater and interrater data reliability. Intrarater was researching and reading repeatedly and intensively to obtain consistent data. Interrater was done by discussing the results of data obtained to colleagues who are considered to understand the topic of research, this is done to obtain reliable data.

Data analysis used in this research was qualitative data analysis with an interactive model. Qualitative data analysis component of the interactive model is divided into three, namely: (1) Data Condensation, (2) Data Display, and (3) Conclusion drawing/verification. (Miles, Huberman, and Saldana, 2014: 8). *First*, data reduction was done by removing unnecessary data and marking the required data. *The second process*, the presentation of data was done by using a table in the form of words, sentences, phrases, dialogs or paragraphs obtained from folklore *Babad Tanah Sunda Babad Cirebon*. *The third*, a process of drawing conclusions, conclusions with two events, namely. Conclusion and verification of data.

Results and Discussion

The results of this study were presented in tabular form. From seven points in the value of multicultural education the results as shown in table 1. Here were the results of the analysis:

Table 1. Results of Multicultural Education Value Analysis

No	Multicultural Education Value	Total
1	Learn to live together in difference	13
2	Conflict Resolution and Non-Violence Reconciliation	12
3	Inclusive	11
4	Mutual Respect	6
5	Mutual Trust	6
6	Appreciation and Interdependence	5
7	Mutual Understanding	4
Total Value of Multicultural Education		57

Discussion

Multicultural education values in folklore *Babad Tanah Sunda Babad Cirebon*. There are 7 values of multicultural education, namely: *First*, learn to live together in difference, found 13 data in 9 subsections. Learn to live together in difference is shown in the following conversation, “*Mantra Pepitu menetapkan Ki Gedeng Alang-Alang yang jadi Kuwu Dukuh Cirebon dan Ki Cakrabumi sebagai wakilnya, setelah usai Ki Mantra Pepitu lalu pulang kembali ke Palimanan untuk memberi laporan kepada Dipati Palimanan*”. (Seven ministers appointed Ki Gedeng Alang-Alang who became the leader in the Cirebon village and Ki Cakrabumi as the deputy leader, after the seven ministers ended and returned to Palimanan to report to Dipati Palimanan). This statement was about the declaration of a new place of Cirebon, whose society consists of Sundanese and Javanese tribes, and embraces the religion of belief and Islam which is still a new religion. *Second*, mutual trust in folklore *Babad Tanah Sunda Babad Cirebon*. Found 6 data from 4 sub sections in folklore *Babad Tanah Sunda Babad Cirebon*. Mutual trust an example of a conversation of mutual trust in this

section is seen in the following conversation. *"Hai Tukang penangkap rebon, engkau oleh perintah Sang Prabu diharuskan mengirim pajak tiap-tiap tahun satu pikul bubuk rebon gelondongan, karena Sang Prabu lebih terasib dan aku beri nama bubuk gelondongan rebon itu terasi, karena Sang Prabu Rajagaluh lebih terasib sekali dan minta keterangannya bagaimana membikin terasi itu"*. (Hi catcher of rebon (little shrimp), you are asked to send taxes every year, one bucket of little shrimp (rebon), because the King is more concentrated and I named the little shrimp (rebon) is terasi, because the King Rajagaluh is more compassionate and asks for information on how to make the Terasi). The conversation occurred when Cirebon village famous with processed seafood so that Rajagaluh kingdom who was in power to build Cirebon.

Third, Mutual Understanding value in *Babad Tanah Sunda Babad Cirebon*. Found 4 data from 4 sub sections. The value of mutual understanding in this section can be seen in the following conversation. *"Hai Walangsungsang, agama Islam belum ada, kelak pada akhirnya engkau yang punya, mungkin sebentar lagi, hanya si bapak bisa memberi ilmu kesaktian, aji dipa, mengetahui omongannya segala binatang, keprawiraan, menghilang dan aji titimurti (membesarkan tubuh hingga segunung anakan)"*. (Hai Walangsungsang, Islam does not yet exist, someday Islam will come, only the father can give knowledge, aji dipa, information about what all animals, predictions, disappear and aji titimurti (raising the body to the height of a mountain). The conversation occurred when Walangsungsang looking for the religion of Islam to the hermit who embraced the flow of trust.

Fourth, Mutual respect value in folklore *Babad Tanah Sunda Babad Cirebon*. Found 6 data from 5 sub sections. The value of mutual respect in this section can be seen in the following conversation. *"Ini watakenya cincin ampal kalau diterawangkan tabu isinya jagat bumi tujuh langit tujuh bisa terlibat dan di dalam cincin ampal dapat memuat laut dan gunung, bisa untuk sebanyak simpanan, terkabul yang dikehendaki, namun agama Islam si Rama tidak bisa, kelak sebentar lagi engkau tabu, hanya ini terimalah aji-ajian (pekasih)"*. (This is the character of the ampal ring when it is presented to know the contents of the universe, the sky seven can be seen and inside the ampal ring can load the sea and mountains, it can be as much as savings, answered as desired, but the religion of Rama can not, later you know, only this accept the spell from me). This conversation occurs when Walangsungsang asked about Islam to the ascetic. *Fifth*, Founding 11 data in open minded value in folklore *Babad Tanah Sunda Babad Cirebon*, from 8 section. Open minded value was seen in the following conversation. *"Dubai Gusti mohon ampunan dalam, pengerian, kebijaksanaan dan pemaafan dalem yang hamba mohonkan, karena hamba lebih condong/suka sarengat Jeng Nabi Muhammad dan sesungguhnya Ilahi yang wajib disembah itu melainkan Allah yang tiada sekutu sesama yang baharu (makhluk)"*. (beg for forgiveness, mercy, wisdom and forgiveness from you that I beg, because servants are more inclined / like the teachings of the Prophet Muhammad and in fact the Divine must be worshiped but Allah who has no allies who are fellow (beings)) The statement when Walangsungsang open to study the religion of Islam.

Sixth, Appreciation and Interdependence value in folklore *Babad Tanah Sunda Babad Cirebon*. Found 5 data from 4 sub sections. Appreciation and Interdependence value was seen in the following conversation. *"Terima kasih atas sih pemberian Pak De, pada waktu sekarang belum dapat menerima negara, karena belum mempunyai karya, namun Gunung Sembung saya terima untuk pemukiman orang-orang Keling"*. (Thank you for giving, at the moment we cannot accept the country, because I do not have work yet, but I received Mount Sembung for the settlement of the Keling people). The conversation is when Syarif Hidayatullah in good fortune to become the leader of a country. *Seventh*, Conflict Resolution and Non-Violence Reconciliation value in folklore *Babad Tanah Sunda Babad Cirebon*. Found 12 data from 11 sub sections. Conflict Resolution and Non-Violence Reconciliation value was seen in the following conversation. *"Segeera Sang Putri Cayadi dinikahkan dengan Pangeran Jayalelana, masyarakat Telaga lalu masuk Islam"*. (Soon Princess Cayadi was married to Prince Jayalelana, the Telaga community then converted to Islam) The statement occurs when Cirebon invites the lake to embrace Islam.

The Implementation Multicultural Education Values as an Alternative to Literary Material

The curriculum of multicultural education in every country has a difference, it can be understood given the highest problems by each country must be different. Actually, for now, some teachers have quite a lot of multicultural learning. Teachers who have initiatives to follow about diversity are hindered by what needs to be done to continue to diversity fade with the passage of time (Grant & Sleeter, 2007) in his book entitled *Doing Multicultural Education for Achievement and Equity* expressed by teachers often with teaching materials that smell of multiculturalism because they think being learning about diversity is important, but with the pressure to instantly improve student achievement during exams, many teachers assume they do not have enough time to make presentations about diversity. Dilemma experienced by teachers who have plans to learn about a diversity, of course, must find a solution.

Multicultural education can be incorporated in the field of literary studies because both the field of literary studies and the field of study of multicultural education have almost the same goal of changing the mindset, empathy, and behavior of students. Multicultural education can be applied in literary materials through the spirit of literacy that is influenced by literature. The spirit of literacy can improve the understanding of multiculturalism and pluralism in students. Reading activities in schools is a private and social activity, it will identify with whom we mingle and become part of a community group. Reading activities can teach students to be pluralist and multiculturalists. Folklore also teaches students to respect the noble values that evolve in society. To get the most out of multicultural education, a certain approach is needed so that the direction and objectives of multicultural education are clear. Each country has a diverse approach to multicultural education that can be applied in school. folklore *Babad Tanah Sunda Babad Cirebon* was chosen in this study because folklore *Babad Tanah Sunda Babad Cirebon* is a famous folklore in Cirebon (Indonesia) and has been told for generation so that it has emotional closeness with students. The implementation of folklore *Babad Tanah Sunda Babad Cirebon*, namely?

1. Reading the floklore

Teacher can ask to students for reading the book especially read the folklore *Babad Tanah Sunda Babad Cirebon*. The teacher also asks students to read individually or in groups. *Babad Tanah Sunda Babad Cirebon* was chosen so that students were able to understand the multicultural values contained in folkolre *Babad Tanah Sunda Babad Cirebon*. Besides, students can understand the history of their place of residence more deeply.

2. Founding morale values, norm, and tradition

In this steps, students are asked to find the moral values and multicultural values in folklore *Babad Tanah Sunda Babad Cirebon*. Then, the teacher can ask various important things to support learning. After students find the values sought, the teacher can provide informaton about the values held by a community in a place.

3. Interpretation

In this steps, students are asked to mark the moral messages, values, and traditions contained in floklore *Babad Tanah Sunda Babad Cirebon*. Students are asked to interpret the moral messages, values, and traditions contained in floklore *Babad Tanah Sunda Babad Cirebon*. The benefit of folklore *Babad Tanah Sunda Babad Cirebon* because of professionalism with students so that when students interpret students they don't convey something wrong. Then, the teacher can teach provide complete information on the background of floklore *Babad Tanah Sunda Babad Cirebon* chosen by students so that students get additional information.

4. Discussion

In these steps, these steps are important steps to teach multicultural education based on folklore *Babad Tanah Sunda Babad Cirebon*. Students are asked to discuss findings about moral messages, values, norms, and traditions contained in folklore *Babad Tanah Sunda Babad Cirebon*. Then, the results of interpretations of moral messages, values, norms, and traditions in folklore *Babad Tanah Sunda Babad Cirebon* are also conveyed in a background why a tradition and culture are trusted and carried out by a social community.

Conclusion

Based on the formulation of problems, research results, and discussion in interpreting and describing the value of multicultural education contained in folklore *Babad Tanah Sunda Babad Cirebon*, there are several values of multicultural education associated with the people of Cirebon. The value of multicultural education are: Living Together, the community of Cirebon in the form of learning to accept differences in society and learning to live together as members of the Cirebon community. Mutual Trust, Cirebon community in the form of the establishment of trust between the kingdom *Pajajaran* and *Rajagaluh* kingdom that has a background of embracing the beliefs of the ancestors with the people of Cirebon which at that time became a new area that breathed Islam.

Mutual Understanding, Cirebon people describe that the people of Cirebon at that time still respect the immigrant residents either from the middle east or from China who stopped and lived in Cirebon. Mutual Respect, in the form of mutual respect for public confidence, even though at that time Cirebon became an Islamic kingdom but still give the freedom of its citizens in embracing their religious beliefs respectively. Open Minded, in the community of Cirebon in the form of Cirebon community mindset, is proven by being able to accept differences with open arms and without suspicion. The opening of the mindset of Cirebon people by receiving *dakwah* openly without feeling threatened by any of the beliefs.

Appreciation and Interdependence, Cirebon as a new territory has a community of mutual respect for diversity. Cooperation and communication are intertwined with different community backgrounds. Conflict Resolution and NonViolence Reconciliation, in the community of Cirebon in the form of deliberation in solving every problem that occurred with the community and the kingdom of Cirebon. Then, the application of multicultural education as an alternative to literary materials by using several approaches, including 1. The contribution approach. That is, introduce the difference pleasantly, 2. Additive approach. Multiplying insights about other people's cultures, 3. Transformation approach. Namely, respecting the differences and opinions of others 4. The approach of social action. That is, please help in humanity. That is some aspect of the research and discussion of the value of multicultural education as an alternative to literary materials.

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