

THE ROLE OF CITIZEN (BATU SANGKAR)

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**THE ROLE OF CITIZENS IN INCREASING THE QUALITY OF
MULTICULTURAL EDUCATION**
(A Micro Ethnographic Studies in East Lampung Regency)

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ABSTRACT

The study aims to evaluate the understanding of the multicultural concept in understanding multicultural education in East Lampung, namely 1) describing the form of understanding multicultural concept in understanding multicultural education in East Lampung, 2) Describing the community participation in the implementation of the quality improvement program based multicultural education in East Lampung, and 3) Describing the implementation of the quality improvement program based multicultural education in East Lampung. This research is qualitative and it is classified in Micro Ethnographic research. This study design is more likely to assess and describe the analysis of smaller units, such as subgroups, organizations, companies, institutions, professions, public, teaching and learning process in schools or management decision-making process. Based on the results of research and discussion, we can conclude that: 1) understanding of cultural pluralism necessary in accordance with the dynamics and growth of the community; 2) there is some form of parental participations in education that have been implemented. 3) multicultural education is designed as closely as possible to facilitate contact between cultures in the community.

Keywords: Community participation in education, Multicultural education

A. Introduction

Every society recognizes the importance of education. However, until now the hue of education in Indonesia is still profanity. In the period of almost seven decades of post-independence Indonesia, education has not figured in accordance with the expectations of all peoples, at least be equal to that has been generated by the neighboring country. The various issues surrounding our education, school buildings are not maintained, school fees are increasingly of soaring, curriculum and implementation of program policies are still not clear, shortage of educators (in remote areas), to the reconstruction of the educational paradigm has not been solved adequately. Education still have not found the right pattern and are considered good in this archipelago. But, at

the crossroads between strived earnestly or half-and-half, imitating Western models or self-sufficient on nationality and to the Indonesian.

The Indonesian people have a lot of cultural and ethnic diversity and different beliefs. Diversity and plurality can be a force if nurtured properly. However, it would be a problem if it is not well understood and nurtured. Social problems will arise until the violent conflict that could damage the strength of the nation and the state, such as events in Poso, Ambon, Sampit all of which are violent horizontal conflicts that arise of disputes as well as the lack of the understanding of tribal, ethnic and religious.

In fact, Local Lampung, friction that occurs can be based on any disputes between tribes can rupture if not taken seriously. Call it Trump; in Bekri, Terbanggi, and recently in East Lampung. It is associated with Giles and Middleton declare that the relations in the identity of the act of naming *the act of naming is the act of power* (Judy and dan Middleton, 1999). Here, the world of education also contribute to such things. For that reason it needs a management system for schools and education-based multicultural.

The concept of multicultural education is such an education system ordinance that seeks to curb social inequalities, social class, social jealousy by introducing and disseminating one orientation, that togetherness. The orientation of this togetherness least be able to understand how incredibly vital to appreciate and promote unity.

Multicultural education according to the Banks is the concept or idea as a set of beliefs (set of believe) and explanation that recognizes the importance of and assess the diversity of culture and ethnicity in shaping lifestyles, social experience, personal identity and educational opportunities from individuals, groups or countries (Tilaar, 2004: 181).

If social class still exalted social jealousy will arise. During this time, jealousy is often the case in education, especially in the effort to revamp a system that will be used in order to develop the educational model. Education which has been under consideration in various activities is at the level of theoretical education. Understanding the concept of multicultural education is an offer, a solution how to solve the social problems of our society that is very multicultural and be the application of an education system that is completely in accordance with the education system in Indonesia .

The real education is education which is able to know, able to accommodate everything possible, understand the heterogeneity of appreciate the difference tribes, Nations, especially religion. In addition if we listen with a rampant issue selling Chair education, the increas of education costs, and much more. This is certainly going to be a mirror for us about the truth of the direction and purpose of education which has been discoursed.

In an effort to reduce and ensure the solution of the problems above, the concept of multicultural education is rising to the surface as a discourse of education and as a solution in order to answer the community dissatisfaction with the education system that have been run. Besides the concept of multicultural education also has a philosophical foundation that is capable enough to accommodate gaps in education. These three aspects are interconnected which orients humanity. It is of course also in line with one of the orientation of the concept of multicultural education that is humanity. Discourse of multiculturalism in this context is to seek recognition and understanding in an effort to understand the racial heterogeneity, for example, applying the concept of the nature of education itself and educational problems facing this nation.

Of the various issues surrounding the world of education in Indonesia, there is one crucial issue that often escape the attention of policy formulators and implementers of education. The problem is the absence of harmonization between the various actors role that educational efforts do sometimes even clashing. As we know that the perpetrator is a family education, school and community, but in the process it turns out loads more given to educational institutions of the school. Both other education actors (family and community) it is often overlooked on the issues of education, all aspects of education submitted to the school. This fact is certainly unfair because most of the time students are in the family and society.

The low index of the quality of human resources (HR) or often called the human development index (HDI), moral decline and low the sense of religious values of the younger generation often makes school as most Parties blame because it is considered failed in educating their students. Many schools are stuck on the various demands of the society and the interests of the moment are not always taken into account the long-term effects. Indicated that the school did not have the clarity of idealism.

In addition, the measure of success of the students over to the cognitive achievement so that what is done is to transfer as much knowledge to the students in order to reach the highest achievement. Apparently what the school is directly proportional to the demands of today's society. Schools do likewise in order to meet the wishes of people who want their children to be smart moreover if the child can get a rating in its class. While other aspects are included in the affective and psychomotor not so questionable.

The impact of the behavior and the image of the successful school students built by the community is the number of graduates of an educational institution that managed to achieve a high value, but can not do much in the public / jobs. The phenomenon of the current school like a blacksmith who simply making equipment without knowing to what the tool was created. The world of education as not oriented to reality of creative and visionary.

Indonesia is a vast nation that has great potential. In the future there is still opportunity and hope, for it when this nation wants equal with other nations absolutely necessary that the improvement of education in all its aspects. A curriculum improvements without being followed by improvement in other aspects of support, it will be less meaningful.

The new Government policy in education is the enactment of curriculum KBK, which through various revision was finally inaugurated in 2006 into a Curriculum Unit Level Education (KTSP) then changed again so Kurtilab (Curriculum 2013). The curriculum is a policy concerning the conviction of the drawbacks of the previous curriculum. Each curriculum is certainly well-intentioned will not succeed if it is not followed by the arrangement of other aspects such as, fulfillment means of support, improvement of teachers' welfare, mapping the role of schools, families and communities, and others.

The relationship between the school with the community essentially a tool that was instrumental in building and developing the personal growth of students in school. In this case, the school as a social system is an integral part of the larger social system, ie the community. Schools and communities have a very close relationship in the school or educational goals effectively and efficiently. Therefore, the school is obliged to give

the explanation about the goals, programs, needs, and circumstances of the community. Instead, schools should also know clearly what are the needs, expectations and demands of the society especially to the school. In other words, between the school community must be built with a harmonious relationships.

Public participation in the administration of education is necessary. Their involvement or participation, the people have a sense of responsibility for the continuation of the programs that have been designed by the school. With a participatory approach, the expected participation, the potential and creativity of the community can be tapped. By involving the community as a whole process then all the planning, whether in curriculum and in other areas performing well (Aswasula).

If the relationship of the school with the community goes well, a sense of responsibility and community participation to promote the school would also be nice and high. In order to create relationships and good cooperation ¹³ between the school and the community, the community needs to know and have a clear picture of the school. Various forums have discussed important aspects of education, namely the improvement of the quality of education. Therefore, this paper intends to discuss how to harmonize the respective roles of the educational actors to enable the productive synergies and mutualistic.

B. LITERATURE REVIEW

1. School Based Management

The school is part of the system on a national and on a narrower level, the existence of the institution in the community of Nations will be resting and bound by the order of social life, or the grammar of life value system. In the end keep in mind that in implementing the national development, education has three very basic functions, namely :

- a. Educating the nation,
- b. Programmed labor in a variety of skills and industrialization,
- c. Embedding the mastery of science and technology ahead of the technological era.

To that end, all components ⁵ required to achieve the life of the nation, which is one purpose of the State Indonesia. The ¹ reform movement in Indonesia in general demanded

the application of the principles of democracy, decentralization, justice and upholding Human Rights (HAM) in the life of the nation. In conjunction with education, these principles will provide a fundamental impact on the content, process, and management education. In addition, the Science and Technology developed rapidly and led to new demands in all aspects of life, including in the education system.

If democracy began to be applied in education, education is not going to be the ruler tool. People or communities are given full rights to participate in determining national policy. All parties with an interest in education are expected to participate in setting national education policy (Kartono, 1997: 196-197). The concept of community-based education requires the involvement of the community in making efforts and education policies. Involvement and community participation in education in Indonesia, according to Suyata (1996), is not new. Private foundations, volunteer groups, government organizations, and even individuals had to apply this concept (Suyata, 1996: 2).

School Based Management (SBM) is a translation of the term School-Based Management (SBM) as a model of decentralized school management at the school level (Cakrawala Pendidikan, 2007: 141-164). MBS is a school management system that makes the institution of the school as an institution has wide autonomy with all the responsibility to develop and execute the vision, mission, and goals agreed upon.

In MBS, schools have broad authority to explore and utilize a variety of resources in accordance with the priorities actual needs of the school. Practical implementation of the basic concepts MBS varies greatly from one country to another, even from one school to another school. It is highly dependent on the political system of education and education management system basic policy implemented in the country concerned.

Measures educational development policies is the Government as stated in RJPN 2014-2025, chapter 27 as set forth regarding the implementation of school-based management as follows (Bappenas, 2014: 8-12).

Item 11) implementation of school-based management / educational units of other more optimally in line with the creation of educational institutions are healthy are supported by the application of control systems and quality assurance of education, and performance assessment at the unit level education through evaluation,

accreditation, certification, and supervision based on the results, including the competence of graduates and the soundness of its management;

Theoretically, the management school in MBS is characterized by the presence of basic characteristics of granting broad autonomy to the school and the level of community participation in supporting high school programs. The broad autonomy granted to local institutions to manage the various resources that are available and to allocate funds available in accordance with the priority needs of the school in an effort to improve the quality of schooling in General and the quality of student learning outcomes.

Schools were given broad authority to develop programs and learning curriculum in accordance with the conditions and needs of students and the demands of the local community. With this broad autonomy, schools can improve the performance of staff by offering their active participation in taking decisions together and shared responsibility in the implementation of the decisions taken. In addition to the extensive autonomy, schools are also supported by the presence of a high participation of the parents and the community around the school in realization of the programs of the school.

In the school-based management (SBM), the parents receive a quality service through which students receive the education they need. The role of parents as partners and supporters. parents can participate in the process of school, educating students in a cooperative, trying to help the development of a healthy school, contribute resources and information, support and protect the school in times of difficulty and crisis.

2. Multicultural Education

National education plays an important role in instilling awareness of the differences that need to be initiated by the vision of education that is able to accommodate differences in the vision of multicultural education. This multicultural society carries the spirit of peaceful coexistence (peaceful coexistence) in the cultural differences that exist both individually and in groups and communities (Azra, 2006: 154).

Multicultural education is one model that carries ideological education to understand, respect, appreciate, until finally able to accept the diversity that exists in the community, whether it is the diversity of economic, social, cultural, ethnic, language, or

religion. Tilaar (2004: 153) provides an understanding of multicultural education as cross-border discourse that explore issues of social justice, democracy, human rights, political issues, moral, educational, and religious.

Furthermore, still in view Azra (2006) formation Indonesia healthy multicultural society can not be taken for granted or trial and error. Instead must be pursued in a systematic, programmatic, integrated and sustainable. One important strategy is multicultural education (multicultural education) which can take place in formal or informal education settings, directly or indirectly (Tilaaar (2004). The development of multicultural education integrated into the competence of the subject matter and the process of learning that's relevant to solidify and strengthen the understanding of national insight values pluralis, tolerance, inclusiveness and to increase the adhesive strength of the social community that Indonesia is compounded, and consolidated the unity and oneness of the nation (Bappenas, 2014).

The purpose of the education bersvi principal of multiculturalism is applying the principles of Justice, democracy, humanism and supporting education urgency of multiculturalism. The nature of democracy in Indonesia is increasingly open. The phenomenon of heterogeneity society that formed the nation of Indonesia is a cliché if the community calls itself democratic, but still there are many stand in the community in addressing the various differences that exist.

Therefore, education on the nature of democracy as it currently must be oriented in the interests of the nation based on multi-ethnic, multi-language, multi-religion, social status differences, gender differences, differences in ability, and others. Accommodating attitude towards the various differences for harmonious civilization who appreciate the differences that might not necessarily be achieved through processes that are homogeneous (uniform). This means that the educational process developed should also reflect the heterogeneity of the according characteristic differences that (Suyata, 2006: 231).

In multicultural education lies great responsibility for national education. Without an education that is focused on the development of a multicultural perspective in life is not possible to create the existence of diverse cultures in the future in Indonesia society. Multicultural can only be addressed through national education.

The main objective of multicultural education is to apply the principles of justice, democracy and humanism at the same time. Two strong arguments that support the urgency of multicultural education; The first democracy in Indonesia is increasingly open, the phenomenon of heterogeneity of communities that make up the nation-state of Indonesia. Is a naive when it calls itself a democratic society, but there are still many obstacles in their community in addressing the existing differences.

The community-based multicultural education is a combination of a multicultural education with community-based education. Associated with the multicultural education are already described at the beginning of this article. Meanwhile, community based education according to Sihombing was the education that's designed, assessed, and developed by the community which leads to attempt answer the challenges and opportunities that exist in certain neighborhoods with future-oriented (Umberto, 2001: 186).

In other words, education can be a community-based public awareness movement to continue lifelong learning in addressing the challenges of life are constantly changing. Such as democracy, education is the education of the people, by the people and for the people. Community-based education calls for a paradigm shift from centralized to decentralized education, authoritarianism to democracy that liberates, and the concept of Government-oriented education to the community-oriented education concept.

Multicultural education has become demands to be met, can not be negotiable for Indonesia as the world's largest multicultural country. Multicultural education is not just a discourse, but it's time to be realized in Indonesia, either through formal education, non-formal or informal. Formal education, in this case the school should be a pioneer of multicultural education.

Similarly, formal and informal education is also an educational path that should be strengthened for the success of multicultural education. Thus, equal education for all citizens as a primary goal of multicultural education will be realized. Particularly in the scope of the school, through multicultural education means individual student differences (in terms of ethnicity, socio-economic background, culture, intelligence, religion, etc.). Furthermore, Bennett lays out the core values of an education

multicultural 1) Education multicultural rewards the plurality of cultures, 2) Education multiculturalism recognizes human dignity and human rights, 3) Education multicultural develop the responsibility of the world community, 4) Education multicultural develop human responsibility on planet earth. So that these values can be well applied, it takes the role of society and the government to make the concept of multicultural education as a guide in everyday life (Tilaar, 2003: 171).

Multicultural education model is actually already pretty much practiced in other countries. In the context of theoretical study of multicultural education models to ever exist and are being developed by developed countries known as the first five approaches, education about cultural differences or multiculturalism. Second, education about cultural differences or cultural understanding. Third, education for pluralism. Fourth, bicultural education. Fifth, multicultural education as a human moral experience (Muhaemin, 2004).

Meanwhile, the Indonesian context, multicultural education model ever more widely applied in the form of formal education, for example in schools. Model implementation of multicultural education in schools can be done by integrating the concept into other subjects on the curriculum at the time.

In this case, multicultural education is not expected to alter the structure of the curriculum and not to increase the allocation of time. Note also that the integration of the values contained in multicultural education in other subjects should be able to apply in the social life is reflected in the behavior of people in schools and learners.

C. The Role of Society in Education

Formal educational institution is an institution unique and complex organization that requires a high degree of coordination. Therefore, people need to understand the benefits and picture (depict) a cooperative relationship between the structure and the results (outcomes) for an educational institution (school).

The community has a stake in education has been raised relating to education reform which requires a paradigm shift education from centralized to decentralized, shifting from the educational practices of the authoritarian to the practice of democratic education that liberates, and of the concept of education-oriented government (state

oriented) to the educational concept oriented society (community oriented). As expressed by Fairchild (1977) as follows:

“Community is a sub-group that has the characteristics such as society, but on a smaller scale, and with the interests of the less extensive and coordinated. Hidden in the concept of community is the existence of a territory, a considerable degree on the introduction and inter-personal contacts, and the presence of some special bases coherence that separates it from the adjacent group. Community supplies themselves have limited appeal in society, but within the boundaries of the familiar and the association has a deeper sympathy.”

The community is the characteristics as sub-groups of the general public, but on a much smaller scale, and with the benefit of a less extensive and terkoordinir. Hidden in the concept of the local community is the existence of a territorial area, a degree that can be considered regarding the interpersonal contacts and introductions, and the presence of some specific coherence base separates it from adjacent groups. Local communities have self-limited supplies in the appeal the general public, but within the limits that have intimate associations and deeper sympathy.

The influence of society on education as a social institution feels very strong, and influenced the individuals in the environment of the institution itself, because the environmental community is a complex consisting of a group of people Upper Class, Middle Class and Lower Class necessarily complementary and is unique as a result of the cultural background of diverse dimensions.

Wolf, Kane, and Strickland (1997) confirmed the participation of the society has a number of top five strengths, such as 1) the effectiveness of the project increases, the use of knowledge, skills and resources can improve the design and implementation of projects, 2) efficiency projects to improve community involvement, can direct the use of external sources and a better local, such as materials and labour, 3) confidence and empowerment of the community, community involvement can help reduce dependency mentality, 4) includes members of the wider community, community involvement can produce a more equitable distribution of benefits to people who are overlooked, such as the poor, women, minorities, helpless, and so forth, and the sustainability of projects is more assured, could be community engagement helps to ensure that the project continues the function correctly.

Community-based education, as disclosed Sharon Murphy (2001), ² is always based on the theory and critical pedagogy (grounded in critical theory and pedagogy). In the critical pedagogy, education is the arena of political struggle. ² If the conservative educational paradigm of education aimed at maintaining the status quo, while the paradigm of liberal education to change the moderates, then in critical pedagogy, education directed at the occurrence of a change of the structure of a fundamentally political economy in a society where education is.

D. Research Methodolgy

This research is qualitative research and ranked in the study of micro-Ethnography. Ethnographic methods has proved that as a qualitative research method it was able to do a more in-depth analysis and serves a critical reflection in details in the scope of micro a human life. This study sought to describe symptoms or phenomena as it is or natural setting, i.e., the community and the school are determined as a subject of study.

The use of this field method by Malinowski is arguably a mix between anthropology and sociology (Kuswarno, 2008: 32-33). Then, Observation, depth interview and documentations. Also, the writers used males and huberman model to analyze to the data.

E. Findings and Discussion

1. Lampung Timur

East Lampung District which is host to the Way Kambas is a county located in the city center Sukadana administration, is approximately 80 Km from downtown Bandar Lampung. East Lampung majority of the population are farmers, good farmers' fields, gardens and fields. The tribes occupying the area of East Lampung district is very diverse, but the majority are Javanese, followed by the indigenous tribal people of Lampung later, then the Balinese, Batak, Sundanese, and much more.

2. The Understanding of Multicultural Education

According Lecturer of Sociology, University of Lampung, Drs. Abdul Syani, M.IP., in the explanation and presentation on people's understanding of multicultural education that outlines the understanding of cultural pluralism is required according to the dynamics and growth with a plurality of cultures, different indigenous groups can be

¹ *Integration and Interconnection of Sciences "The Reflection of Islam Kaffah"*

complementary, mutually aware the advantages and disadvantages of each, so that they can be united in life (Interview with Drs. Abdul Syani, M.IP. on June 14, 2016).

Diversity (plurality) community Lampung can form from several sources, such as first, the difference in the flow of information and knowledge communities are accepted, resulting in a difference of values between people occurs are highly educated with a low, and between the people of the city with the villagers. The settlement resulted in the occurrence of ethnic diversity in a society. The existence of a commitment to unity between various ethnic, though there are some ethnic groups are interacting, but less in the presence of certain bonds, all bound in the ethnic community of Lampung. Second, the availability of resources in Lampung as a goal seeking new livelihoods. With the availability of a rich source of livelihood and everyone can get it easily without the tight competition, strongly encourage citizens of the third entrant, its dominating Expat residents in Lampung, especially from the same ethnic group. For this category only occurred in Lampung province, where the majority of Java (61,89%) followed by the Native People of Lampung thus becomes a minority. Fourth, the cultural characteristics of Lampung society that is open to ethnic immigrants, it permits easy mingling immigrant communities, resulting in a plurality of the population.

In a different study, Amrulloh Khusain (Lecturer STAIN Metro, pursuing a doctoral degree in IAIN Raden Intan Lampung) deals with piety multicultural solutions to cope with conflicts between residents. According to him, the social conflicts that often occur like tangled yarn that is not finished dibesut. Local government has impressed not only resolve a conflict moment without any prevention efforts in the future. The completion of the Government still leaves a momentary spark 'ammunition' can only explode if spurred on by that trivial matters only. Because if the roots are traced the issue often occurs due to a grudge long antaretnis (Interview with Amrulloh Khusain, on June 17, 2016).

Based on the data from observation, Lampung became the most frequent conflicts between citizens caused by ethnic differences, especially natives with migrants (newcomers). Low levels of education and high poverty probably could be the cause. Education participation numbers in Lampung is still quite low. The poverty rate is still very high for those areas that often conflict. Information from the Central Statistics

Agency (BPS) Lampung province in 2008-2013, the poverty rate continues to rise. Especially for areas that often conflicts such as Central Lampung, East Lampung, Lampung and South. These two things that often lead to trivial issues to be great. Economic issues are often a trigger for conflicts, as often occurred because residents clash triggered by the Act of theft, spoliation, violence are followed by anger residents, and finally on vigilante action. This is vigilante action which then triggered a clash between citizens.

Religion is expected to restore the community face the elegance of Lampung turned out never be the solution. Thus the doctrine of normative religion sometimes become a trigger most major conflicts. The country seems unable to overcome, given events such as this occur in almost every year. Especially in areas that have ethnic roots, natives and migrants (newcomers).

3. Citizens Participations in Multicultural Education.

Based on observations and interviews with school offices, the school obtained the results that there is some form of participation of parents to education already accomplished at 58 high school in East Lampung district, either in the form of material or moral. Forms of participation, the parent of which 1) pay attention to the completeness of the study children such as completeness, uniform and book support 2) taking the time to come to the school to attend a meeting on the development of children's learning and matters relating to school programs ³ in order to improve the quality of education, 3) dropping off and picking up the kids to school, 4) facilitate the child in extracurricular activities at school such as when a child follow the competitions and activities undertaken in the inter-school or the East Lampung Lampung Province, and an invitation from the school when the division in the end of the semester.

In terms of participation of parents in fulfilling the completeness of the study children such as uniforms and books supporting learning, there are still some parents of students who are still not so care about the completeness of the study.

It can be seen from there are still some children who do not have a uniform fittings such as hats and ties. In addition, there are some children who do not have the supporting materials that are important in the learning process. This also happens when

the school invites the parents during the distribution of report cards. On average parents of students who come are parents who do not work.

They have plenty of time for more attention to their children's education and to fulfill the invitation that is given by the school. But not all such parents. Still there are some parents who are unable to attend the invitation distribution of report cards from school by reason of their work. Parents of students who work find it difficult to take the time to come to school so that they depute its presence to others as the older brother of neighboring sometimes even students students who are not answerable with calls for students. This will be difficult for the school in delivering important things regarding the development of learning in school.

4.Increasing The Multicultural Education

According to the Head UPTD East Lampung, Joko Triono, S.Pd., in each lesson, the teachers at the school from the beginning has always cited a case with the realities of diversity in society. An example of this can be seen, for example, when understanding the biology classes since elementary school level, children are already implanted a story about diversity. The teacher told the students about a Javanese ethnicity tree growers who are employed by an ethnic Lampung. When the tree grows and produces oxygen, it turns out not only be enjoyed by the employer and its workers, but also anyone who shelter under the trees (Interview with Joko Triono, on June 12, 2016).

Moreover, he added that he had done some steps in improving education multikulutural in East Lampung, including:

- a. Building inclusive paradigm of diversity in the school environment the diversity of languages in the school.
- b. Creating gender-sensitive attitude in school.
- c. Increasing critical understanding and empathy for the injustice and social differences.
- d. Building up anti discrimination ethnic.
- e. Respecting differences ability.
- f. Respecting differences in age and cognitive development of students.

F. Conclusion

Understanding of cultural pluralism is necessary in accordance with the dynamism and growth of the community. Expected by the existence of a plurality of cultures,

various groups of indigenous peoples can be complementary, mutually aware of the advantages and disadvantages of each, so that they can unite in life together.

¹ Multicultural education is designed as closely as possible to facilitate contact between cultures in the community. Contacts are designed to encourage the introduction, proximity, and intercultural cooperation, namely a) building an inclusive paradigm of diversity in the school environment, b) respecting the diversity of languages in schools, c) developing gender-sensitive attitude in school, d) creating critical understanding and empathy towards injustice and social differences, e) constructing ethnic deskriminasi stance, f) appreciating the difference in capabilities, g) appreciating the difference of age and cognitive development of the students.

Some of the advices are given by the author to the local government, the school, parents and the community to perform several steps, including establishing effective communication with parents, involving parents in the school program and to empower school committee. Henceforth, required active communication and real role of education stakeholders in East Lampung to realize based multicultural education to improve the quality of education in Lampung.

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