



Analysis of Implementation of Values of Bhineka Tunggal Ika in Elementary Schools

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Abstrak: Parents are one of the main factors supporting the improvement of the quality of education in schools, especially with the presence of Covid-19, which requires students to study at home. Learning that is done at home certainly requires the help of parents. Because most students will often be at home when not supervised by their teacher. This certainly results in low application or implementation of Bhineka Tunggal Ika values to students. This study aims to determine the implementation of the values of Unity in Diversity in class IV SDN 28 Mataram. The research method used is qualitative with a descriptive approach. Data collection techniques using interviews, observation and documentation. While the data analysis technique in this study uses 4 stages including: data collection, data reduction, data presentation and conclusions. The results of the study show that in implementing the values of Bhineka Tunggal Ika there are several activities used including the implementation of flag ceremony activities, IMTAQ activities and cultural Saturday activities. It can be concluded that the implementation of the values of Unity in Diversity in class IV at SDN 28 Mataram has been carried out well, in which the implementation was implemented through several activities that existed before.

Keywords: Civics education; Elementary school; Multiculturalism

Introduction

Indonesia is a plural country. This is reflected in the many differences and diversity spread from Sabang to Merauke. For example, the diversity of tribes, ethnicities, languages, religions, and customs. This diversity is united by several pillars of the nation, such as Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhineka Tunggal Ika (Supriatin & Nasution, 2017). Among these four national pillars there is a motto derived from Sanskrit "Unity in Diversity", which is the spirit of national unity (Agustina & Bidaya, 2019). Indonesia's territory is vast, Indonesia consists of 34 provinces. As a united nation that has a variety of cultures, races, regional languages, ethnicities, religions and beliefs. As a multicultural nation, Indonesia's diversity really needs to be preserved, maintained and it is hoped that it will remain the unity and unity of the

nation and state (Supriatin & Nasution, 2017). Countries that have diversity have a great chance of division in society (Widjanarko, 2017). This makes it a responsibility and a challenge for society, especially the government, to prevent divisions from occurring. However, Indonesia can integrate diversity in accordance with the Indonesian motto "Unity in Diversity" which has different meanings but remains one (Yalida, 2019).

Indonesia is known for its motto Bhinneka Tunggal Ika, where this word comes from Old Javanese and is often translated with the phrase "Different but still one". This motto is used to describe the unity and unity of the Nation and the Unitary State of the Republic of Indonesia which consists of various cultures, regional languages, races, ethnicities, religions and beliefs (Salim, 2017).

Law Number 20 of 2003 concerning the National Education System Chapter II Article 3 states that: National education functions to develop capabilities and

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form dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students so that people who believe and fear God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen (Regulations of the Government of the Republic of Indonesia, 2003). Multicultural comes from the word *multi* which means diverse and *culture* means culture. Multiculturalism is a matter of differences in identity as a product of customs and habits, social structure in general (Rohman & Ningsih, 2018). Multiculturalism can occur because it is influenced by genetic and environmental factors. Genetic factors or hereditary factors are natural characteristics possessed by each individual that are obtained from their parents. Genetic factors are determined by genes or traits. Environmental factors are factors from outside living things which include the physical environment, chemical environment and biotic environment (Ningsih et al., 2022). Multicultural society is a pluralistic society insofar as this society has structurally diverse sub-cultures which are characterized by the underdevelopment of a value system that is agreed upon by all members of society and also the value system of one social unit, as well as the frequent occurrence of social conflicts (Riyadi, 2013).

In simple terms, multiculturalism can be said to be a recognition of cultural pluralism (Setyaningsih & Setyadi, 2019). Cultural pluralism is the existence of more than one cultural system in a society, then these cultural systems are applied equally by members of society. Cultural pluralism can arise because of the existence of various ethnic groups and also because of the process of societal change (Herry, 2003). Pluralism should be treated as the correct arena or arena for distinguishing between what is right and what is bad and not just as a monopoly of what is right or what is just a bad monopoly. Truth does not only belong to one particular religion and evil to other religions. Ultimately, this gives rise to discrimination which claims that truth exists in certain religions only and evil exists in other religions (Maahuri, 2022). Pluralism in its aim does not only require recognition of differences, but also respect for the reality of differences. For this reason, it should be honestly acknowledged that Indonesian society is indeed different and therefore all differences must be respected. Pluralism occurs influenced by internal ideological factors and external factors. Ideological factors are beliefs that absolutely require ideological adherents to be consistent and obedient in implementing the ideological concepts they believe in. External factors are caused by (1) socio-political factors in the era of globalization which are marked by the development of technology and information, which are then strengthened by socio-political discourse, democracy, nationalism which then gives birth to a nation-state system which leads to life in the modern era. So it requires the world community to

respect each other, appreciate and establish collective cooperation based on goals and life orientations that are built on tolerance amidst diversity. (2) Factors Science is closely related to the emergence of the theory of pluralism through the expansion of discourse about the idea of pluralism which is spread by scientists on various occasions, such as in discussions, seminars, symposiums and other scientific movements in the form of writings and thoughts of figures observing pluralism. In this way, the idea of pluralism developed in world society (Kisman, 2016).

The motto "Bhinneka Tunggal Ika" contains two different concepts, in fact these two concepts seem to be contradictory. The two concepts are "Bhinneka" and "Tunggal Ika". The concept of "Bhinneka" recognizes diversity or diversity, while the concept of "Tunggal Ika" wants unity. Diversity is characterized by differences, while unity is characterized by similarities. If these two things are understood and implemented with different (unbalanced) pressures, they will create different conditions. When aspects of diversity that emphasize elements of difference are displayed excessively, the possibility of conflict arising is inevitable. On the other hand, when aspects of unity that highlight similarities are displayed excessively, then the action is considered to violate the nature of difference, because difference is both natural and an inevitable blessing. The existence of these two different concepts shows that the motto "Unity in Diversity" contains a metaphysical problem, namely the problem between diversity and unity, the problem between many things (the many) and one thing (the one). Based on this problem, it appears that to find the meaning of "Bhinneka Tunggal Ika" requires deep reflection of a metaphysical philosophical nature (Pursika, 2009).

Bhinneka Tunggal Ika is not just a motto but also a national symbol. Bhinneka Tunggal Ika has meaning that includes encouraging the strengthening of Indonesian unity, encouraging awareness about the importance of association for the sake of strong unity and oneness, not mutually insulting, ridiculing, or vilifying each other among fellow Indonesians, respecting and loving each other among people, increasing identity and pride as an Indonesian nation, increasing the value of mutual cooperation and solidarity (Rufaida, 2017; Suryana & Rusdiana, 2015).

The principles of Unity in Diversity support values such as inclusivity, openness, peace and solidarity, equality, tolerance, and respectful consideration of various parties (Efendi, 2013; Fadillah, 2017). In accordance with these principles, the next step is to implement the concept of Unity in Diversity as the foundation of multiculturalism, including inclusive action, harmony and peace, deliberation for consensus, compassion and willingness to sacrifice (Zainuddin, 2013). Indonesian culture is able to live side by side, complement each other, or run in parallel. In the present context, we can find how the culture of urban society can

run parallel to rural or rural culture, even with a hunting and gathering culture that lives far away (Adhani, 2014). These intercultural relations can operate within the framework of "Unity in Diversity", where we can interpret that the context of diversity does not only refer to the diversity of ethnic groups but to the cultural context.

Research related to the implementation of the values of Bhinneka Tunggal Ika is always associated with educational institutions that include Pancasila and citizenship education in their curriculum (Puspita, 2018). The results of the observations show that judging from the background of the area of origin of the students who attend Primary School 28 Mataram, they do not only come from Mataram, but there are several students who come from areas outside Mataram such as Sumbawa, Bima, Bali, and Java. These different backgrounds can make them respect and get to know each other. This difference also helps students at Mataram State Elementary School 28 to become more familiar with various languages, customs, traditions, culture, special foods and beliefs from various regions. Both students and students, students and teachers, and teachers and teachers. But on the other hand, this pluralism revolves around the occurrence of conflicts and divisions between them, such as teasing and fighting. The challenge for education administrators at Mataram 28 State Elementary School is how to play their role in reconciling the various differences that exist between students so that they remain harmonious without causing disputes or conflicts. Based on the description above, the researcher is interested in conducting research entitled "Analysis of the Implementation of the Values of Bhinneka Tunggal Ika in Class IV of Mataram 28 State Elementary School for the 2021/2022 Academic Year".

Method

This study uses a descriptive qualitative approach with the aim of describing clearly and in detail the Implementation of the Values of Bhinneka Tunggal Ika in Elementary Schools. The purpose of qualitative research is to understand the condition of a context by directing it to a detailed and in-depth description of the portrait of the condition in a natural context (natural setting), about what actually happened according to what is in the field of study. This research was conducted on Friday 10 June 2022 at SDN 28 Mataram, located in Mataram City, West Nusa Tenggara. Data collection techniques were carried out by using interview grids, observation grids and documentation. The informants interviewed in this study were homeroom teachers for grade IV SDN 28 Mataram. Data analysis techniques in this qualitative research method are data collection, data reduction, data presentation

and conclusions. The source of the data in this study were fourth grade students at SDN 28 Mataram.

Result and discussion

Based on the results of observations and interviews with the homeroom teacher which were held in June 2022 in class IV of SDN 28 Mataram, it is known that the curriculum used is the K13 curriculum and a total of 32 students. In this study, the aspects that are used as benchmarks in implementing the values of Bhineka Tunggal Ika in grade IV SDN 28 Mataram are activities that are implemented in relation to Bhineka Tunggal Ika, indicators of planting Bhineka Tunggal Ika values, obstacles in the process of implementing the values of Bhinneka Tunggal Ika, efforts to overcome obstacles to inculcating Bhineka Tunggal Ika values, practicing the values of Bhinneka Tunggal Ika. The following is a presentation of the research results:

Activities related to Bhineka Tunggal Ika

Based on the results of interviews and observations conducted by researchers, it is known that the activities implemented or carried out at SDN 28 Mataram are related to the values of Bhineka Tunggal Ika, namely flag ceremony activities. This activity is carried out every Monday for the red and white flag-raising ceremony as well as for big activities such as teacher's day ceremonies and so on. , this activity was attended to and carried out by all residents of SDN 28 Mataram. Apart from that, there are also other activities such as IMTAQ. Imtaq has a broad meaning where imtaq are two words consisting of different meanings, namely faith and piety, each of which has its meaning, Faith means to believe, be loyal, be safe, protect and put something in its place, while taqwa means taking care of oneself, fear, taking care of oneself, being alert, and fulfilling obligations. Taqwa according to the term is keeping something immoral from Allah SWT. This activity is carried out by teachers and students who have religious or Islamic beliefs every Friday. In this activity, those who play a greater role in conveying tausiyah are teachers in the field of study (Islamic Religious Education). In West Nusa Tenggara, the city of Mataram, especially SDN 28 Mataram always holds what is called "Cultural Saturday". Cultural Saturday activities are held on the fourth Sunday of every month. In this activity, all residents of SDN 28 Mataram will participate in wearing traditional clothes from their region of origin. In addition, there is also a joint meal. In this joint meal, all students will be asked to bring local specialties. This is where students are taught about what differences, cultures, customs, and so on are.

Indicators of Cultivating the Value of Bhinneka Tunggal Ika

In the cultivation of the value of Unity in Diversity at SDN 28 Mataram, it is adjusted to the applicable syllabus, namely the K13 syllabus. Subjects related to instilling the values of Unity in Diversity in grade IV are contained in the Thematic syllabus, Theme 7, Sub-theme 1, namely the diversity of ethnic groups and religions in my country. In this thematic syllabus there are several subjects. One of them is the PPKn subject which contains several KD (Basic Competences) as well as indicators that must be achieved by students, namely KD 3.4: Identifying various forms of ethnic, social and cultural diversity in Indonesia which are bound by unity and unity, with the indicator: knowing the forms ethnic, social and cultural diversity in Indonesia which is related to unity and oneness properly.

Obstacles in the process of implementing the Value of Unity in Diversity

At SDN 28 Mataram related to the implementation of the Bhineka Tunggal Ika Value, there are several obstacles including: Students tend to fight easily. Based on the results of interviews and observations, the age of the children in grade IV is still relatively small and they are still unable to distinguish between what should be done and what should be avoided. For example, when student A calls student B by the name of their parents, that's when their fight starts. Student A doesn't know which one to avoid, and student B can't control his emotions. Grade IV students also often bring food into class, even during class hours there are some students who trigger a lack of concentration of other students in the teaching and learning process. Regarding cleanliness in the classroom, there are students who still pile up trash under the desks, whether it's used food or paper they have written on. Also, task related. Most students forget to do the assignments given by the teacher. This makes them less disciplined and affects their academic results.

Efforts to overcome obstacles in cultivating the Value of Unity in Diversity

Efforts made to overcome obstacles in class IV related to instilling the Value of Unity in Diversity include: during class hours the teacher still accompanies his students in class, so that later students can be properly supervised and can avoid quarrels. Before entering class, the teacher will check and say that no food is allowed to be brought into class. The teacher also applies the habit every time he comes home from school, that is, every student has to clean the pit.

Conclusion

Based on research on the Analysis of the Implementation of the Values of Bhineka Tunggal Ika in Grade IV Elementary Schools of SDN 28 Mataram for the Academic Year 2021/2022, it is concluded that the Application of the Values of Bhinneka Tunggal Ika has been implemented in class IV of SDN 28 Mataram. The application of the Bhineka Tunggal Ika value is more inclined to how it is applied in the school environment. For example teaching how to respect friends of different religions, ethnicities, languages and so on. Then the habituation used by the teacher so that the class atmosphere is comfortable and pleasing to the eye and students can be disciplined both inside the classroom and outside the school environment. The obstacles experienced by students in applying the values of Bhineka Tunggal Ika, namely class IV students at SDN 28 Mataram, are said to still prioritize ego, are unstable and have not been able to control their emotions. Students will be easier to fight during recess. Then for students who do not do their homework will be given a penalty in the form of memorizing multiplication in front of the class. These sanctions will provide changes and extra attention to students. Now, there are no Grade IV students at SDN 28 Mataram who dare not do their assignments. Even though the task is wrong, what is assessed is the effort of the student. Then for the implementation of the values of Unity in Diversity in class IV at SDN 28 Mataram it has gone well, it is possible to develop it even better but it needs a process due to the covid 19 pandemic. Meanwhile for high grades it can be said that it is already good.

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