

Teaching Multiculturalism based on Islamic Historical Relics in Northern Java

by Cahyo Budi Utomo

Submission date: 31-Mar-2023 09:58AM (UTC+0700)

Submission ID: 2051635271

File name: Teaching.....pdf (259.36K)

Word count: 8136

Character count: 45656



1

International Journal of Innovation, Creativity and Change. www.ijicc.net
Volume 11, Issue 10, 2020

3

Teaching Multiculturalism based on Islamic Historical Relics in Northern Java

R. Suharso^{a*}, Wasino^b, Dewi Liesnoor Sety^c, Cahyo Budi Utomo^d,
^{a,b,c,d}Social Studies Doctoral Study Program, Universitas Negeri Semarang
Taman Siswa Street, Semarang City, Central of Java, Indonesia, Email:
^{a*}harsohapsoro@mail.unnes.ac.id

This research aims to analyse the development of multiculturalism knowledge based on Islamic historical heritages in northern Java. The questions of this research are 1) what is the condition of Islamic historical heritages in Northern Java? and 2) how is student's multiculturalism knowledge developed? This project was carried out using a grounded research design (Strauss & Corbin, 1997). This research involved 40 students from social science education classes and was carried out in junior high schools in northern Java. The research data collection was conducted through in-depth interviews and participant observation. The data obtained were analysed using the critical discourse analysis (CDA) approach. The important findings of this research are that: 1) Islamic historical heritages in northern Java have the potential of multiculturalism constructed by past events; 2) multicultural potential is a symbol of religious tolerance and the culture of first generation Islamic propagators in Java; 3) the learning of social science originating from historical heritages is able to develop awareness, idealism, and multiculturalism knowledge of students. This research recommends that social science learning can accommodate the students to study surrounding historical heritage buildings as the source of multiculturalism learning. This relates to the preservation of historical heritages, the transmission of values, and the regeneration of agents for tolerance in society.

Key words: *Social science learning, multiculturalism, historical heritages.*

Introduction

To date, social science learning oriented to the development of multiculturalism has not paid much attention to local potential as a source of implicative learning (Adler, 2008; Banks,



1997; Myers, 2006). This is caused by the lack of knowledge and insight of teachers concerning historical and cultural objects existing in the environment around where they live. This inadequate competence is increasingly becoming a problem for social science learning. Teachers and students are experiencing boredom in learning social science. Social science learning is currently experiencing obstacles in the development of multicultural knowledge (Nooryono, 2009; Shaver, 1979; Suparlan, 2014). This is caused by the exploration and innovation power of teachers in teaching multiculturalism not developing optimally. The teachers often teach materials with conventional approaches. Whereas, ideally, social science needs to pay attention to the integral aspects of the social science itself. Social science learning, as explained by Barr (1978), is a subject that considers social science as a perspective, but not in methods, techniques, and philosophy. Barr believes that social science can be applied in any country as long as it is intended for the interests of nationalism and multiculturalism. Strengthening students' multiculturalism knowledge through social science requires teachers' insights, knowledge, and competencies to continue the process and to teach values that have been instilled and have long been believed as wisdom in society (R. D. Barr et al., 1977; Berson et al., 2000).

This research explores the utilisation of Islamic historical heritages appropriately in social science learning. The case that will be revealed in this research is social science learning in northern Java, especially in Kudus City. As a city located on the North Coast Road (Pantura) in Java, Kudus has a strategic location. The strategic condition of Kudus in the spotlight has enabled various communities to be able to spread their influences in the city. Among these communities are Hinduism and Islam. The Muslim community came to Kudus later than the Hindu-Buddhist community, which was the majority religion during the era of the Majapahit Kingdom (Syafwandi, 1985). Even though it was the latest to arrive, the Muslim community, which was led by Ja'far Shodiq, succeeded in making Kudus change its face from a city influenced by Hinduism in terms of socio-culture, to a city with an advanced Islamic civilisation (Salam, 1995). Therefore Kudus has a lot of historical Islamic heritages, for example the Kudus Ancient Tower, The Tomb of Kyai Telingsing, and Langgar Bubrah which are located quite close together. These three historical heritages are quite iconic for the community of Kudus and people from outside the region, even outside the country.

These historical heritage buildings were included in the historical heritages of the transition era from Hindu-Buddhist to Islam. Therefore, the style of these three buildings is very unique. They contain Hindu-Buddhist elements, but also have an Islamic style that is difficult to find in other areas of Java (Salam, 1995). These buildings are now experiencing a fundamental problem, namely physical damage that leads to changes in their shapes. Those historical heritage buildings have a long history concerning the efforts of the predecessors to build inter-religious and cultural harmonisation. They are the result of acculturation between Islam, Hindu-Buddhism, and Java (Nooryono, 2009; Suharso, 2017; W. Wasino, 2013).



Providing access to students to learn the history and culture of their communities means that the educators are preparing the agents of peace who can reduce conflict and sentiment in the community (Barry, 2002). This also supports and strengthens the implementation of multicultural learning, which so far has not paid attention to historical heritages in the northern part of Java. The importance of regenerating society is driven by the imagination of peace and harmony of society in the past which is currently being disturbed by intolerant, racist, and fundamentalist groups.

Some previous studies concerning multicultural learning based on historical heritages can be found in the research conducted by Henrich (2001), Sforza (1982) and Alrianingrum (2010). These three researchers analysed the existence of historical heritages and their benefits for education. The research has provided fundamental assumptions about the potential of historical heritage buildings as discussion material regarding multiculturalism, religiosity, humanism, and cultural studies conducted in schools (Alrianingrum, 2010; Cavalli-Sforza et al., 1982; Henrich, 2001). This research is the continuation of the three listed above. This research focuses more on social science learning practices orienting to the development of students' multiculturalism knowledge. Therefore, social science learning, in this context, leads to historical awareness improvement efforts (Shaver, 1979), multicultural competencies strengthening (R. Barr et al., 1978), sociological assumptions formation (Myers, 2006), and the preparation of the agents for tolerance (Parker, 2009).

Therefore, this research aims to explore and analyse multicultural learning through social studies based on Islamic historical heritages in northern Java. This research focuses on the multiculturalism potential of Islamic historical heritage buildings (De la Torre, 2013) and the development of students' multiculturalism knowledge (Banks, 2008). The questions proposed in this research are 1) what is the condition of Islamic historical heritages in Northern Java? and 2) how is student's multiculturalism knowledge developed?

Methods

3

Research Design

This research is an educational project that seeks to analyse the development process of students' multiculturalism knowledge through social science learning based on Islamic historical heritages in northern Java. This project was carried out using grounded research design (Strauss & Corbin, 1997). There were five stages in the grounded research scheme used, namely 1) research design; 2) data collection; 3) data display; 4) data analysis; and 5) literature review. The quality of grounded research was largely determined by the steps that were done well, correctly, and in a disciplined manner. The right process will guarantee the discovery of the correct theory as well. Therefore, there is a kind of coherence between input,



process, and output (Morse et al., 2016). To strengthen the position of the findings, this study also applies historical methods in the process of tracing data around the historical relics of Islamic patterns in northern Java. The historical method used refers to the Wasino framework (2018), which emphasises the stages of heuristics, source criticism, interpretation, and historiography in reconstructing historical narratives (M. Wasino & Endah Sri, 2018). This historical method is very helpful in the process of searching for historical facts related to historical relics, namely Langgar Bubah, Makam Kyai Telingsing, and Ancient Tower Mosque. The Historical Method as a process of critically examining and analysing historical data to reconstruct historical narratives (Gottschalk, 1969; Wasino et al., 2019), results from this reconstruction which forms the basis for further analysis of the process of developing multicultural knowledge of students through social studies based on historical relics displaying Islamic style in northern Java.

Research Participants

This research involved 40 students in social science education classes and was conducted in junior high schools in northern Java. This class was intended to teach multiculturalism materials sourced from Islamic historical heritages in northern Java. Even though these heritages are in Islamic style, they have some elements outside of Islam. The other elements are Hinduism and Buddhism. The participants of this research are heterogeneous. There were four categories of participants in this research in terms of ethnicity, namely ethnic Javanese, Chinese, Arabic, and Sundanese. Religiously, the participants were divided into four categories, namely Muslim, Hindu, Buddhist, and Christian. This class was considered ideal in developing multiculturalism knowledge, considering that the aspects contained in the class have met the multicultural prerequisites of a group.

Data Collection

The research data collection was carried out through in-depth interviews and participant observation (Bogdan & Biklen, 2006; Creswel, 2009). To be able to find important things in grounded research, interviews and observations are the most appropriate strategies. Through interviews, researchers can psychologically understand each language and gesture spoken by participants. Observation can be the most impactful strategy in grounded research. This is because the observations towards participants will be a capital for researchers to understand the factual conditions of the object being observed (Morse et al., 2016). Interview transcripts supported the process of critical discourse analysis (CDA), while observations constructed students' social processes in multicultural learning. The object of this research was a multicultural learning process carried out 2 x 45 minutes using the student-centred paradigm and reciprocal learning as the learning model. Reciprocal learning is effective learning conducted through meaningful reading, summarising, asking questions, representation,



hypotheses (Carrington*, 2004). According to Banks, this activity gives influences in the formation of knowledge, awareness, and determination of attitudes about multiculturalism that is learned and leads to enlightenment (Banks, 2006). This research tried to examine how the process takes place within the framework of social science learning. This research resulted in the development of students' multiculturalism knowledge and understanding of historical heritage buildings around the students' environment (Carrington*, 2004). According to Banks, this activity gives influences in the formation of knowledge, awareness, and determination of attitudes about multiculturalism that is learned and leads to enlightenment (Banks, 2006). This research tried to examine how the process takes place within the framework of social science learning. This research resulted in the development of students' multiculturalism knowledge and understanding of historical heritage buildings existing around the students' environment.

Data obtained through in-depth interviews and participant observation were transcribed as representations of pre-learning, learning and post-learning activities. The results of this transcription were analysed using CDA. In this context, the three focuses of this research analysis were historical heritage buildings (Kirshenblatt-Gimblett, 1995), the potential for multiculturalism (Banks, 1993), and multicultural learning (Jenks et al., 2001). The results of the data transcription produced four transcriptions, which in this research were shown through coding, Student Data 1 = SD1, Student Data 2 = SD2, etc. The diverse ethnic and religious conditions among students made the data collected more varied. However, ethnicity and religiosity were not the main benchmarks in grouping or transcribing data.

Data Analysis

The data obtained were analysed using the critical discourse analysis (CDA) approach. CDA in this research refers to Fairclough (2013), namely an analysis that connects micro texts to a macro context of society (Fairclough, 2013). His expertise has been tested in building a discourse analysis model that has contributed to social and cultural analysis. Thus, in practice, the discourse analysis he developed combines textual analysis within the wider cultural context of society. The focus of the Fairclough's CDA is to see the text as a political and cultural practice. The text referred to in this study is the language spoken by students both through interviews and the language spoken while the observation process takes place. Discourse analysis in this paradigm uses a critical approach that emphasises the constellation of forces that occur in the process of production and reproduction of meaning. Individuals are not considered as neutral subjects who can interpret freely according to their thoughts, because they are closely related and influenced by social and cultural forces that exist in the society (Wodak & Meyer, 2015).



Results

Islamic Historical Heritages' Narrative in Northern Java Langgar Bubrah

² In Demangan Village, in the south of Old Kudus Market, there was a building which, according to local residents' beliefs, was a disbanded (bubar) mosque. It was said "disbanded (bubar)" because when the mosque was being built by Sunan Kudus, it failed because it was known by others (Javanese: *Kemenungsan*). The building was made of arranged bricks and ornamental andesite stones. Salam argues that from the overall shape of the building, the building was not a mosque, but rather like a monastery or hermitage of Hindus in ancient times which was later dismantled by Muslim people (Salam, 1995). This was strengthened by the findings on the field that this heritage building was actually a Hindu worshipping complex, as evidenced by the existence of worship in the form of relics including *lingga* (statue), *yoni*, *slimpetan* ornaments and human reliefs in the form of the God Shiva. Meanwhile, according to the results of the interview, human relief is the incarnation of a human who noticed the construction of the mosque in the morning carried out by supernatural beings and made them angry, so that they cursed him to be human relief on a stone.

Langgar Bubrah, which some people call Bubrah Mosque, is located in the Demangan Village, Kudus City, in a residential complex which is not far from the basic food storehouse. The place is in the form of ruins of a building made of bricks, each measuring 25 x 15 x 4 cm and is arranged without using cement. The outer wall of this building is quite interesting because it has a number of decorations with tendrils, greek bars, and geometric lines. While on the east side, there are five objects made of andesite stones, each in the form of a damaged floor, a mortar, a stone pillar with height of 104 cm. And there is a possibility that it is originally a *lingga* (statue), an irregularly shaped stone board and a stone with the relief of a man with hair arranged like a Buddha's head, in a standing position and holding a kind of spear. This stone relief is somewhat hidden above the wall in the southeast.

According to folklore, this building was built by Prince Poncowati using magical power he had at night. However, because the sound of people sweeping during the construction had been heard, the construction finally was not finished. Considering the stone with the human relief mentioned above, it can be concluded that this building initially might have been a building for Hindus to pray in. After Islam spread in the area of Kudus City, it was turned into a mosque. There is no difference from the Menara Mosque complex, which was originally a Hindu worship complex but was changed into an Islamic worship complex by Sunan Kudus by building a mosque in that place.



Makam Kyai Telingsing

The Tomb of Kyai Telingsing is located in Sunggingan Village, in the south of Demangan Village. According to local belief, Kyai Telingsing was a teacher of Sunan Kudus and was one of the elders in Kudus City before being replaced by Sunan Kudus. He was a Chinese Muslim who was also a famous sculptor and artist. According to local people, the name of Telingsing was interpreted as the Chinese name from the words of The Lian Sing.

Based on the study of oral history, a different version of The Tomb of Kyai Telingsing was found. Apparently, this tomb was one of the oldest tombs found in Kudus. According to history, long before the establishment of the Islamic empire in Demak, there was a shocking event in the Kudus Area. One day, an event occurred to someone named Sunan Sunggingan. When Sunan Sunggingan was playing kites, his intention to look and get around throughout the archipelago arose. Thus, he began to climb up through the kite string that was floating into the sky. At that time, when Sunan Sunggingan arrived in the middle of the sky, the thread broke. Then, Sunan Sunggingan hovered with the kite which finally fell down to China.

One day, Sunan Kudus was visited by a group of guests from China. Then he called Kyai Telingsing to make a memento for the guests. Kyai Telingsing made a jug with beautiful paintings in it. After that, Sunan Kudus called him and asked whether he had made the memento? Kyai Telingsing then showed the jug to Sunan Kudus. Seeing the jug was just an ordinary jug, the jug was thrown. After the jug broke, the beautiful painting in it was seen. Where, in the middle of the painting, was the *shahada* sentence. Instantly, Sunan Kudus regretted and showed his admiration, resulting in an awareness that Kyai Telingsing was a person with high knowledge. From that moment on, Sunan Kudus was proud of Kyai Telingsing, who had learned much about Ma'rifat and Tariqot. On the contrary, Kyai Telingsing was more proud and amazed at Sunan Kudus for his true nature. At the time of his death, Kyai Telingsing left messages for Muslim people in Kudus, they said: 1) *sholat sacolo saloho donga sampurno*, which means that the Islamic prayer (shalah) is the perfect prayer; and 2) *lenggahing panggenan tersetihing ngaji*, which means place the body in the right and holy place while reciting Qur'an. These heritages are still alive in certain societies, but many people of Kudus are now more modern and many leave the messages of their ancestors.

Ancient Tower Mosque (Masjid Menara Kuno)

Kudus Regency, located in Central Java Province, is geographically located in the northern coastal region of Java Island. Kudus Regency is one of the spreading centres of Islam. This is evidenced by the existence of several heritages of Walisongo, which played an important role in the spread of Islam in Java, especially in Kudus Regency in the form of the Menara



Kudus (Kudus Tower), Jipang Mosque, Gowak Well, and two tombs. These two tombs are the Tomb of Sunan Kudus in the region of Kudus Kulon and the Tomb of Sunan Muria on the slope of Mount Muria. Sunan Kudus (Ja'far Shodiq) became a prominent figure among other saints, so he was nicknamed *Waliyul Ilmi*.

Sunan Kudus was also widely known for transmitting Islam through a cultural approach. Menara Kudus (Kudus Tower) as a historical monument is not only beautiful and elegant but also a sign of culture and strategy of Islamic spreading conducted by Sunan Kudus who was known for its strong cultural approach. Its unique shape reflects the spirit of cultural acculturation between Islamic, Hindu and Chinese cultures, which makes the tower often referred to as a representation of the Multicultural Tower. The tower, as one of many cultural markings of Sunan Kudus, is a relic of cultural heritage objects. The mythology of Sunan Kudus can be found in history, legends, drawings, traditions, artistic expressions and folklore that had developed in the middle of Kudus community.

The image of Sunan Kudus had been popular in the Kudus community as a saint who was known to be tolerant, expert, courageous, charismatic and artistic. The Kudus Tower, as a historical monument, is not only beautiful and elegant, but also a sign of culture and the strategy of Sunan Kudus in spreading Islam known as a cultural approach. The unique shape reflects the acculturation spirit of Islamic, Hindu, and Chinese cultures, making the Menara Kudus (Kudus Tower) a Multicultural Tower. Secondly, *Buka Luwur* tradition, which was an annual routine activity, was carried out by the foundation every 10th of Muharram with the support of all Muslims in Kudus and its surroundings, and also *Dhandhangan* tradition which was usually carried out every year before Ramadan. Thirdly, the location of the tomb of Sunan Kudus, placed in the middle of the city made it attractive.

To the west of the Menara Kudus Mosque, there is the tomb of Sunan Kudus and its followers and descendants, located in one complex. On the door of the tomb of Sunan Kudus, the sentence of Asmaul Husna and the date of 1895 Java or 1296 Hijri = 1878 AD were carved. The tomb of Sunan Kudus is surrounded by a wall decorated with carvings. On top of the tomb, there is a *mustaka* as found in the mosque next to it as well as in the *tajug* building to the south of the tomb (Salam, 1977).

Most ancient buildings in Kudus use red stone as the building material. Ancient red stone has a larger size than the current red stone. Likewise, the texture is also finer. For example, the red stone used as the foundation of the Menara (Tower) Mosque, it has a density measuring $31 \times 14 \times 5$ cm. Red stone buildings in the early development of Islam in Indonesia were made without using spaces. It is also similar to several ancient buildings in northern Java. For example: Langgar Bubar at several buildings in the Menara (Tower) Mosque complex (Gapura, A, Baguro B, original mihrab, and the tower).



By looking at the style of the building art, the ancient tower shows similarities with temples from the past period from East Java, which is tall, has a slim body, and the building stands on the hallway on the back side. Those similarities become the basis for the experts to estimate that the ancient tower originated from a transitional / early period of the development of Islam in Indonesia. From the reliefs contained in the Menara (tower) mosque complex and other ancient buildings, there are two relief panels that are thought to show year numbers. Those two relief panels are made of yellow stone and are hexagon-shaped. The relief's form depicts two dragons wrapped around each other and wrapped around a double-tipped trident. It is suspected that the carved panel is *sengkalan memet* because the other carved panels found in Langgar Dalem have geometric motifs and tendrils. That *sengkalan* reads: *Trisula tinulet Naga*, which shows the year number of 863 H that coincides with the year of 1458 AD.

According to the relief on the south side pilaster wall of Langgar Bubrah / Bubar: at the bottom of the pilaster, a relief can be seen that looks different from other reliefs contained in the building. The relief is very similar to Arabic letters / numbers. In the Menara (Tower) Mosque complex, there are several inscriptions which show year numbers. Chronologically, this inscription is written in letters and Arabic on stone slabs measuring 44 × 26 cm. This inscription is placed on the wall above the door of Mihrab. The inscription reads:

"Bismillahirrahman nirrahiim. Aqaama bihi al masjidl aqsa wa balad al kuds khalifatu hadha adahr Muhammad yasytari (?) ansya'a hadha al masjid al manar (?) al musamma bil aqsa khalifatullaahi fil ardhi... al 'ulya wal mujtahid assayyid al arif al kamil al fadhil al maqsuus bi inayati... al kaadhi Ja'far as Shidiq... sanat sittim wa khomsin wa tis'imia'atin min al hijrah annabawiyah wa salla ala sayyidina Muhammadin wa ashaabihi ajma'iin"

It was translated: "By the name of Allah, the Most Gracious and the Most Merciful. The Caliph at this time has established the Aqsa mosque and the land of Quds. Muhammad (?) wished glory in Al-Khuldi Heaven, wanted to be close to God in the land of Quds (?) Khalifatullaahi in the world of Sayid al-Arif al-Kamil al-fadil al-Maqsus, Ja'far as Shidiq founded the Menara (Tower) Mosque named Aqsa, in 956 Hijriyah."

The inscription was carved in the wood beam of the Menara (Tower) Mosque. This inscription is written in Javanese letters and in Javanese language. It reads "*gapuro rusah ewahing jagat wong ngarungu.*" The interpretation of this inscription shows the number 1609 which coincides with the year of 1687 AD. Another inscription was carved in the west Gapura B (Lawang Kembar). This inscription is written in Javanese letters and in Javanese language. It reads "*kala binangun jenengipun kanjeng rahaden tumenggung panji haryo panegaran sinengkalan pandhito karno wulanganing jalmo 1727*". Javanese year number 1727 coincides with 1800 AD. This inscription is also written in Arabic letters. It reads



"*Hijrayun Nabi Musthofa salallaau 'Alaihi Wassalam alfu sanati dalfi alfin min al qadhi khaaji*". It means: "Hijriyah Year of 1215 on Monday of the Hajj month Dal year in the Kadi Hajj era". The year 1215 H is the same as 1800 AD.

It has been explained above that those three historical heritage buildings, namely **Langgar Bubrah, The Tomb of Kyai Telingsing, and Ancient Tower Mosque** have values that make historical heritage buildings look special and valuable to the people of Java. As buildings that stood during the transition period of Hindu-Buddhist society to Islamic society, the buildings have an artistic design by combining religious and cultural elements in northern Java. Among the elements, there are religious elements of Islam, Hinduism, Buddhism. While culturally, there are the elements of Java, China, and Arabic. Although it is a heritage building of Islam, the buildings are respected by non-Islamic religions and ethnic groups. All communities in Java with various ethnic groups appreciate the buildings as ancestral heritage which have high historical value, whose original form and existence needs to be maintained. The building is a tangible form of acculturation in the process of making the people in Indonesia a peaceful and tolerant society. These buildings qualify as buildings that have high multicultural values and deserve to be learning materials to develop students' multiculturalism knowledge.

Development of Student's Multiculturalism Knowledge

Social science learning with multiculturalism material utilised historical heritages **in the northern part of Java as the source of learning**. In the form of text, the teachers gave students an understanding of history in the environment where students live as the important knowledge to understand. The teachers planned this learning systematically, by following the reciprocal learning guidelines and student-centred approach to maximise students' competence in learning about multiculturalism. The learning was conducted systematically: 1) students were divided into three large groups; 2) the teachers started the learning with the provocation process; 3) the teacher shared narratives about historical heritage buildings; 4) the students were instructed to read and understand the contents of the readings; 5) the students were instructed to summarise the sections relating to multiculturalism according to historical heritage buildings; 6) the presentation session of the summary and discussion results; and 7) conclusion drawing conducted by teachers.

The process of group division was handled by some group leaders who were predetermined by the teachers. This was intended to stimulate the democratic nature in the classroom. After the division was done, then students were instructed to sit in accordance with their respective groups. The names of the groups were Sunan Kudus, Kyai Telingsing, and Sunan Kalijaga. Those three were important figures in the spread of Islam in the early Java age (Ages XVI-XVII). In this process, there were not too many obstacles. It was also found that the students



had sufficiently understood the learning scheme through instructions given by the teacher at the previous week's meeting.

In the initial stage, the teacher provoked or encouraged the students to give opinions concerning the current condition of Indonesian pluralism, especially in the northern part of Java. The condition of community pluralism has declined. This was indicated by the rise of intolerance cases such as the dissolution of religious activities, racism in several places, discrimination against religious and ethnic minority groups, and increasing inter-group sentiment (Firmansyah, 2019; Hutabarat & Panjaitan, 2016; Muharam, 2016; Sholikin, 2018). Intolerance cases, such as the dissolution of religious activities and bullying of ethnic minority groups, have threatened the integrity of society and the future of multiculturalism in Indonesia. The teachers believed that an intolerant society will never make progress. Intolerance cases that occurred in society were considered to be influenced by people who do not understand the history and culture of the nation. Most of the cases that occurred were triggered by fundamental Muslim groups who did not accept the differences as social capital for development (Fealy, 2004; Muzakki, 2014). This provocation process was intended to provide students with knowledge based on the importance of multiculturalism for achieving diverse societies. Diversity is assumed to be a valuable inheritance from the ancestors to the next generation, so there must be a necessity that arises in every student to maintain it.

After the provocation process was conducted, the teachers then distributed texts concerning those three Islamic historical heritage buildings that exist in Kudus, namely Langgar Bubrah, The Tomb of Kyai Telingsing, and Menara (Tower) Mosque. The narratives, which were distributed randomly to each group, resulted in the composition of Sunan Kudus Group that studied the material of Langgar Bubrah, Kyai Telingsing Group that examined The Tomb of Kyai Telingsing, and Sunan Kalijaga Group that studied the Ancient Tower Mosque. Those three buildings, as explained earlier, had important significance for the people of northern Java. The buildings were the symbol of the successful transition of the Hindu-Buddhist community to Islam, which occurred peacefully. That was a historical achievement which should not be underestimated, but should be thought of with pride, because those are the assets which can foster unity. As buildings that stood at a time of transition, those three historical heritage buildings had diverse elements, namely Hinduism, Buddhism, and Islam. Culturally, they were influenced by Javanese, Chinese and Arabic. This narrative was conveyed as the material for student analysis, which would then be discussed. After the narration was shared, the students were instructed to read in full and understand the contents of the readings. Then the students were instructed to summarise the sections related to multiculturalism in the narrative, according to those historical heritage buildings.

After the students finished summarising and completing their assignments, the presentations and discussions began. The process of this discussion showed the activities of dialectical



students. Students boldly discussed peace and tolerance in the discussion. Students also succeeded in constructing multiculturalism as basic knowledge in fostering peace and unity. SD1 argues that:

"Historical heritages in northern Java are important buildings that we must maintain. One of the buildings is the Tomb of Kyai Telingsing. Today, people rarely know that the process of Islamisation of Indonesian society has also been pioneered by Chinese people. This is proven by the existence of the very famous Kyai Telingsing Tomb. They came from China to carry out the mission of Islamisation in Java, and they succeeded. By understanding the process, racialism and discrimination on the basis of religion against ethnic Chinese is not appropriate and should be stopped. Besides being inhumane, this kind of activity shows an ahistorical mindset."

The sentences above are of course quite encouraging. The provocation process conducted by the teachers has been able to make students' critical reasoning work according to their proportions. Students, of course, build on the knowledge which was started with the introduction delivered by the teacher concerning the phenomenon of intolerance in society. In addition, SD3 argues:

"Multiculturalism in Langgar Bubrah lies in the architecture of the building which is very typical with Javanese people and Hindu-Buddhist ornaments. It cannot be found in buildings that stood in the XVIII Century until now. Thus, the historical aspect in the building is very strong. Besides that, the architectural aesthetics of the building is very unique. That building, which resembles temples, is highly respected by the surrounding community as a legacy that must always be maintained. In that building, religious activities are not only often carried out but also cultural activities which are the expression of gratitude towards God for the gifts that have been given."

Argumentasi siswa itu menunjukkan prinsip dan kesadaran tentang pentingnya menghargai warisan nenek moyang, lebih dari itu keberagaman dalam bingkai multikulturalisme juga penting dijaga sebagai aset. Siswa mampu membayangkan keindahan yang terdapat dalam bangunan itu sebagai sebuah keunikan yang tidak dimiliki oleh bangunan lain. Oleh sebab itu, pemahaman yang disampaikan mengkonstruksi pengetahuan multikulturalisme sebagai modal dasar dalam membina persatuan. SD4 berpendapat:

The student's argument has demonstrated the principle and awareness of the importance of respecting ancestral heritages. Moreover, diversity in a multiculturalism frame was also important to be maintained as an asset. Students were able to imagine the beauty contained in the building as a uniqueness that is not owned by other buildings. Therefore, the understanding conveyed constructs knowledge of multiculturalism as a basic capital in fostering unity. SD4 argues:



"The most phenomenal Islamic heritage in Java is the Ancient Tower. The building is the heritage of Sunan Kudus or Shaykh Ja'far Shodiq which is considered a symbol of the success of Hindu and Islamic acculturation. The building was built with Javanese ornaments, similar to the Klungkung Cultural Center in Bali which is used as a place of worship for Hindus today. Uniquely, the Ancient Tower is a heritage of Islam in the early era which functions as a loudspeaker to echo the call to prayer (a call to worship for Muslims). The tower is very artistic and symbolic for a cultural and religious building. Historically, the building was built to demonstrate the success of Islamisation and respect the predecessors who were still embracing Hinduism and Buddhism. Sunan Kudus wanted to show that Islam is a religion of peace. In contrast to this day, some groups actually show that Islam is a religion which is evil and full of violence. "

In addition to constructing multicultural knowledge and awareness, this student was able to combine text with factual conditions in society. It indicates the critical reasoning of students to work appropriately in analysing the situation being faced by the students. The next process is discussion. At this stage, the debate was not so obvious because the construction process of ongoing knowledge aimed to solve the problem theoretically and build basic knowledge about an aspect in accordance with the objectives of reciprocal learning. However, an interesting response came from SD2:

"I agree with all speakers that the historical heritages in northern Java have great multiculturalism potential. I enjoy this learning positively. Therefore, I personally would like to encourage all my friends to become the agents who preserve historical heritage buildings as well as disseminating the values of multiculturalism to the public. By doing so, intolerance actions and racialism practices can be minimised. This is also my argument that tries to convey my concern about the situation covered by the mass and electronic media. And this situation, which is full of sentiment and racism must be eradicated. However, we also must be optimistic that history proves that we are able to live side by side without looking at religious or ethnic aspects. We all live on human values that precede group interests. "

The argument above very strongly illustrates the idealism of students about multiculturalism that is built up. The knowledge of multiculturalism constructs the ideology of humanism which is the guide for students in social life. The process of provocation conducted by the teachers was responded to through a campaign of harmony in both religious and cultural life through their own ways. The historical aspect is the basis for the dissemination of peace ideas in society. This, of course, shows that social science learning with multicultural material is able to give a very positive impact on the development of students' knowledge, awareness, and idealism concerning multiculturalism and peace in northern Java. Furthermore, the teachers concluded the learning outcomes by giving the highest appreciation to students who had worked hard in formulating the aspects of multiculturalism that are sourced from



historical narratives. In addition, at the end, the teacher gave motivation to students to study hard and try hard to disseminate the ideas of peace. Before ending the learning, the teacher asked the class leader to lead the prayer according to their respective religion and beliefs. This is to strengthen the religious character of each individual in social science learning.

Discussion

The results of this research support the opinion of Alrianingrum (2010), who suggests that historical heritages in the eastern part of Java are very relevant to be the source for historical learning. Learning orientation leads to the development of student knowledge in accordance with the content and potential of the historical heritage buildings. Historical heritages in the northern part of Java are different from the eastern part of Java, which have a pure Hindu-Buddhist style. Therefore, the aspects of multiculturalism are not found in these historical heritages. In the northern part of Java, historical heritages are unique in terms of value and potential content. As explained earlier, the aspects of multiculturalism in the historical heritages of northern Java have become a large capital in developing students' multiculturalism knowledge and serve as a basis for disseminating the ideas of harmony in society. Therefore, historical heritages are very relevant as the source of social science learning oriented to the development of student historical knowledge.

This research also supports the opinions of Cavalli-Sforza, Feldman, Chen, and Dornbusch (1982), that historical heritage supports the process of cultural transmission to younger generations. It becomes the basis in developing peaceful social relations and is away from sentiment or conflict. They believe that the historical heritages in northern Java have great potential in developing multiculturalism knowledge that can be transmitted from generation to generation to maintain the unity of the society. In the middle of conditions that are prone to conflict and sentiment, historical heritage buildings are very relevant as instruments in transmitting the values of peace. This research is in line with Henrich's (2001) argument concerning cultural and multicultural transmission, which can be used as a source of change in people's behaviour to a more positive direction. Culture, as a human initiative, certainly has a high utilisation value, especially in daily life. The transmission of multiculturalism knowledge in the research conducted has strengthened students' idealism concerning humanity and the importance of religious and cultural tolerance.

Multiculturalism becomes a social capital for the development of modern society and upholds cultural values. Social science learning with multiculturalism material is able to build students' enthusiasm in achieving peace and reducing racial and religious sentiment. It shows that social science learning by utilising multicultural potential in historical heritage buildings has been successful. Students can be critical in responding to phenomena in society and analyse them through historical perspectives that are far from prejudice and hatred. Students



can try to convince others to be able to accept multiculturalism ideas that are conveyed. Basic knowledge concerning "humanity" makes the students have a basis in acting and behaving. In fact, before the learning was conducted, students did not understand how to respond to the full conditions of sentiment and racism that occur in society today. After receiving multiculturalism knowledge that comes from history, students have a way of life based on the wisdom of the predecessors left in historical heritage buildings (Ahnaf, 2018; Barry, 2002; Castro, 2013; Erzad & Suciati, 2018; Romadi & Kurniawan, 2017; W. Wasino, 2013).

This research is able to run in accordance with the objectives to be achieved. Students have gained historical awareness (Shaver, 1979), which was evidenced by the strong ideas of students about the importance of preserving historical heritages in northern Java. Students also have acquired multicultural competence (R. Barr et al., 1978), which was illustrated through campaigns on humanity and peace. In addition, students' sociological assumptions have also been formed, namely the ability of students to analyse the situation that is happening concerning the practice of intolerance, racism, and sentiments in society considered as negative conditions which are not accepted by students. These conditions are to be replaced by a narrative of peace, tolerance and harmony. Sociologically, students are able to contextualise their knowledge to be applied into daily life (Myers, 2006). After participating in social science learning, as revealed by Parker (2009), students should be able to become cadres of what they have learned in the class. In ongoing multicultural learning, students are fostered to become individuals who can initiate peace and tolerance. Students are encouraged to become actors who can create changes in society. This success is of course due to planned learning and disciplined implementation by the social science teachers on duty. Islamic historical heritage buildings in northern Java are very relevant and proven to be used to develop students' multiculturalism knowledge which can be used as capital for the development of human civilisation, which is peaceful and far from conflict or sentiment (Banks, 2008; De la Torre, 2013).

Conclusion

Social science learning with the aim of developing students' multiculturalism knowledge can be conducted by making historical heritage objects as sources of learning. Historical heritages existing in northern Java, such as Langgar Bubrah, The Tomb of Kyai Telingsing, and Ancient Tower Mosque have multicultural potential. Multiculturalism was formed through a long history of people in Java in the transition from Hindu-Buddhist to Islamic era. Even though those heritage buildings have Islamic style, they also have Hindu-Buddhist ornaments. Culturally, there are elements of Javanese, Chinese and Arabic constructed in the historical heritages in the form of building ornaments. The potential is considered relevant for developing students' multiculturalism knowledge. This is evidenced when historical Islamic heritages are presented as social science learning materials in schools. Through reciprocal



learning, social science learning with historical heritages as the sources of learning is able to generate awareness, idealism, and students' knowledge concerning multiculturalism. Students have senses of preserving historical heritages and being the agents in spreading the idea of tolerance in society to minimise conflict and sentiments based on religion and ethnicity. This research recommends that the social science learning curriculum can accommodate students to utilise historical heritage buildings existing around their local areas as the sources of multiculturalism learning. This relates to the preservation of historical heritages, the transmission of values, and the regeneration of agents of tolerance in society.



REFERENCES

- Adler, S. (2008). 18. The education of social studies teachers. *Handbook of Research in Social Studies Education*, 329–351.
- Ahnaf, M. I. (2018). Socio-Ethical Origin of Multiculturalism in Indonesia. *Multiculturalism in Asia-Peace and Harmony*, 126.
- Alrianingrum, S. (2010). *Cagar budaya Surabaya kota pahlawan sebagai sumber belajar (studi kasus mahasiswa pendidikan sejarah fakultas ilmu sosial di Universitas Negeri Surabaya)* [PhD Thesis]. Universitas Sebelas Maret.
- Banks, J. A. (1993). Chapter 1: Multicultural education: Historical development, dimensions, and practice. *Review of Research in Education*, 19(1), 3–49.
- Banks, J. A. (1997). *Educating Citizens in a Multicultural Society*. *Multicultural Education Series*. ERIC.
- Banks, J. A. (2006). *Race, culture, and education: The selected works of James A. Banks*. Routledge.
- Banks, J. A. (2008). *An introduction to multicultural education*. Harvard University Press.
- Barr, R., Barth, J. L., & Shermis, S. S. (1978). *The nature of the social studies*. ETC.
- Barr, R. D., Barth, J. L., & Shermis, S. S. (1977). *Defining the social studies*. National Council for the Social Studies Washington, DC.
- Barry, B. (2002). *Culture and equality: An egalitarian critique of multiculturalism*. Harvard University Press.
- Berson, M., Diem, R., Hicks, D., Mason, C., Lee, J., & Dralle, T. (2000). Guidelines for using technology to prepare social studies teachers. *Contemporary Issues in Technology and Teacher Education*, 1(1), 107–116.
- Bogdan, R. C., & Biklen, S. K. (2006). Qualitative research in (validation) and qualitative (inquiry) studies. *It Is a Method-Appropriate Education: An Introduction to Theory and Methods*.
- Carrington*, G. (2004). Supervision as a reciprocal learning process. *Educational Psychology in Practice*, 20(1), 31–42.



- Castro, A. J. (2013). What makes a citizen? Critical and multicultural citizenship and preservice teachers' understanding of citizenship skills. *Theory & Research in Social Education, 41*(2), 219–246.
- Cavalli-Sforza, L. L., Feldman, M. W., Chen, K.-H., & Dornbusch, S. M. (1982). Theory and observation in cultural transmission. *Science, 218*(4567), 19–27.
- Creswel, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches*. Los Angeles: University of Nebraska–Lincoln.
- De la Torre, M. (2013). Values and heritage conservation. *Heritage & Society, 6*(2), 155–166.
- Erzad, A. M., & Suciati, S. (2018). The Existence of Kudus Islamic Local Culture to Prevent Radicalism In Globalization Era. *QIJIS (Qudus International Journal of Islamic Studies), 6*(1), 39–56.
- Fairclough, N. (2013). *Critical discourse analysis: The critical study of language*. Routledge.
- Firmansyah, L. M. (2019). *Diskursus Intoleransi Dalam Pilgub Jakarta Tahun 2017 di Media Indonesia (Studi Wacana Kritis pada Kompas. Com, Republika. Co. Id, dan Tempo. Co)* [PhD Thesis]. Universitas Airlangga.
- Gottschalk, L. R. (1969). *Understanding history: A primer of historical method*. Random House Inc.
- Henrich, J. (2001). Cultural transmission and the diffusion of innovations: Adoption dynamics indicate that biased cultural transmission is the predominate force in behavioral change. *American Anthropologist, 103*(4), 992–1013.
- Hutabarat, B. A., & Panjaitan, H. H. (2016). Tingkat Toleransi Antaragama di Masyarakat Indonesia. *Societas Dei: Jurnal Agama Dan Masyarakat, 3*(1), 8.
- Jenks, C., Lee, J. O., & Kanpol, B. (2001). Approaches to multicultural education in preservice teacher education: Philosophical frameworks and models for teaching. *The Urban Review, 33*(2), 87–105.
- Kirshenblatt-Gimblett, B. (1995). Theorizing heritage. *Ethnomusicology, 36*7–380.
- Morse, J. M., Stern, P. N., Corbin, J., Bowers, B., Charmaz, K., & Clarke, A. E. (2016). *Developing grounded theory: The second generation*. Routledge.
- Muharam, M. M. (2016). Konservatisme dan Intoleransi Agama Pada Era Reformasi di Indonesia. *@ Trisula, 4*(01), 7–7.



- Myers, J. P. (2006). Rethinking the social studies curriculum in the context of globalization: Education for global citizenship in the US. *Theory & Research in Social Education*, 34(3), 370–394.
- Nooryono, E. (2009). *Lingkungan Sebagai Sumber Belajar Dalam Rangka Meningkatkan Minat Siswa Pada Mata Pelajaran Sejarah di SMA 2 Bae Kudus* [PhD Thesis]. Universitas Sebelas Maret Surakarta.
- Parker, W. (2009). *Social Studies in Elementary Education*, 14/e. Pearson Education India.
- Romadi, R., & Kurniawan, G. F. (2017). Pembelajaran Sejarah Lokal Berbasis Folklore Untuk Menanamkan Nilai Kearifan Lokal Kepada Siswa. *Sejarah Dan Budaya: Jurnal Sejarah, Budaya, Dan Pengajarannya*, 11(1), 79–94.
- Salam, S. (1995). *Kudus selayang pandang*. Gema Salam.
- Shaver, J. P. (1979). The status of social studies education: Impressions from three NSF studies. *Social Education*, 43(2), 150–53.
- Sholikin, A. (2018). Intoleransi, Radikalisme dan Terorise di Lamongan. *Polinter*, 4(1), 1–20.
- Strauss, A., & Corbin, J. (1997). *Grounded Theory in practice*. Sage.
- Suharso, S. (2017). Pembelajaran Sejarah Lokal Pada Kelas Sejarah (Model Pengembangan Bahan Ajar Sejarah Lokal Kota Kudus Dalam Rangka Meningkatkan Minat Siswa Pada Sejarah). *Jurnal Sejarah Dan Budaya*, 11(1), 95–111.
- Suparlan, P. (2014). Menuju masyarakat Indonesia yang multikultural. *Antropologi Indonesia*.
- Syafwandi. (1985). *Menara Masjid Kudus: Dalam tinjauan sejarah dan arsitektur*. Bulan Bintang.
- Wasino, Hartatik, E. S., & Nawiyanto. (2019). From royal family-based ownership to state business management: Mangkunegara's sugar industry in Java from the middle of the 19th to early 20th century. *Management & Organizational History*, 14(2), 167–183.
- Wasino, M., & Endah Sri, H. (2018). *Metode Penelitian Sejarah: Dari Riset hingga Penulisan*. Yogyakarta: Magnum Pustaka Utama
- Wasino, W. (2013). Indonesia: From Pluralism to Multiculturalism. *Paramita: Historical Studies Journal*, 23(2).
- Wodak, R., & Meyer, M. (2015). *Methods of critical discourse studies*. Sage.

Teaching Multiculturalism based on Islamic Historical Relics in Northern Java

ORIGINALITY REPORT

13%

SIMILARITY INDEX

12%

INTERNET SOURCES

3%

PUBLICATIONS

7%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Universitas Negeri Semarang Student Paper	6%
2	eudl.eu Internet Source	4%
3	files.eric.ed.gov Internet Source	2%
4	journalppw.com Internet Source	1%
5	download.atlantis-press.com Internet Source	1%
6	5dok.net Internet Source	<1%

Exclude quotes On

Exclude bibliography On

Exclude matches < 15 words