The Strategy in Improving Students' Tolerance Attitude through the Historical Model of Ethnic Settlements Diversity in Palembang

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Abstract

This study examined the process of applying historical learning and to know the effectiveness of historical learning through the diversity model of ethnic settlements in Palembang to improve students' tolerance attitude. The local culture and multicultural education of ethnic diversity in Palembang had a role to educate students' values and tolerance. Palembang is a multicultural city with ethnic diversity. The diversity of ethnic settlements is heritage of the Sultanate of Palembang namely Kampung Arab, Kampung Melayu, and Kampung Cina. The value of diversity of ethnic settlements involves religious value, kinship, cooperation, respect for difference, and sincerity.

Keywords: Tolerance; Ethnic diversity; Multicultural; Arabic; Chinese; Malay; Sultanate; Palembang

1. Introduction

Bhineka Tunggal Ika, the unifying force of the nation is used as guide by Indonesian which states that a unity and will not be separated despite many differences in it. In fact, Indonesia is now still in the shadow of intercultural conflicts, the violence that occurred in many regions are in the name of the differences.

According to Syarifuddin (2013: 231), he explained that the conflict brought social catastrophe to society, not only the fragility of inter-ethnic and religious social relations, between the conqulered and anything conquered, but also bringing widespread impacts on economic, political, cultural, religious and economic survival of broken human values.

The diversity of Indonesian culture has potential as a driving force for the establishment of national identity. Each tribe in Indonesia has a unique social and cultural potential. The unique socio-cultural potential has high values to be developed as a national cultural unit (Oka A Yati., 1985: 9). Culture is a system of knowledge acquired by humans through the learning process, which they will later be used to interpret the world in their life.In a plural society, the cultural diversity in Indonesia is a capital to build identity and strengthen the identity of the nation, with different cultures and life patterns of Indonesian society which lived in the concept of togetherness values and equality (Mahfud., 2014: 95).

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Palembang is a multicultural city. Palembang has several ethnic groups that were difrrent since thepeiod of Pre-Sultanate of Palembang. The grouping of settlements from various ethnic groups has become the hallmark of Palembang City as an old city, as a result of social migration from both the rural and the outside regions of Palembang. The presence of various ethnic groups in the community of Palembang is not infrequently colored by the appearance of cultural features and ethnic culture and is exclusive in a certain villages, such as Kampung Cina, Kampung Arab and Kampung Melayu (Supriyanto., 2013: 80). The diversity of settlements on the rivers of the musi river consisting of various villages of various ethnicities in Palembang if they were examined in depth, they contained the values of tolerance, religious, cooperation, and mutual cooperation and responsibility. These values could then be used as a reference in daily life within the scope of local and national society.

One of the development media of multiculturalism awareness and understanding of local culture is historical education. The teaching of history is an effective means of propagating and instilling multiculturalism awareness. Education that has been invested in the curriculum of elementary education until universities has explained the concept of diversity. States were deemed necessary to provide a portion of multicultural education in the educational system so that learners have a sensitivity in the facing social symptoms and social problems rooted in differences in ethnicity, race, religion, and values which occured in the community environment. It can be implemented on both the substance and the learning model that recognizes and respects cultural diversity.

According to Hasbullah (2009: 148) cultural approach which has aim to make changes to a better state while maintaining a good balance in human life as human with the surrounding community in national,regional and international scope.

This research used problem-solving model and value clarification. Problem based learning (PBL) itself,according to Prof. Howard Barrows and Kelson is the learning process which use a systemic approach to solve problems or face the challenges that needed in the career and everyday life (Taufik., 2010: 3). The cognitive connectivity constructivism which borrowed Piaget's opinion (1964). This perspective explained, as Piaget said, that learners of any age and they were actively involved in the process of obtaining information and constructing new experiences that force them to base themselves on and modify prior knowledge (Sugiyanto., 2009: 153).

Research on PBL relevant by Ali Muhson (2009) entitled the Enhancement of Interest Learning and Students' Understanding through the implementation of Problem-Based Learning. To examine the problems of this research,the researchers here used classroom action research model (Classroom Action Research).

Another relevant study by Oksana Babenko., et al (2016), entitled Problem-Based Learning for technical students on the basis of TRIZ (theory of inventive problem solving). (Problem-based learning for technical students on the basis of TRIZ (inventive problem solving theory) .The purpose of this study was to find out the basis of modern educational technology in teaching which was problem-based learning through the use of Powerful Thinking Technology- Problem Solving Inventive Theory (TRIZ), including systematic approach for a complex organizational work of independent search and character research.

According to Nana Supriatna in the history of the constructivist approach,it can be applied to all topics and subject matter (Aman., 2011: 92). Through a constructivist approach to the past experience of the people of the nation can be analyzed and formed its relation to contemporary issues.

Wina Sanjaya (2011: 283), Value Clarification Technique is one of the learning models that lead to the establishment of attitudes and values. Value clarification technique or VCT can be interpreted as a

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teaching technique to assist students in finding and determining a value which considered good in facing a problem through the process of analyzing the value that already exists and embedded in students.

Relevant research which was conducted by Nunuk Suryani (2013) in "The development of an internalized model of character valuesin historical learning through the Value Clarificaion Technique model", She explained that the VCT model can increase awareness by organizing an activity in which students are given opportunity to observe and be guided to clarify himself or someone else. VCT learning model provides a direct experience to students in determining attitudes toward a problem faced. This model leads students to apply understanding value in everyday life repeatedly and it is possible to enable to form a habit. It is very important in the establishment of an understanding of historical value.

The purpose of using VCT are 1) to know and measure the students' awareness level about a value, so that it can be served as the basis for determining the target value to be achieved, 2) to build the students' awareness about the values that they have in both the positive and negative levels for subsequent implantation toward the improvement and achievement values, 3) build certain values to students in a regional (logical) and accepted manner, so that ultimately that value will belong to the students as a process of moral consciousness not a moral duty, 4) to train the students in accepting the value of themselves and other people' position value, accepting and making decisions on issues related to their interaction and daily life (Taniredja., 2011: 88).

2. Methodology

The research of the effectiveness of this historical model here applied the method of development of Research and Development (R & D) which refers to the development design of Dick and Carey, namely (a) Identify instructional goals, (b) Conduct Instructional analysis, (c) Analyze learners and contexs, (d) Write performance objective, (g) Develop and select instructional materials, and (h) Design and conduct formative evaluation of instructional (i) Revise instruction (j) Design and conduct Summative evaluation (Borg and Gall, 1991: 589). The objects of this research were studrnts of senior high school (SMA) in Muara Enim District.

The researchers here used two classes as the research objects. One class was used as a control class and another class was as experiment class. The subjects of this study were senior high school students or the X grade students in in Muara Enim regency with the total of experiment class were 28 students. This research applied different treatment between the experiment class, that was the social program o class X IPS 1 and the the control class,it was the social class, X IPS 2. In the experiment class, the model of history learning based on diversity of ethnic settlement in Palembang with Problem Based Learning VCT approach and Value Clarification Technique (VCT) was used,while in the control clas the conventional learning model was used as usual. There were 3 stages conducted here which had aim to be able to express related problems posed in this research, namely: 1) The initial phase of experiment, 2) Implementation phase of experiment, 3) The final stage of experiment. In this study, the researchers developed two learning tools, they were lesson plan Rencana Pelaksanaan (RPP), syntax model of learning and handout. The data required in this research were the average value of attitude through questionnaire.

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3. Result and Discussion
3.1. Value of Tolerance in the Diversity of Ethnic Settlements in Palembang

Etymologically, the word tolerance means the nature or attitude of respect, allowing, letting, stance, opinion, beliefs that are different or contrary to their own self believing (Poerwadarminta., 1985). Humans grow and thrive in the environment.

The environment can be distinguished from the physical environment and social environment. The social environment gives much influence to the formation of various aspects of life, especially socio-psychological life. Socializing is basically a process of adjusting to the social environment, how one should live in the group, both in small groups and broad groups. Understanding these values does not mean only gain understanding, but also can run it / mengamalkannya. This further means that adolescents can already internalize the assessment of moral judgment, making it a personal value. The internalization of these values will be reflected in its attitude and behavior (Sunarto., 2013: 126-174).

Tolerance implies a willingness to accept the reality of different opinions about the truths held. Able to appreciate other people's beliefs about the religion they have, and give freedom to practice what his/her worship without disparaging or hostile (Sugiyanto., 2002: 180-181).

Mutual respect is the tolerance between human being, accepting the difference in every human being as natural, and not violating other human rights. This attitude is a peaceful attitude, in which one assumes that the existence of another as part of the environment, just like himself. It is not mutually harmful to each other. It does not discriminate skin color (race), does not assume that he is the most powerful man than other human beings and do not consider other humans is lower than himself. In a pluralistic society like Indonesia, the relations between different groups of people of different customs and religions can not be avoided (Nurhasanah., et al, 2011: 138).

The development of the city will be followed by the development of buildings as a means of socio-economic activities of the community. The increase activity on the banks of the Musi River at that time also followed by development. Not surprisingly, at this time many relics of old buildings located along the banks of the Musi River. In the pre-colonial period, Palembang and Arabs lived in land settlements with wooden-shaped houses. The Chinese, Malays and other foreigners lived by making rafts floating on water (Sevenhoven., 2015: 15).

This Arab village was a cluster pattern of settlements with public open space as a binding space. In the book Mestika Zed (2003: 39), it illustrated that Arabs lived in groups separately in separate settlements similar to Europeans. The house of the Arabs was surrounded by the home of his sons and his son-in-law as a form of strong ties of their ethnic solidarity and kinship. This is rarely encountered in traditional settlements inhabited by native people. Perhaps this was indeed as one of the acculturation of culture brought by the immigrants from the Arabs who lived in that area. It contained the value of kindship.

The concept of religious values contained in the local wisdom of the settlement of the Malay village of Malay in Maluku means that indirectly man was connected with the Creator, the influence of Islam was strongly reflected in orname, engraving and on the construction process, the meaning of each room on the pyramid house in the Arab village settlement.

The concept of kinship was found in the settlement in a Rumah Limas in the arab village and the Malay village in Palembang as a residence used by the family to foster family life. Limas house was also a place to hold traditional ceremonies on certain days. This place was called a hall, if we talked about the house of limas then our attention addressed to two things that was about custom and the matter of limas.

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Limas itself had meaning of the word five and gold. Gold was a precious metal and pyramids were numbers that indicated numbers. So that, it could be said that the five elements of gold in the pyramid house. The purpose of the traditional house were as follow;

1. The first gold meant the greatness of the inhabitants of the house of the pyramic which was anyone who was religious and always grateful for all the blessings of Allah.

2. The Second Society means the peaceful or Rukun Damai, It signified that the pyramid house was the one which always wants to live in harmony and peace. It was manifested in a large family of pyramid residents consisting of parents, children, and sons and daughters who respect and appreciate each other.

3. The third gold means politeness (adab) courtesy. In this case, Palembag people always putting up the procedure of social interaction with full sense of courtesy. They always welcome guests with respect and care.

4. The fourth gold meant safe, fertile and prosperous, it was realized from the life of helping each other in family and society of Palembang.

5. The fifth element meant prosperous which indicated that the house is a family that was prosperous and had simple living (Akib., 1975: 6).

Palembang carving has a very distinctive motif, it was floral motif and no fauna motive as media of carving, it was related to the position of the Palembang conqueror who base the law of state administration and way life in Islam. The description of living things (bloodless) except plants was sinful. Flora is a special motif in Palembang carving especially in limas house which was a horn deer plants (Platycerium coronarium), the local wisdom of this plant was as a plant that usually grew high acting nurturing, protection and providing shade to other creatures around it, even growing and sticking to other plants,it did not harm his host plants. Another choice was the telupuk and lotus (Nelmbium nelumbo Druce), this lotus motif was used to decorate certain parts of the tendrils, this motif showed the influence of Sriwijaya and Buddhism that symbolizes sanctiy (Hanafiah., 1998: 56).

Simber itself was an ornament from the roof of a pyramid house that symbolized the harmony and splendor of the house of the pyramid. In the ornaments of the horn,it was found on the roof of the pyramid house that there was a symbol that reflected the points of prayer. On each side of the upper roof there were 5 symbols in accordance with the number of prayers in a day, and on the other hand there were also 17 goats horns indicated the number of rakaats in prayer in a day. In this ornament it reflected that the Palembang community was religious, places of prayer as the highest worship and did not abandon the prayer. This was a religious value.

Chinese influences were also found in the ornaments of the pyramid house as well as on household utensils lacquer with gold and red mangosteen motif. The earliest pyramid or Rumah Limas sculptors were probably the Chinese who were from Kwan Tung or Canton. According to Salmon and Lombard most of the tribe of this congu hereditary became carpenters. The arrival of these Konghu tribes to this archipelago country took place around the 16th century, and as it was known that they had good skills in architecture (Interview with Mr. Mulyadi., May 4, 2015).

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3.2. Implementation of History Learning with Problem Based Learning and Clarification of Value through the Diversity of Ethnic Settlement in Palembang

The effectiveness test of learning model was done to measure the quality of learning model used. In this effectiveness test, the researcher compared between two classes, that was experiment class and control class.

The researchers here used the class X IPS as experimental class, while for control class was class X IPS 2 in accordance with pre test test of students who had done before. The implementation was done with the model of history based value of diversity of ethnic settlements in Palembang with Problem Based learning model and VCT.

3.2.1. Stage 1 (Introduction)

The teacher introduced the material and conveyes the learning objectives. Teachers motivated learners to be more eager to learn history and guide learners into developed models.

3.2.2. Stage 2: Phase 1 PBL (Problem Orientation), Phase 1 Scientific (Observing), VCT Phase (Selecting)

The teacher shows pictures and videos like images of cultures of ethnic settlements in Palembang. Master tells the story of ethnic settlement culture in Palembang related to the subject matter which will be studied by the students. The teacher delivered a number of critical questions related to the material and the value of tolerance in the diversity of Palembang ethnic settlements. Learners choose the value to be developed.

3.2.3. Stage 3: Phase 2 PBL (Formulating Problems), Phase 2 Scientifik (Asking)

The teacher assigns the learner to create and write one material-related question on a paper (teacher's card) and collected into the topic of discussion. The teacher formulates the problem by selecting the questions that will be topics and discussion materials related to the diversity of ethnic settlement in Palembang.

3.2.4. Stage 3: Phase 3 PBL (Organizing Learners to Learn), Phase 3 (Reasoning)

Teachers divide the class into 6 groups of 5-6 members of the students. Teachers explain the required logistics such as group assignments, as well as directing learners to get together with their respective groups. Teachers help learners define and organize learning tasks related to the diversity of ethnic settlements in Palembang with their tolerance values. Teacher helps the students to reason. Directing learners to conduct theoretical studies relevant to the problem as well as searching for resource persons.

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3.2.5 *Stage 5: Phase 4 PBL (Guiding Individual and Group Investigations), Phase 4 nScientific (Try), VCT Phase (Appreciate)*

Teachers assign each group to try to discuss and Teacher encourages learners to collect information appropriate to the problem to be solved. The teacher guides individual and group investigation of the problem solved. Teachers Encourage learners to appreciate individual group members' opinions and other group members. Teachers encourage learners to seek additional information from other sources outside of group discussions. Teachers began to more detail assessing the attitude of learnersn

3.2.6. Stage 6: Phase 5 PBL (Developing and Presenting the Work), Scientific Phase (Creating Network)

The teacher asked the learner to present the group work. Teachers colleced the work of participants (a network) with the group. The teacher directed and reinforced the discussion of values and tolerance.

3.2.7. Stage 7: PBL Phase 6 (Analyzing and Evaluating the Problem-Solving Process), VCT Phase (Do)

The teacher analyzed land evaluated the course of discussion and problem solving. Teacher directed the learners to do according to the value they had 4 chosen. The teachers did a report to do at home. Reflecting on review, evaluation and revision in the learning process.

3.2.8. Stage 8 (Closing)

The teacher with the learners concluded the result of the discussion. Teachers gave e awards for the strengthening of ethnic diversity and tolerance. Teachers provided reinforcement to implement ethnic diversity and tolerance in community life and daily activities. Teachers and learners prayed together before goung home.

4. The Effectiveness of Historical Model through the Diversity of Ethnic Settlements in Palembang to Improve Tolerance

The implementation of learning in the experimental class and control class,as results in pretest and post test values of tolerance. The effectiveness of the learning model through the diversity of ethnic settlement in Palembang to improve students' tolerance attitude was tested by questionnaire. The effectiveness test of historical learning model based on the diversity of ethnic settlements in Palembang to improve the attitude of tolerance for achievement was done by comparing the post-test value of attitude evaluation using 30 items of questionnaire in the experiment class, that was social program of class X IPS 1 with the control class, namely, it was the social program of class X IPS 2. The Result the post-test value between the experiment class and the control class.

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Table 1 Mean score of pre test of tolerance attitude of control class students and experiment class

Classes	Total of Studens	Avarage scores
Control class	28	68
Eksperiment class	28	65

Table 2 Mean score of post test result of tolerance attitude of students from control class and experiment class

Classes	Total of students	Avarage score
Control class	28	82,32
Eksperiment class	28	85,97

Based on the data above, the post test result of (X IPS 1) got average score as much as 85,97, while the result of posttest in class (X IPS 2),its average was 82,32. Based on the data above the posttest result of experiment class had a higher average 3.65 then it continued by the test of normality, homogeneity, and T test for the effectiveness of the attitude of learners. The result were as follows;

The results of normality test using SPSS type 21, it showed that the experimental class N = 28 and control class N = 28. The value of Kolmogorov-Smirnov posttest of experimental class was as much as 0.483 and the Kolmogorov-Smirnov postest of control class was 0.916. The above data also showed the significance of posttest in experimental class 0.974 and the significance of posttest in control class 0.371, both results were greater than α (0.05). Then, from the above statement, the significance value of the experimental and control classes was above α (0.05) so that it can be concluded that the post test value of both classes above was a normal assessment. Next, the homogeneity test results was used to determine the value of posttest in experimental class and control class, to show whethere it was homogenous or not. With the calculation using SPSS type 21, it was obtained the level of significance which was equal to 0,815. The homogeneity test of significance level was greater than 0,05, hence it can be concluded that the data obtained had homogeneous value.

The conclusion obtained with the SPSS type 21 program through T value which was 4.401 with a significance level of 0.000 smaller than 0.025 (attached). T test showed significance value 0.000 <0,025, Hence it can be concluded that H1 accepted and HO rejected, so that it can be said there was an effect of changes in the increase before and after the implementation of the learning model.

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Conclusion

In this research, the implementation was done with the historical model of the diversity of ethnic settlement in Palembang in its contribution to the learning of history. The main purpose of the implementation of education in Indonesia is to built the values of the characters in the students. This causes some teachers in term of applying the learning model, they only focus to improve students' achievement. In this case,it causes the affective side of students was still low and it related to the attitude of students' tolerance attitude after the trial of the effectiveness of learning model of history through the diversity of ethnic settlements in Palembang. This teaching model can be an alternative for teachers in improving the attitude of students' tolerance. Besides the students' cognitive side can also increase because this learning model can introduce them to some historical events that occured in the area or environment. This research which was about the learning processof history subject at SMA Negeri 1 (public senior high school) Muara Enim in social program/ class X IPS 1 was effective,it was proven using the Problem Based Learning model of collaboration with Value Clarification Technique (VCT) based on the value of Ethnic Diversity in Palembang, it proved good change which happened in improving students' tolerance attitude.

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