
URGENCY OF MULTICULTURAL EDUCATION IN PLURAL SOCIETY (CASE STUDY IN SINGKAWANG CITY)

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ABSTRACT

This study aims to determine the general picture, cultural tradition, and the urgency of multicultural education in the school of Singkawang City. This research applies qualitative research method in form of stuck case study strategy. Sources of data applied are informants, places and events, documents, and literature. Data validity applied triangulation and data interactive analysis techniques. Based on the research, it is known that multicultural education in Singkawang City is important to give tolerance attitude in plural society life. One form of education is in the form of cultural ceremonies that are included as a subject in school.

Keywords: education, multicultural, and plural.

A. PREFACE

In this era of globalization, both of economically and culturally, the study of the world's population concerning the characteristics and dynamics of the population, types of socio-cultural change, and the factors that are caused is increasingly prevalent. The study turned out to involve various social sciences, including demographics, economics, sociology, geography, psychology, politics and so on (Widiarto and Suwarso, 2007: 62-63). One of the objects of this study is the plural community in Singkawang City.

Singkawang City is one of 14 districts/cities in West Kalimantan Province. Initially, Singkawang was a village part of the Sambas Sultanate region as a haven for traders and gold miners from the Monterado area (Monterado is now a sub-district in Bengkayang Regency, located east of Singkawang). Miners and traders mostly come from China. Before going to Monterado, first, they rest in Singkawang. Similarly, the gold miners at Monterado often rested in Singkawang to release their fatigue. Singkawang is also a transit point for

there are many temples which are places of Chinese ethnic worship. The city is also nicknamed “the city of a thousand temples” because there are many temples which are places of Chinese ethnic worship. The existence of temples in the homeland and including in the city of Singkawang since hundreds of years ago, since the Chinese people migrated to Indonesia during the late Tang Dynasty. After settling down, they introduced the culture, including religious missions by establishing a place of worship called the temple (Yoest, 2008: 9). Temples in the life of the Chinese community serve as religious and social places. Every Chinese settlement is always equipped with temples (Rahmayani, 2014: 119). Temples are often referred to as monasteries. In Singkawang kelenteng or the famous monastery is the Tri Dharma Bumi Raya Temple, Vihara Dewi Kwan Im, Vihara of the Heaven of Hell. In addition to places of worship, ethnic Chinese in Singkawang also hold traditional Chinese ceremonies, Cap Go Meh, and Sembahyang Kubur. This tradition is closely related to Confucius’ teachings which are held firmly by overseas ethnic Chinese. This teaching was still carried and applied in new Chinese ethnic settlements to preserve the culture and beliefs that originated from their ancestral lands.

Chinese ethnicity also makes the ceramics which are still made traditional, which is using dragon furnaces. The ceramics industry in Singkawang has been managed for

generations and still persists until now. Most of these industries are in the Sakkok area of Sedau Sub-District, South Singkawang District. The results of Singkawang ceramics are traded to the domestic market and some even extend to foreign countries. Ceramics made by Sakok are very interesting and artistic in the style of the Ming Dynasty. His trademark lies in the design of Singkawang which is often used by tourists who come to Singkawang.

Except for Chinese, other ethnic groups such as ethnic Dayaks also often hold events Naik Dango ceremony if they are has finished harvesting rice. There is also the ceremony of Saprahan on Melayus ethnicity as a form of gratitude to God for the blessings that have been given.

The description above shows that study of plural society which is important in the city of Singkawang to do. Besides this study important due to the entry of The Western values are entering through the flow of globalization among the people Indonesia is a threat to an indigenous culture that portrays the type locality of the regions in this country. Conventional cultures that place tepo seliro, tolerance, hospitality, respect for the older is also eroded by free association and the individualistic attitude brought about by the flow of globalization. In such situations, mistakes in responding to globalization can result in the disappearance of local culture. The mistake in formulating strategies to maintain the existence of

local culture can also lead to the increasingly abandoned local culture of a society which is now increasingly infatuated with the culture carried by globalization (Alma, 2010: 143). Based on the description above, this paper discusses the following problems 1) how about the general description about Singkawang? , 2) how about the cultural traditions in Singkawang? , 3) how about the urgency of multicultural education in Singkawang City schools?

This research was conducted in Singkawang City, West Kalimantan. This city has a pluralistic life that needs to be preserved. The study began from September to December 2017. This study uses a type of qualitative research, the data collected is mainly in the form of words, sentences or images that have a more meaningful meaning and are able to spur a more real understanding than just a number or frequency presentation (Sutopo, 2006: 40). On the basis of the form of the research, this research was conducted in three stages, namely the orientation stage, the exploration phase, and the member check stage.

The used of strategy is a single fixed case study because it focuses on cases, namely the urgency of multicultural education in plural societies in Singkawang City. In addition to these reasons, the researcher limits the formulation of the problem before going to the field. Descriptive study is research that is intended to gather information about the status of existing symptoms, namely the state of

symptoms according to what they are at the time the research was conducted. In the activity, various data will be explored relating to the urgency of multicultural education in plural societies in Singkawang City, West Kalimantan. The data source used in this study called as (1) informant. Informants included Chinese, Malay, and other community. leaders as well as cultural practitioners in Singkawang City; (2) place of conducting research in Singkawang City; (3) documents in the form of newspaper documents, photographs and others; and (4) literature studies to complement theory and discussion. Data collection techniques used to, namely (1) direct observation that is passive participation in the form of observation of research objects; (2) in-depth interviews; (3) review documents; and (4) analysis of literature. The validity of the data developed is the source triangulation technique and the method triangulation. Triangulation of data (source) is an option because it can take advantage of different types of data sources, while triangulation of methods is done to further solidify the results of data collection and then the results are used to draw data conclusions that are more valid (Sutopo, 2006: 91-96).

B. RESULT AND DISCUSSION

1. General Description of The Singkawang City

Singkawang City is on the coast West Kalimantan Island, precisely at West Kalimantan Province. This area is

unique, both in terms of geography and socio-culture. This region is located on the coast of the sea and has a background of several mountains, including Mount Poteng, Mount Pasi, Gunung Raya, and Mount Sakok. This geographical condition underlies the naming of Singkawang by the Chinese community, which is derived from the word San Kew Jong which literally means the Mountain of the Mouth of the Sea. While for the Malay people who are part of the settlers in Singkawang say Singkawang comes from the word Tengkawang which is a type of fruit that is widely grown in the area. The naming would be related to the tengkawang trade in the Dutch East Indies era which was one of the profitable commodities (Rahmayani, 2010: 13).

In this time, Singkawang City has an administrative area of 504 km², divided into 5 (five) sub-districts covering 26 sub-districts. The geographically located between 108 ° 52' 14,19" to 109 ° 09' 44.22 "East Longitude and 00 ° 44' 57.57" until 01 ° 00' 48.65" North Latitude. In the north area is bordering with Selakau Sub-district of Sambas Regency, in the south area is bordering with Sungai Raya sub-district of Bengkayang Regency, Natuna Sea in the west and in the East is Samalantan sub-district of Bengkayang Regency (https://id.m.wikipedia.org/wiki/Kota_Singkawang, accessed on October 13, 2017).

Based on demographic conditions, Singkawang City can be categorized as

one of Chinatown in Indonesia because the majority of the population is Hakka (around 42%) or Chinese. Furthermore, Singkawang is inhabited by Malays, Dayaks, Javanese, Madurese, and other migrants. The populations are increasing every year with a population growth rate in 2006 of 5.6%. This is because Singkawang has become a trading city in terms of production and distribution so it attracts the other residents to live in Singkawang. And in 2010, it was recorded that the population of Singkawang had reached 186,462 peoples (Population Census Report of the Central Statistics Agency, 2010).

Chinese society included Hakka people who settled in have strong ties to their religious life also includes the concept of cosmology. Chinese people trust is generally influenced by their traditional teachings namely Taoism, Buddhism, and Confucianism. After being forced to be in "uniformity" by the New Order government, Confucianism began to return developed in the Singkawang region and its surroundings in the post-reformation period.

This teaching emphasizes the concepts of life ren and li. Ren (virtue) means to love others, while li is defined as manners or customs. The teaching means to control yourself and follow customs. Temples (monastery, toapekong) begin to emerge and act openly (Taniputera, 2008: 104).

In addition, there are also Taoist teachings that influence the behaviour

of the Chinese community. The teachings spread by Lao Tze emphasize a reasonable philosophy of life such as natural movements (Tohardi, 2003: 61). This concept was brought by the Chinese who migrated to Singkawang to adjust to their new environment including how they built settlements in their new place. There is also the concept of samsara in the world to get pleasure in nirvana is another concept brought by Buddhist (Buddhism). The simplicity of the Chinese when trying to achieve something they want is one example of how this teaching is embedded in the daily lives of Chinese people (Rahmayani, 2010: 33). From the various teachings, the Chinese carried out the Chinese New Year, Cap Go Meh, and Sembahyang Kubur.

2. Cultural Tradition in Singkawang City

The presence of the Chinese community in Singkawang brings several cultural traditions that are still being carried out, including the Cap Go Meh celebration and the tradition of making ceramics. The Presidential Instruction (Inpres) was abolished Number 14 of 1967 by the government of President Abdurrahman Wahid (Gus Dur), all Chinese-nuanced activities began to bloom. The form of this activity in the form of art attractions, religious activities to various culinary shows was performed in Singkawang.

After 'reformation', the community Chinese gets the freedom to do all their activities quietly. Chinese

New Year and Cap Go Meh celebrations that showcase various arts, cultural and religious attractions are one of the Chinese images that are being developed. This can be seen from the excitement of the celebration in several areas in West Kalimantan such as in the City of Singkawang. These activities are traditional values that are preserved and have become permanent activities every year in Singkawang City.

Ethnic Chinese who become the majority population in the Singkawang city is used to running the post-reform Cap Go Meh tradition 1998. Chinese ethnic who celebrate the tradition are immigrants and residents of Singkawang City and its surroundings. Most of them are Hakka (Khek people) and few are Teochiu (Rahmayani, 2010: 26). The Hakka ethnics who are known to hold firm to the traditions of their ancestors have made Singkawang's name sticking out globally after holding the Cap Go Meh festival whose uniqueness is not found anywhere in the world. This is because the Cap Go Meh festival in Singkawang City is representation the combination of ritual, culture, and art from the ethnic Chinese which is acculturated with ethnic Dayaks and ethnic Malays.

The beliefs and cultural traditions of Cap Go Meh continue and develop from generation to generation, both on the plains of China and overseas throughout the world including in Indonesia in general and the City of Singkawang in West Kalimantan in particular. The unique excitement of

Cap Go Meh in Singkawang City is in Tatung attractions. Tatung's urban attractions are carried out with the aim of driving away evil spirits that disrupt the Cap Go Meh celebration (Usman, 2008: 82). Expulsion of demons and the elimination of bad luck in Cap Go Meh are symbolized in Tatung's performance. Tatung is the main media for Cap Go Meh which is filled with mysticism and tension because many people are possessed and these people are called Tatung. This culture can be called a custom which usually functions as behaviour that regulates, controls, and gives direction to human behaviour and actions in society (Koentjaraningrat, 1993: 5-6).

Singkawang City is also famous in the ceramic industry. The ceramics industry in the Singkawang city has been established since the Dutch Colonial era is a ceramic company Dynamic, Tajau Mas, and Sinar Terang. Dynamic ceramic companies located in Sakkok, precisely on Jalan Raya Sedau, were founded by Bong Fo Ong who had previously become a ceramics craftsman in Sarawak Malaysia (Soedarto, 1994: 21). Ceramic burning is done with a dragon furnace that is about 30 meters long. Ceramics made in the beginning were products to meet people's daily needs such as bowls, plates, jars, and jars. The habit of Chinese people in preserving food makes these products in great demand. Not only the Chinese community, the community Malay and Dayak even use it in their daily needs. The Dayak people

use jars as a place to store palm wine (a typical Dayak drink), equipment for religious rituals, save the bones of their ancestors and as a gift marriage. In addition, Singkawang ceramics are also used to boil Chinese medicine, as well as placenta (placenta) buried after a child is born (Rahmayani, 2009: 35-38).

In the manufacturing process, ceramic companies employ workers from various ethnic groups around Sakkok. Madurese workers are usually employed in fuel supplies, namely rubberwood. The formation of ceramics, cutting and processing (treading) of kaolin was carried out by Chinese workers. Usually, these workers have permanent jobs as farmers. They are paid daily or weekly (Rahmayani, 2009: 37-39). Ceramic production has evolved through various innovations such as the use of new colours for the glaze and the use of various chemicals to support colouring (Soedarto, 1994: 39). The combustion process also experiences development by reason of practicality, the use of electric furnaces in combustion makes the function of the dragon furnace diminish. Electric stoves are considered to save more time and burning can be done automatically (Rahmayani, 2009: 47-48).

3. The Urgency of Multicultural Education in Singkawang City Schools

The tradition of Cap Go Meh and the ceramics industry in Singkawang City is a local superiority. Local superiority

is everything that is a regional characteristic that covers aspects of economics, culture, information technology, communication, and ecology. Other sources say that local excellence is produced, art creations, traditions, culture, services, natural resources, human resources, and others that are the hallmarks of a region. Local advantages is also a process and realization of increasing the value of a regional potential so it becomes a service product or other work of high value, unique, and has a comparative advantage (Dedidwitagama in Asmani, 2012: 53-54).

Based on the explanation about the potential of the cultural traditions that exist in Singkawang City, the celebration of Cap Go Meh tradition is held in every February or March and the ceramics industry which still uses dragon stoves in the manufacturing process. This can be a social development for the people of Singkawang City. Both of these potentials can be used as learning resources for students at the school.

As it is known that the population of Singkawang City consists of various ethnicities, it can be said that the population of Singkawang City is plural. In plural societies, problems or conflicts often arise with various causes, such as differences in interests, politics, or personal. This is because wherever humans live, conflicts between individuals, groups, and nationalities must arise (Banks, 2012: 143). Historically, the conflict that

occurred in Singkawang City has occurred in the Dutch colonial era when Chinese people from Monterado tried to attack the position of the Sambas Sultanate which was dominated by ethnic Malays in the mid-19th century AD. With Dutch help, this conflict could be muted in 1854 (Andri, et al., 2008: 102). Since this incident, the relationship between the ethnic Malays and the ethnic Chinese is no longer just an economic relationship but also politics because ethnic Chinese want to play a role through the formation of autonomous regions, although de jure is still within the scope of the Sambas Sultanate. Chinese have also established relations with ethnic Dayaks. The Chinese community is one of the groups of cultural actors who are relatively scattered in almost every area of West Kalimantan, both in urban and rural or inland areas. In fact, between the Chinese community and the surrounding community, especially the Dayak, they have built strong social relations, which are motivated by cultural equality, economic interdependence, and marital relations or amalgamation. After that came the term buddy, pointing to a close or sibling understanding given by the Dayak people to the Chinese.

However, after one event excessive demonstration of the violence carried out by the Dayak people against the Chinese from the interior region or better known as the Chinese Dayak demonstration in 1967. Currently, they are more concentrated in urban areas,

especially in Singkawang City and Pontianak City.

This event was related to the events of the PGRS Paraku rebellion and the form of politicization of the community groups by the state, as a result of changes in the domestic political constellation and the changing attitude of Indonesian foreign policy towards Malaysia at that time. It has nothing related with the process of socio-cultural interaction that occurred between the two groups of society, in turn, it produced a form of relative change in the social structure and culture of the West Kalimantan community at that time (Andri, et al., 2008: 45-46). The inter-tribal inequality was not resolved by President Soeharto's administration at that time. This was demonstrated by cultural-based conflicts which soon emerged after President Soeharto stepped down (Agusta, 2014: 74).

To harmonize social relations among residents of the plural Singkawang City, efforts were made, among others, through the utilization of the potential of the cultural tradition of Cap Go Meh and the ceramics industry in Singkawang City. First, in the Cap Go Meh activity, there were other ethnic groups involved, namely ethnic Malays, in Cap Go Meh, among others, as a Barongsai player, a stretcher carrier ridden by Tatung, a musical instrument carrier that accompanied Tatung attractions. Likewise, ethnic Dayaks also enlivened the Cap Go Meh

celebration by participating as Tatung players.

Secondly, in the ceramics industry is limited to social relations for economic interests, such as the use of Madurese as workers in the ceramics industry in Singkawang City. This is done so that the entire community of Singkawang City feels you have ceramics as their pride products even though they are made by other ethnic groups.

In addition, to strengthen social relations between ethnic groups also carried out cultural traditions activities, such as:

- 1) Involving the community organizations from various ethnicities in Singkawang City, among others, from the Malay Culture Customary Assembly (MABM) and the Dayak Customary Council (DAD), as well as invitations, participants, the committee in the Cap Go Meh celebration.
- 2) Presenting creative dance performances, namely Tidayu Dance (Chinese, Dayak, and Malay) as a symbol of unity and tolerance for multiculturalism in Singkawang City during the Cap Go Meh celebration.
- 3) Incorporate Cap Go Meh celebrations and other ethnic cultural traditions as local content in the curriculum as multicultural education in schools from elementary to secondary levels. Multicultural education in schools

aims to shape human culture and create cultured humans; teach noble values of humanity, national values, and values of ethnic groups (Mahfud, 2016: 187). In its implementation, the development of multicultural education must be based on principles: 1) Cultural diversity is the basis for determining philosophy; 2) Cultural diversity is the basis for developing various curriculum components such as goals, content, processes, and evaluations; 3) Culture in the education unit is a learning resource and object of study that must be part of student learning activities; and 4) The curriculum acts as a medium in developing regional culture and national culture (Haningsih, 2005: 10). Multicultural education can be adopted for solutions to diversity problems. Multicultural education can build Indonesian nationalism amid global challenges (Tukiran, 2014: 29-36). So that residents of Singkawang City can become a multicultural society that consists for different tribes, races, and religions but together it functions to build, foster culture as a national culture (Ratna, 2016: 183). The Cap Go Meh tradition can also function in maintaining the values of local wisdom. According to Koentjaraningrat (1990), local wisdom is a view of life, science and various life strategies in the form of activities carried out by

local communities in answering various problems in meeting their needs which cover all elements of life including religion, outlook on life, science and technology, organization social, economic, language, and arts (Supriatna, 2017: 62). The Cap Go Meh tradition has universal values such as tolerance, religion, respect for diversity and others as part of the values of multicultural education. Cultural values in multiculturalism contain elements of high nobility and must be introduced and instilled in students from an early age (Main, 2013: 165). Multicultural education must be taught early so that children are able to accept and understand cultural differences that have an impact on differences in usage (ways), folkways (habits), mores (rules), and customs (customs). Multicultural education will instill a way of life that is respectful, sincere, and tolerant towards cultural diversity that lives in the midst of a pluralistic society (Supardi, 2014: 92). In plural societies, values of togetherness, tolerance and civilization are needed. So it is creating harmony in life. There are several learning strategies, among them are social inquiry learning strategies. This strategy is the development of the thoughts of Hilda Taba and Richard Suchman, who were further developed by Byron

Massialas and Benjamin Cox. Social inquiry strategy is a strategy to develop students' ability to investigate and reflect the nature of social life especially as a live practice in the community. This inquiry learning departs from a belief that in order to develop students' abilities independently, the investigation of social problems is very much needed as the active participation of citizens/citizens. In this case, the school has an active role in improving society as a "creative reconstruction" of sociocultural. Schools are not only obliged to maintain values in society but also must provide an activity to students to be critical in facing social problems that arise (Supardan, 2015: 203-204). This is in the same line with critical pedagogics which emphasizes criticality in facing educational problems. Through learning inquiry, social problems in Singkawang City, especially intolerance problems, can be minimized. Disharmonic inter individuals and groups that are usually caused by prejudice (looking at a group in general, whereas in that group there are actually in variations), stereotypes (the type of assessment of traits as a characteristic groups), and discrimination (unfair treatment of certain people or groups) can be eliminated (Nuriyanto, 2014: 21). Students are taught to be active and

critical if something goes against humanity, religion, and multiculturalism values.

The Cap Go Meh tradition as the development of learning resources in social studies learning is very suitable when using inquiry learning in the learning process based on multiculturalism education. The inquiry learning strategy in its implementation is divided into six stages, namely: 1) the orientation stage, by setting the subject of social problems that are not too broad; 2) hypothesis stage, formulating a hypothesis that can be used as a reference for inquiry; 3) the definition stage, describes the terms in the hypothesis; 4) the exploration phase, testing hypotheses with deduction logic, namely connecting hypotheses with their implications and assumptions; 5) the proof stage, prove the hypothesis with the facts in the community; and 6) generalization stage, states that problem solving can be used (Supardan, 2015: 204).

From the six stages above, if you want to investigate how the Cap Go Meh tradition as developing learning resources in social studies learning can be a solution to social problems in Singkawang City can use inquiry learning strategies. From the first stage, namely the problem of intolerance in the life of the people of Singkawang City, the hypothesis

of learning the Cap Go Meh tradition was proposed as the development of learning resources in social studies based on multicultural education, then students took to the field to conduct investigations by interacting with people or sources or doing observation when implementing the Cap Go Meh tradition in Singkawang City. After the facts can be proven in the field, students can state problem-solving that can be used.

In its implementation, inquiry learning strategies have the advantage of being through research/investigations directly carried out by students to train students to conduct scientific research. Besides, those students will have enthusiasm because they really feel like the subject of education so that it is more likely they feel proud of the results of their research. The main emphasis in the learning process is based inquiry lies in the ability of students to understand, then identify carefully and thoroughly, then end by giving answers or solutions to the problems presented (Anam, 2017: 8). But this strategy has weaknesses such as the relatively long implementation time (Supardan, 2015: 204-205). In research/investigations in the field, students can interact with people or sources, the perpetrators of the Cap Go Meh

tradition, the organizers and supporters of the event, even with the Cap Go Meh audience. With this strategy, students can directly communicate with the community involved both directly and indirectly in the tradition of Cap Go Meh, observing Cap Go Meh activities, and others. Utilization of local traditions as local content in social studies learning is in line with the social environment in which students are located so as to produce output that is relevant to the learner's own needs (students) in relation to the community, and the needs of the community in relation to students (Sanusi, 2016: 73). Through the learning above, the goal of education as a tool that can preserve culture will be achieved as an actualization of national cultural values.

4. Providing opportunities for the creation of ceramic products with motifs originating from ethnic Malays and Dayaks as an alternative form of ceramic motifs that have been in the form of dragon motifs. For example, it can display the motif of the serving of the Malay and hornbill motifs from the Dayak ethnic group.
5. Bringing the elementary and middle school students (methods of tourism) to visit ceramics manufacturing sites in Singkawang City aims to get to know the culture produced by other ethnic groups so there is a sense of appreciation and

tolerance among students. Through tourism activities, teachers and students see, observe, infuse directly also realistically about the objects so it can instil moral values in students (Murtadlo and Aqib, 2016: 99). The attitudes, values, and morals that can be developed our knowledge and understanding of the values and morals that apply in society, such as religiosity, respect for exemplary, achievement, the nature of social care, respect for parents, tolerance, cooperation / mutual cooperation, and human rights (Hasan, 1996: 116). The visit of school students to the ceramics manufacturing place can elevate the values in the form of recognition and respect, to differences (such as cultural, religious, social, political, and outlook on life) (Lubis, 2016: 212). This method can lead to tolerance as expressed by UNESCO (1998) regarding the principles of tolerance, namely a) tolerance as a process of understanding history and culture of each group, ethnicity, religion, race, indigenous environment, and language; b) tolerance is an attitude to respect differences in characteristics specifically contained in each group, namely physical form, skin color, accent and speech, attitude and style of association, customs, ways of worship in each religion; c) tolerance utilizes distinctive

characteristics in an effort to strengthen nationalism because it will enrich each other's diversity; d) tolerance is an effort to build trust between fellow members of the community in peaceful joint problem solving, in various fields such as economics, politics and culture; e) tolerance of efforts to strengthen social justice in the face of rapid changes due to technology and the economy due to the wave of globalization (Tilaar, 2012: 81-82). With this tolerance attitude, students are expected to be able to understand, appreciate, and be able to work with other pluralistic people (Supriatna, 2007: 134). These things need to be pursued in order to strengthen relationships social between Singkawang City community and also can prevent the emergence of the cultural gap because of the cultural gap in social change if there is a cultural aspect that lags behind other cultural aspects related to the cultural aspect (Ranjabar, 2017: 116). With good social development, harmony can be created with the goals of a pluralistic life.

C. CONCLUSION

Singkawang City is a pluralistic city in terms of its ethnic population. The city which is mostly inhabited by ethnic Chinese has various cultural traditions that have the potential to be developed socially and economically. This city has

a strong tradition in the field of religion and culture. The evidenced by the holding of celebrations, such as Chinese New Year, Cap Go Meh, Sembahyang Kubur from the ethnic Chinese, Gawai Dayak, Naik Dango from ethnic Dayaks, and Saprahan from ethnic Malays. Furthermore, Singkawang City is also famous for its distinctive ceramics industry because it was burned in the traditional way with a tool called the dragon stove. From the Cap, Go Meh celebrations and the ceramics industry can be potential for the socio-economic development of the people in Singkawang City. Through the celebrating of cultural traditions, it can be united the diverse Singkawang City community. The impact that was felt very significant for the development of harmonization in community life as well as the potential of the tourism industry that brought income to the residents of Singkawang City, so the Government of Singkawang City generates foreign exchange for its region. In the world of education, you can be used for local content material so students in Singkawang city can be understood and know each other's ethnic cultural traditions and can create a generation that is tolerant, appreciates the work of other ethnic cultures and fosters identity as a Unity-Diverse nation.

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