

## Batik Nusantara Exploration Through The Application Of Multicultural Education Based On Local Wisdom In Elementary School

Rossi Iskandar<sup>1</sup>, Arita Marini<sup>2</sup>

Article Info	Abstract
<p><i>Article History</i></p> <p>Received: September 28, 2020</p> <p>Accepted: November 18, 2020</p>	<p>The purpose of this research is to explore the local batik Nusantara area at the level of primary school education as the initial foundation of multicultural attitude planting through formal education integrated into learning activities. Indonesia is a multicultural country with a variety of tribes, cultures, customs, languages, and religions. With such diversity, we must tie with a sense of nationalism over the ownership of the Unitary State of the Republic of Indonesia. Facing these multicultural realities, of course, the educational process must be able to optimize integrating force in the midst of the current life of globalization. However, educators and education in Indonesia, related to multicultural matters are considered as culturally sensitive. One of the efforts that can be made to improve the understanding of multiculturalism is to develop a medium that can be used as an integrating force in the life of the Indonesian nation. The most possible medium for this is batik. Batik was chosen as a media integrating force because batik has many symbols that are closely related to the local wisdom, nature, and history typical of every region in the archipelago.</p>
<p><i>Keywords</i></p> <p>Education, Multicultural, Local Wisdom, Batik</p> <p><b>DOI:</b> 10.5281/zenodo.4279541</p>	

### Introduction

Cultural diversity is a key feature of the 21st century, Indonesia is a multi-cultural compound society. Bhinekatunggalika as the motto of the Indonesian nation is not just philosophical. The diversity of tribes, cultures, languages, and religions must be tied to the love of the homeland, the spirit of nationalism over the ownership of the Unitary State of the Republic of Indonesia (NKRI). The rich culture of Indonesia is very diverse consisting of various ethnic groups with the culture of each region. Also, Indonesia is a country that racing against the spirit to helping each other towards better sovereignty of the Indonesian nation. Education is the spearhead of the nation's superior generation of expectations. Through the education of dignified human resources will grow, to achieve a better education must be more active in responding to all changes and challenges that exist, and every problem that occurs in Indonesia.

The terms pluralism and multiculturalism can describe the diversity that Indonesians have today. (Malihah& Effendi: 2014) states that the concept of plurality emphasizes the absence of more than one (many). Meanwhile, the essence of multiculturalism is the willingness to accept other groups equally as a unit, regardless of cultural, ethnic, gender, language, culture, or religious differences. Based on the concept, plurality only describes the city, while multiculturalism provides an affirmation that with all differences, it remains seen as the same unity in the public space. ParsudiSuparlan a UI Anthropologist cited (Mursyid, 2015a), the differences between plural society and multicultural society are:

Basically, plural society refers to a soy order in which there are various elements of society that have different cultural characteristics from each other. Each relative element lives in its own world, sometimes even the pattern of the relationship is dominated and discriminatory. While multicultural society is a community order that has the characteristic of active interaction among its elements through the learning process. The position in this element is in an equal position, for the realization of justice among various elements.

Multicultural education is designed to enhance the diversity of cultural, ethnic, and economic groups. In today's era of globalization, effective education policy is needed from the government to support the

institutional system and is appropriate for education for various cultures (Banks, 1993; Lee et al., 2020). Multicultural education is a comprehensive school reform process for all students to challenge and reject racism and other forms of discrimination in schools, communities and accept and affirm the pluralism (ethnicity, race, linguistics, religion, economy, and gender) represented by students, groups, and teachers. Multicultural education needs to be implemented in the curriculum as well as through learning strategies used in schools, interactions between teachers, students, and parents, and the way schools conceptualize learning and learning methods (Okoye-Johnson, 2011). Affirmed by the Bank, 1995; Grant, 1977 in (Okoye-Johnson, 2011), multicultural curriculum and multicultural programs are designed to ensure that the educational and cultural needs of students of all ethnic backgrounds are met. But in reality, (Ardiwinata&Hufad: 2009) explaining educators and education in Indonesia related to multiculturalism is considered something sensitive from culture. Sensitive in a sense is a unique issue. In understanding, this sensitivity one can belong to a diverse identity and that identity interacts with each other. Looking at the reality, the urgent thing to do is to reorganize (reconstruction) Indonesia's national culture which becomes an integrating force in the midst of the current life of globalization. Integrating force means the force that binds the entire ethnic and cultural diversity of a nation. And we know to date that there is no clear integrating force in our nation's life. The fact of the low harmony between religious people and the inter-ethnic disputes that have occurred lately is a reflection that Indonesia is still in the concept of pluralism, not multiculturalism.

One of the efforts that can be made to improve the understanding of multiculturalism is to develop a medium that can be used as an integrating force in the life of the Indonesian nation. (Sumaatmadja: 1998) suggests that as Indonesian citizens occupying the territory and space of the archipelago, we have an insight or perspective attached to the space of our own territory. The most possible perspective (media) to be used as an integrating force of the Indonesian nation is batik. Batik is a product of Indonesian culture and cultural heritage (Steelyana, 2012). Batik is one of Indonesia's cultural heritage that has been recognized by the world for its existence. It is stated in presidential decree No. 33/2009 that October 2 is designated as National Batik Day. The decision is not separated from the inauguration of the United Nations Educational Scientific Cultural Organization (UNESCO) on Indonesian batik into the Representative List of Humanitarian Heritage for Oral and Non-objective Culture (Masterpieces of the Oral and Intangible Heritage of Humanity) on October 2, 2009 (Setiawan et al., 2014; Aditya, 2015; Triana&Retnosary, 2020).

## **Method**

The research method used in this study is qualitative with the type of library research, namely a series of studies related to library data collection methods, or research objects whose research objects are excavated through various library information (books, encyclopedias, scientific journals, newspapers, magazines, and documents). The approach used in this study is philosophical and pedagogical. The data used in this study is secondary data. Secondary data is data obtained not from direct observation. However, the data was obtained from research conducted by previous researchers.

## **Results and Discussion**

Multicultural education as a concept or thought does not appear in an empty room, but there are political, social, economic, and intellectual interests that drive its emergence (Suharsono, 2017). Multicultural education is an effort made in developing and building and developing respect for the differences that arise in people's lives, being able to cooperate and openly with people of different races, religions, and cultures and develop a tolerance attitude in the life of a plural society (Koentjaraningrat:2007). Multicultural education is commonly interpreted as cultural diversity education in society, and is sometimes also interpreted as an education that offers a variety of models for cultural diversity in society, and is sometimes also interpreted as education to foster students' attitudes to appreciate the cultural diversity of society (Rosyada, 2014). To observe this, to foster the unity of our nation must first acknowledge and respect all cultural variations of the Indonesian nation. If the concept of multiculturalism is applied properly, there will be a sense of appreciation and tolerance among communities. The strength within each culture can be united through the unity of the nation. The joint force that was built became the binding of the Unitary State of the Republic of Indonesia. This can be realized through an educational process known as multicultural education.

Gorski in (Puspita, 2018) multicultural education aims to facilitate a learning experience that allows students to reach their maximum potential as students and as an active person and have high social sensitivities at the local, national, and global level and realize a strong, advanced, just, prosperous and prosperous nation without ethnic, racial, religious and cultural differences. With the spirit of building strength throughout the sector so that it achieves common prosperity, has high self-esteem, and is appreciated by other nations. Each educational process activities are pointing to a specific approach. Similarly, when we will integrate multicultural education in school learning activities. James A. Banks (2002) in (Supriatin&Nasution, 2017) proposes four approaches that can be used in integrating multicultural educational materials into the curriculum as well as learning in schools. The four approaches are as follows:

#### 1. The Contributions Approach

... in this approach, ethnic content is limited primarily to special days, weeks, and months related ethnic events and celebrations... when this approach is used, the class studies little or nothing about the ethnic group before or after the special event or occasion

This stage is the initial implementation of multicultural education informal education activities. This stage reflects the least amount of multicultural educational involvement in learning activities. This form of integration in this stage is limited to incorporating cultural objects, commemorating the big day, and introducing heroes from each region.

#### 2. Additive Approach

Content, concepts, themes, and perspectives are added to the curriculum without changing its structure. The Additive Approach allows the teacher to put ethnic content into the curriculum without restructuring it, a process that would take substantial time, effort, training, and rethinking of the curriculum and its purposes, nature, and goals. The additive approach can be the first phase in a transformative curriculum and to integrate into ethnic content, perspectives, and frames of reference.

At this stage, the addition of materials, concepts, themes, perspectives, to the curriculum without changing its basic structure, objectives, and characteristics. In this additive approach, it is often equipped with additional written resources such as modules, without substantively changing the curriculum. Therefore, this approach is often referred to as the initial phase in the implementation of multicultural education because it is not yet integrated with the main curriculum.

#### 3. The Transformation Approach

The structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups. The Transformation approach changes the basic assumptions of the curriculum and enables students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view.

The transformational approach is the stage of integrating multicultural education into the curriculum. The transformation approach differs fundamentally from the previous approach of contribution and additive approach. Banks points out that this approach is a multiple acculturation process so that mutual respect and togetherness can be felt through learning experiences. The multiple acculturation conception of the State's society and culture leads to the perspective that looking at ethnic events, literature, music, art, other knowledge as integral to what shapes culture in general. The culture of the dominant group is only seen as part of the whole larger culture.

#### 4. The Social Action Approach

Students make decisions on important social issues and take actions to solve them The Social Action Approach includes all the elements of the transformation approach but adds components that require students to make decisions and take actions related to the concept, issue, or problem studied in the unit.

This approach to social action is a major stage of multicultural education. Because the outing of the process of integrating multicultural education in the learning process is not just a transformation of the curriculum. But the main expectation is the multicultural attitude of students embodied in the form of social activities or actions. This social action approach includes all elements of the transformation approach but adds components that require students to create actions related to the concepts, issues, or problems students learn

in the learning process. Students acquire the knowledge, grades, and skills they need to participate in social activities in the community.

Looking at the plural life of the Indonesian nation, there must be efforts that can be put together by the Indonesian nation so that it becomes the wealth of the nation that can be used as a positive source of energy in the development of the nation. Efforts to form a plural nation required special strategies through social, economic, cultural, and educational fields. One of the strategic efforts that can be made is through multicultural education, namely through the application of educational strategies and concepts based on the utilization of diversity in society, especially those in students such as ethnic diversity, culture, language, religion, social status, gender, ability, age, etc. (Mursyid, 2015b). Culture in public life has an important role as an adhesive tool in a community. One of the cultural heritage that has the potential to be developed as an adhesive tool of the Indonesian nation is batik. Batik is an art of drawing on fabrics for clothing. This art of drawing is not only the origin of drawing but what motifs are drawn also has a philosophical meaning. This batik motif philosophy is closely related to culture (EnyKustiyah, 2017; Ibrahim &Yusdi, 2019; Maziyah et al., 2016; Steelyana, 2012). Batik is one of the cultural heritage of the nation spread throughout the archipelago. Culture in public life has an important role as an adhesive tool in a community.

The circuit of culture theory put forward by Paul du Gay (1997) in (Junifer, 2016) can be used in the process of exploration of batik Nusantara. Paul du Gay believes that the meaning of each cultural outcome can be reviewed from five different elements known as the circuit of culture. These elements include representation, identity, production, consumption, and regulation. Batik can be explored by looking at how batik is represented, how batik is used as a national identity, how batik production process, how batik is used for public consumption, and how batik regulation mechanism as national cultural heritage. The application of multicultural education in people's lives must certainly be supported by the national education system. The national education system should refer to and implement multicultural concepts in various aspects of the educational process. The embodiment of multicultural education has basically been supported by the recognition of the pluralist existence of Indonesian society and nation but still needs to be observed and implemented optimally.

Based on Law Number. 20 of 2003 article 13 and article 17, Elementary School is one form of elementary education unit held on a formal education path. Primary education is the level of education that ens plagues the secondary education level. Therefore, multicultural education needs to be applied to the elementary school education level as the foundation of the beginning of planting multicultural attitudes through formal education integrated into learning activities.

Exploration of batik Nusantara in learning activities is more focused on exploring batik motifs than on the use of batik fabric in the learning process. Through batik motifs, students are introduced to the cultural diversity typical of each region. The batik motif of each region has its own philosophy so that through the explanation of batik motifs, students can know the history, characteristics, and culture of each region. The four approaches banks put forward (2002) in (Supriatin&Nasution, 2017) can be used in the implementation of multicultural education in elementary schools. These approaches are the contribution approach, the additive approach, the transformation approach, and the social action approach. Here are the implementations of the four approaches:

Table 1  
Implementation of Multiculturalism Learning Approach

No.	Types of Approaches	Form of Activity
1.	The contribution approach	<ol style="list-style-type: none"> <li>1. Introduce various motifs of batik Nusantara to students through wall decorations or batik posters plastered in the school environment.</li> <li>2. Wearing batik clothes, one day a week.</li> <li>3. Commemorate national batik day every October 2nd</li> </ol>

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|-------|-----------------------------|--|
| 2.    | The additive approach       | <ol style="list-style-type: none"> <li>1. Complete library books with batik encyclopedias and Indonesian cultural books.</li> <li>2. Create a multicultural education module to supplement other subject matter.</li> <li>3. Integrating the diversity of batik Nusantara motifs in a specific subject matter task.</li> <li>4. Provide direct experience related to multicultural education to students through a philosophical understanding of batik motifs in each region.</li> <li>5. In each lesson material, teachers should integrate multicultural values and apply them to learning activities.</li> </ol> |
| <hr/> |                             |  |
| 3.    | The transformation approach | <ol style="list-style-type: none"> <li>1. Create school programs related to multicultural education. For example: tourism activities to batik-making places in the surrounding area.</li> <li>2. Integrate understanding of the diversity of batik motifs in a learning activity in the classroom.</li> <li>3. Internalize multicultural values in every learning activity in the classroom.</li> </ol>  |
| <hr/> |                             |  |
| 4.    | The social action approach  | <ol style="list-style-type: none"> <li>1. Make extracurricular programs of handicrafts and arts.</li> <li>2. Making batik motifs as one of the subjects' tasks.</li> <li>3. Held an exhibition of batik Nusantara by students.</li> </ol>  |

## Conclusion

The application of multicultural education in people's lives must certainly be supported by the national education system. The national education system should refer to and implement multicultural concepts in various aspects of the educational process. According to H.A.R Tilaar (2003), the praxis of education at every level of education should develop a sense of Indonesian pride, a sense of pride in being a cultured Indonesian. The embodiment of multicultural education has basically been supported by the recognition of the pluralist existence of Indonesian society and nation but still needs to be observed and refined continuously. Multiculturalism is nothing new to the Indonesian nation. For a long time, Indonesians have always been reminded to coexist peacefully in a society of diverse ethnic groups, religions, races, and languages. Indonesians are called to understand, live, and carry out life together to create unity and unity in differences as the motto "Bhinneka Tunggal Ika".

With the potential diversity of the Indonesian nation, cultural diversity can enrich the uniqueness of the nation and become a valuable capital to build Indonesia in the midst of multicultural life. Culture in public life has an important role as an adhesive tool in a community. One of the cultural heritage that has the potential to be developed as an adhesive tool of the Indonesian nation is batik. Batik is one of the cultural heritage of the nation spread throughout the archipelago. A primary school is a form of primary education unit held on a formal education path. Primary education is the level of education that ensplagues the secondary education level. Therefore, multicultural education needs to be applied to the elementary school education level as the foundation of the beginning of planting multicultural attitudes through formal education integrated into learning activities.

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**Author Information**

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**Rossi Iskandar**

Trilogi University  
Jl. Taman Makam Pahlawan Kalibata, Nomor 1,  
Jakarta Selatan, 12760

**Arita Marini**

State University of Jakarta  
Jl. Rawamangun Muka, Rawamangun,  
RT.11/RW.14, Rawamangun, Kota Jakarta Timur,  
Daerah Khusus Ibukota Jakarta 13220