Multicultural education through field-based learning at water sites

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ABSTRACT: Multicultural education is a solution to prevent the threat to a national division. In multicultural education students are taught to aware and responses positively to the diversities of the nation. In order to have the multicultural education implemented, this research examines the field study of local history at the spring site in the Singosari-Lawang. From visiting the site, students had opportunities to observe closer the lessons of history they learned in class. This study showed that students were able to understand that this plurality has existed on the Majapahit era, where even though the people adhere to different religions, they can still coexist peacefully and not drop each other's beliefs.

Keywords: multicultural education, field-based learning, springs

1 INTRODUCTION

Indonesia is inhabited by people with various ethnicity, different cultures, thousands of languages, and many religions; creating the nation as a pluralistic society (Kamal, 2013). Indonesia as a very diverse country has the potential to be divided based on the characteristics of the community diversities. The inequality in granting rights to minorities can cause the intention of separation (Rudianto, 2012; Suparlan, 2004).

One of the ways that can be done in order to create a peaceful-united plural society is through multicultural education. Multicultural education can be understood as the education about cultural diversity of the community and how to respond to the diversity (Banks, 1993; Bennett, 1986). The objectives of multicultural education include helping students to see the world from various perspectives, equipping students with knowledge about other cultures (other ethnic cultures or other religions), reducing discriminatory attitudes or behaviors against other races and religions. and the last is helping students to be able to master how to read, write and count (Banks, 2008; Modood, 2007).

By studying the history of spring sites in the Singosari-Lawang area, students can acquire knowledge about the diversity of Indonesia in the time of Majapahit. The knowledge is embedded in the story of King Hayam Wuruk, the Hindu's King building Stupa Sumberawan in a site of people worship Buddha (Muljana, 1979; Poerbatjaraka, 1924). In addition, students can also take lessons from the culture and conditions on other sites. From these stories and cultures, it is hoped that students will have a sense of tolerance religious diversity of Indonesia.

Students learn by visiting the historical sites. Students can witness historical relics directly from this field study (Gilbertson et al. 2006). Students, in addition, learn to improve social, cooperation and good communication skills (Mygind, 2007). The experiences that students got from visiting the site can help them develop respect to history and cultural inheritance.

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2 METHODS

This study applied the descriptive-qualitative approach to collect and analyze data (Creswell & Creswell, 2017; Semiawan, 2010). Primary objects of this study are four sites located in the Singosari area to lawing: Patirtan Watugede, Polaman, Mbiru and Sumberawan. Data was collected by doing observation, documentation, and interviews. The researchers observed an interviewed security guard of the site and the community around the site. In order to analyze the data, we also carried out by literature study and reviewed previous research.

3 RESULTS AND DISCUSSION

3.1 *Spring sites in the Singosari-Lawang area*

From the spring sites of Singosari-Lawang area, this study found historical information, their condition and multicultural values contained in the site. The findings are presented in the table 1 below.

Table 1. Site presentation as a learning resource

History	Utilization	Multicultural Values
Sumberawan – Singosari Built by King Hayam Wuruk who is a Hindu, ordered his subordinate to build the Sumberawan Stupa, whose no-taben is a place of worship for Buddhists. (Muljana, 1979; Poerbatjaraka, 1924)	Used by Buddhists and Hindhu for worship. The difference is, if Buddhists use the Stupa as a means of worship, Hindus take water from a source and use it for worship on Vesak days. Other uses for irrigation by the community	Multicultural values can be seen from the story of Raja Hayam Wuruk, a Hindu who built a place of engagement on Buddhists. Apart from that, Hindus and Buddhists alike still use Sumberawan as a place of worship. This proves the existence of harmony between religious communities in Indonesia.
Polaman – Lawang The name Polaman is believed to be derived from the words <i>pa</i> and <i>ulaman</i> which mean a place to keep fish (Damayanti et al. 2017; Wuriyanto, 2012). In this place there are various types of fish. It is said that the Polaman water source was a stopover for Kadiri kings who traveled to the eastern area of Mount Arjuna and Mount Kawi. (Hardjowardojo, 1965).	On this site, there are adjoining places of worship for Hindus and Muslims, namely a mosque located to the south of the pond and a small temple located to the west of the pond.	Harmony between religious communities is also seen in Polaman. It can be seen from the existence of a mosque and a small purée in the location of the source of Polaman, which shows that there is more than one religion, namely Islam and Hinduism, which each use of water source for worship.
Mbiru – Singosari Negarakertagama tells the story that King Hayam Wuruk on his pilgrimage took the time to enjoy the view of the <i>kedung mbiru</i> (Muljana, 1979; Poerbatjaraka, 1924). The function of this spring used to be a place to purify pilgrims before going to the top of the sacred mountain Sang Hyang Arjuna which is a representation of the peak of the holy mountain Sang Hyang Mahameru. (Firmansyah & Soesilo, 2018).	Currently, the function of this water source is as a place for Javanese people to perform rituals on certain days. According to the ritual performers, they took water, for bathing, repelling balak, to launch a fortune.	The ritual performed on certain days by the Javanese Muslim community is an acculturation of local and immigrant beliefs. From there we can take action in the form of not intimidating each other's beliefs, because they may still be closely related to the beliefs we have.

(Continued)

Table 1. Site presentation as a learning resource (*Continued*)

History	Utilization	Multicultural Values
Watugede – Singosari In history, this petirtaan was a place for the purification of the king's daughters, especially a very beautiful princess named Kendedes so that people knew the place as Patirtaan Kendedes (Junianto & Subadyo, 2017). Meanwhile, Benyak also knows as Wa-tugede according to the location of the tirtaan. But actually the name patirtaan is boboji which means to be holy.	Apart from being used as a tourist spot for bathing/swimming, now patirtan Ken Dedes is also used as a place for certain rituals by Hindus, especially Javanese Hindus. These rituals include the ritual of taking 'holy water' from a water source, the ritual of 'soaking' in a patirtan pool and the ritual of bathing in a water source. (Junianto & Subadyo, 2017).	Sometimes due to different beliefs, we perceive other people's beliefs as wrong. Like the rituals carried out by Javanese Hindus in Patirtan Kendedes. Sometimes other people misunderstand the goal. Whereas the Javanese Hindus do not worship water or other objects in the patirtan kendedes, but use them as a medium to worship God.

3.2 Site based learning activities of springs

A field study is one of the many learning models. Basically, a field study is an activity designed and developed by teachers to combine learning in the room and outdoors by utilizing the surrounding environment or open nature (Hana & Sulisty, 2020; Knight, 2013; Sulisty, 2019). In addition, a field study allows students to actively explore the surrounding environment in order to achieve three aspects of learning skills, namely cognitive, affective and psychomotor skills (Nisa, 2015; Woodhouse & Knapp, 2000).

The field study is not just studying or discussing outside the room, but rather as an application of everyday life (Burriss & Burriss, 2011; Hasan, 2016). This is closely related to the mandate contained in the 2013 Curriculum; students must have skills. The skills referred to in the 2013 Curriculum cover many things, from knowledge, attitudes and practices in the field. In the field learning based on spring sites in this region, it is carried out in three main stages, namely first, the initial activity with an introduction or orientation process about the history of the site. This activity begins with the formation of groups and small-scale group research on the Sumberwan spring site which is conducted in the classroom. The second activity which is the core activity is carried out by the process of observation and exploration carried out by students at the Sumberawan spring. In this activity students are required to find as much information about spring sites in the Singosari-Lawang area (including Sumberawan, Polaman, Mbiru and Patirtan Kendedes) as much as possible. Observation and exploration activities were also carried out to clarify findings and results from small-scale research conducted in previous classes. The third activity is to present and discuss the findings from the research and exploration of each group. The third activity focuses on information exchange and value reflection activities. One of the success of the learning process is determined by the learning planning factor that is in accordance with the implementation (Sulisty et al. 2020; Sulisty & Wiradimadja, 2019).

3.3 Multicultural education

Multicultural education can be defined in many ways. Multiculturalism education is education that pays special attention to developing an attitude to tolerance and respect for cultural, ethnic and religious differences and also granting equal rights to minorities (Kymlicka, 2007). Multiculturalism education can be also being defined as education in order to create respect for the diversity of ethnic and community cultures (Tilaar & Hapsari, 2004). In addition, Multicultural education is education that teaches students to respect the cultural diversity of society (Rosyada, 2014). From some of the above definitions it can be concluded that the notion of multicultural education is education that teaches an attitude to tolerance towards a diversity that exists in a society. In this learning, students are emphasized on diversity in matters of religion. As we know, Indonesian society adheres to five

different religions which make it very vulnerable to divisions. Therefore, Multicultural Education is deemed very important to prevent this.

The purpose of this learning is to instill an attitude to religious tolerance of students. This tolerance is one of the many character values that must be instilled in students and from a good learning process we can instill character (Sulistyo, 2016; Sulistyo & Pamungkas, 2020). This attitude to religious tolerance can be taken from the behavior of King Hayam Wuruk who was a Hindu, giving orders to build the Sumberawan Stupa which is a Buddhist practice (Muljana, 1979; Poerbatjaraka, 1924).

This also shows that since the Majapahit era, multiculturalism has been created in the archipelago. There have been two religions that are side by side and also peaceful. Do not collide with each other's arguments to show which religion is the best and most true, but to help each other and respect each other's beliefs. In addition, students can also take the value of multiculturalism from the conditions and functions of the existing spring sites in the Singosari-Lawang area, including the mosque and small puree adjacent to the Polaman site, depicting harmony between religious communities and also the provision of rituals in the area. Mbiru and Watugedhe sites that teach students about respecting cultures from other religions. With this knowledge of multiculturalism, it is hoped that students will have a high sense of religious tolerance so that they do not have racist attitudes to other beliefs. In addition, students are also expected not to be easily consumed by negative issues that have the aim at dividing the nation.

4 CONCLUSIONS

The biggest challenge of a pluralistic nation is the threat of national division. Therefore, it takes several efforts to prevent this. Outdoor learning based on using spring sites as a learning resource is an effort to prevent the threat of national division. Based on some historical information in the spring site in the Singosari-Lawang area that students have explored, it is hoped that students can take lessons of pluralism and tolerance in the archipelago. The field study activities are carried out so that students can directly observe the site conditions. This activity is also carried out to clarify findings obtained from books or other written sources. Outdoor learning activities are divided into three main stages, namely orientation activities, exploration activities and presentation and reflection activities. The purpose of this study is to instill tolerance in students from the history of the spring site in the Singosari-Lawang area. From this learning students were able to understand that this plurality has existed on the Majapahit era, where even though the people adhere to different religions, they can still coexist peacefully and not drop each other's beliefs. This of course refers to multicultural education which aims to respect and appreciate differences and equalize the rights of the majority of minorities.

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