

Temple as Learning Mediums in Social Studies: The Perspective of Multicultural Education

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Abstract: This study aims to provide a new perspective in order to improvement public awareness on preservation temple through multicultural education. It was based on the facts that the destruction of the temple and theft cases by increase steadily. For example, East Java people living around the temple take the temple's bricks to make red cement and they sell them to earn some money. Moreover, the chief of Radya Pustaka Museum in Surakarta was arrested for her action of stealing some statues from the museum collection. These cases show that people have not fit consciousness to preserve their cultural heritage as identity that indicates lowering multiculturalism sense. Majority of the people have different perceptions about the temple. They considered the temple as the burial site of the ancient Hindu's kings. Their opinion was based on folklore, myth, and legend. Most of the temple's visitors also have different perception. They regard the temple as a sacred building which functioned as a tomb. Therefore, they do not dare to do anything inside the temple's complex area. Multicultural education was a concept that addresses cultural diversity and equality in schools. Equality ensures that students are provided the same access to the benefits of society regardless of their group membership. One of the strategies to sustain public perception and awareness to care and preserve temple in their residence was improving people knowing about the other culture and the heritage. In this context students need introduced temple through a variety of activities such as study tours, observation, fieldtrip, etc. The temple also been used as learning resources; especially in social studies where teachers explore the environmental aspects of the temple both physical and socio-cultural. Social studies learning by medium of temple, and learning resources expected to improve the quality of teaching and awareness of the differences.

Keywords: Temple, multiculturalism education, Social studies.

INTRODUCTION

Background

Indonesia has many cultural relics such as buildings (temples, palace, and mosque), artifacts, books, and so on. In addition the historical sites spread in all entire archipelagos, such as Gunung Padang, Sangiran, Pati Ayam, Mojokerto, Malang, Trinil, and so on. Cultural and historical heritage represents the height of nobility the nation. The heritage should be maintained and preserved its existence, because has many uses. People can learn about their ancestor in ancient times with cultural heritage. It was encountering the national problem such as the demeaning of nationalism, and reducing the national tradition. Temple and the other historical building such as palace and mosque have many virtues that represent Indonesian character.

Temple was the most interest for tourist both local and overseas. The Prambanan and Borobudur temple represent the height and nobility of Indonesian culture in ancient time. It has many virtues for people

while famous constructions that have been represent of Indonesian culture and wisdom. The Borobudur and Prambanan temple represents the Indonesian glory in the ancient times in which Mataram Kingdom in Central Java have domination and sovereignty. Therefore the Central Java have thousands heritage relics such as temple, artifacts, fossils, and so on, that relate with the Mataram dynasties. The Department of Tourism in Central Java district was shown that the visitors at Prambanan and Ratu Boko temple steadily. It can help government to growing economic activities such as trading, travelling agencies, and home industry such as: culinary and merchandise.

The importance of historical and cultural relics for the nation was firm for government to maintain and preserve it. Although Indonesian government has sought to protect and preserve the historical heritage objects by issued the regulations [1], but these efforts will not succeed without involvement and participation of citizens, especially who live and activities around temple. The responsibility of existence and preservation

of ancient objects not only by government, but also all citizens, especially who live and move around it. In fact communities have unresponsiveness attitude about temple, tend to take economically advantage rather than preserve and protect. There were many reasons for people to take economic advantage such as the poverty and unemployment condition in which forces them to steal the historical relic and sell to earn money.

People using the temple remains for their selves importance like stealing temple's stone for house building, sole the part of statue, etc. People around temple also have been reluctance to give report to government for their artifact finding. Reported by a regent at East Java, on January 25, 1978, the relics of ancient places of the kingdom of Majapahit in forests, yards, rice plantations have been dug by the people to take the red rocks and sold into the factories [2]. The most tragic event make antsy was apprehending the chief of Radya Pustaka museum in Surakarta KRH Darmokusuma in which sale the museum collection and replace with a new collection. Society takes historical relics as being in the fields, yards, and rice plantation to building materials. Whether they sale the stones and any other of historical relics as merchandise. Curiously the people living around temple do not feel guilty for damaging historical and cultural relics.

The heritage must be preserved as the national identities, so the destruction of cultural heritage was phenomenon afflicting for us. The destruction of cultural heritage may be caused by the wrong perception of people. It was one of the reasons for people's attitude about temple or cultural relics. Their view and opinion about temple must been changed and reconstruct in order to preserve Indonesian cultural heritage and relics. The good perception and understanding about temple, can recover the awareness and consciousness about the other culture and the relics.

Education is conscious and deliberate effort to develop their human capacity for human being has been independence, happiness, and elevation according their own cultural system. Education should introduce their culture, including the culture of other human groups in order to create cultural harmony the community. Introducing temple for students promote the diversity of cultural heritage in the community. Students are encouraged to understand ancestors had embraced Hinduism and Buddhism, so the legacy must be maintained and preserved. It has been identity our culture and the wonderful heritage for the world.

Temple

Temple was the most cultural heritage that represents height architecture technique of the nations. The terminology of temple was relating with Durga, the God of death in Hindus pantheon. Understanding about temple as the tombs was posed by Raffles [3] with

introducing the terminology of *cungkub* that refers several temples in East Java. He developed the idea the temple was building to entomb the kings. Raffles stated when the body of a chief or person of consequence was burnt, it was usual to preserve the ashes and to deposit them in a *chandi* or tomb.

By the present inhabitants the building is denominated a *chungkup*, which word, in as far as it admits of a precise translation, denotes a place of burial or a repository of the dead. It appears to resemble in its general scheme, several of the other principal antiquities of Java, being a solid massy structure, without any internal apartment or chamber, is a *chandi* but affording, on the summit, an extensive platform or place of devotion.

P. J. Veth [4] confirm temple was "*de steenen waarmede men van ouds de asch der verbrande lijken bedekte*" (stones which one of the death of king burnt corpses covered). The Javanese people apparently gave its name to the ancient temples because they thought the buildings were the tombs of famous saints. Its statements come from the research by the Dutch scientist that found the remains human burnt in the district of Sorogedug, Yogyakarta. Therefore research in the Ijo Temple that found *perigi* (the stone's boxes) content several artifacts like gold, food, and jewelries, and so on in which relate to burial supplies.

Understanding the temple as the tombs was actually associated with *Dewaraja* concept that developed in Southeast Asia in the 10 century. That concept said that king as an incarnation of the god should be made a special place to restore her to the God. In these places then built a statue of the king in question which then people can worship for God was dripping on the king. On the other hand Soekmono [5] confirm that temple was a place for praying for Hindus and Buddhism. The sanctuary was intended as a place where Hindus and Buddhists perform rituals at that time led by the Brahmins. This concept not found in the temple or *pripih* (cistern). The temple also has no relation to the existence of a certain king who ruled a kingdom. The Construction in which the roof of the temple was resembles the place where the god dwells. Meru was one indication of the understanding.

The research with respondents: temple visitors, traders, and citizens who have trading and activity around the temple, and institutions associated with temple, shows that traders have wrong perception about the temples; therefore several of them have good understanding. They argue that the temple was sacred building of ancient time associate with tomb, the abode of the gods, and so on. The Mataram Hindu has been priests given task by the king to teach Hinduism for people. They have not permanent residence, so the king allowed to lives in the temple complex. Another view

said that the temple was a place of worship which used to perform Hindu rituals at the time. These functions same as mosque, churches, and synagogue. It was a place of worship, so it was a sacred building that should be respected and treated by the people around the temple [6].

The people consider Prambanan and Boko was the tomb of King Sanjaya and Boko, who were superintendent at the Mataram (Hindus) at the time. The temple was an armature, a lot of spirit which kept the place. In general, people in the vicinity of the temple have been similar perceptions. According to the people temple was a sacred building legacies of our ancestors should be preserved. Sacred buildings mean remains of the king in ancient times having miraculous power. It has advantage in the spiritual realm in which tomb of the temple as well as haunted place [6].

Merchants, both traders who have stalls and hawkers have opinion that the temple was close relation with their lives. For visitors of the temple, participation to protect, care for, and preserve the temple done in many ways. One way is to avoid actions that could damage buildings such as, avoid vandalized, do not climb to the top of the temple, and others. According to them being a good visitor means they also have to participate in protecting, caring and preserving the cultural heritage of the temple. They have conscious that temple was cultural heritage must be serve for educational and science. They can learn how the live and culture of ancestor, and understood what can be done now to preserve [6].

Urgency of multicultural education

The development community was dynamic, and social problems that today's constantly evolving needs attention and sensitivity of all elements the nation not only from the experts and observers, but also the educational community that has a strategic role as a medium the agent of change. Providing a portion of multicultural education as a new discourse in the educational system in Indonesia was very urgent, especially so that learners have a sensitivity in dealing with the symptoms and social problems are rooted in differences because they ethnicity, race, religion and values that occur in their communities as one of the national integration amplifier. This can be implemented both in substance and learning model that recognizes and respects cultural diversity, to equip and assist the development of insight into the thinking and personality as well as sensitivity training learners in dealing with the symptoms and social problems that occur in their communities.

James A. Bank [7] confirms multicultural education at least three things: an idea or concept, an educational reform movement, and a process. Multicultural education incorporates the idea that all

students—regardless of their gender, social class, and ethnic, racial, or cultural characteristics—should have an equal opportunity to learn in school. Another important idea in multicultural education is that some students, because of these characteristics, have a better chance to learn in schools as they are currently structured than do students who belong to other groups or who have different cultural characteristics. Multicultural education was educational strategies obtain responsiveness of the diversity of cultural backgrounds of the learners as energy forming multicultural attitude. This approach was very useful, at least to school as an educational institution forming shared understanding of the concept of culture, cultural differences, balance, and democracy in the broadest sense. Smith [8] asserted that success or failure of multicultural education depends on the effective preparation of teachers and administrators. When the teachers and administrators understand the learning needs of students and recognize how these needs can be different than the needs of the students from the dominant culture, the actual learning occurs.

The objective of multicultural education can be identified: the functioning of the role of the school in view of the existence of diverse learners; assist learners in constructing a positive treatment to cultural differences, racial, ethnic, religious groups; provides resilience learners with a way to teach them to make decisions and social skills; help learners in building cross-cultural dependence and give them a positive picture about group differences. Importance of multicultural education implemented in schools so that students have a sensitivity in dealing with the symptoms and social problems because they are rooted in differences in ethnicity, race, religion and values that occur in a community as one of the national integration amplifier. It was also to inculcate an attitude of sympathy, respect, appreciation and empathy for the followers of different religions and cultures. Furthermore the concept of multicultural education is most important is that it can help all students to acquire the knowledge, attitudes and skills needed in running roles as effectively as possible in a democratic society-pluralistic and required to interact, negotiation, and communication with citizens of diverse groups in order created a moral order of society that goes for the common good.

Yogyakarta Special Region was rich the archaeological heritage buildings scattered in various areas such as temples, palaces, mosques, statue, etc. As a cultural heritage that is monumental temple received less attention from the surrounding community. They tend to ignore, regardless of, and even took some parts of the temple for personal advantage. Perhaps this was due the fact that the majority of population in Yogyakarta was Muslim, while the temple identical with Hinduism or Buddhism that have negative stigma

as a center of worship of idols. In East Java, the destruction of some of the statues and the temple is also based on the belief motive to destroy the statues and idols. Damaging the statue is regarded as idol to be a struggle to improve the quality of their faith. This is what needs attention and action so that the activities that are counterproductive to the preservation of historic buildings can be stopped.

Temple as the medium learning of Social studies

Social studies were developing knowledge, attitudes and social skills in order for determining good citizens. Integrating of social studies systematically improves understanding and cultivation of students' attitudes. The learning process involves many active roles between teachers and students, according to the learning objectives presented by teacher through the materials, methods, media and evaluation. The essence social studies purpose learning and behavioral changing, and positive behavior of students in accordance with culture, values, customs and traditions prevailing society. National Commission for Social Studies stated:

Social studies are the integrated study of the social sciences and humanities to promote civic competence. Within the school program, social studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology as well as appropriate content from humanities, mathematics, and natural sciences.

The output of integrated social studies learning through multicultural education was achieved active learning and meaningful processes to improving understanding and behavioral quality of students. Multicultural-based learning expected transformation of culture focused on student understanding and behavioral to appreciate the other. Hamid Hasan [9] stated that social studies has objective to develop the values, morals, and individual personality such as: tolerance, cooperation, mutual assistance and human rights. Social studies help the students to raised awareness of the social values of culture, nationality, humanity and personality which was based on the values of honesty compassion, concern, and respect each other. The critical component of preparation for culturally responsive teaching is creating class room climates that are conducive to learning for ethnically diverse students. Pedagogical actions are as important as (if not more important than) multicultural curriculum designs in implementing culturally responsive teaching. They are not simply technical processes of applying any "best practices" to underachieving students of color, however. Teachers need to know how to use cultural scaffolding in teaching these students—that is, using their own cultures and experiences to expand their

intellectual horizons and academic achievement. This begins by demonstrating culturally sensitive caring and building culturally responsive learning communities. Teachers have to care so much about ethnically diverse students and their achievement that they accept nothing less than high-level success from them and work diligently to accomplish it [10].

To achieve these objectives require new concepts by various innovations in the educational and instructional fields. Teachers as the forefront of education should be able to think critically and innovative by utilizing the environment to foster human values. In addition, fostering spirit of tolerances by introducing artifacts, buildings, and specimens such as temples and statues was very important to introduce in educational practices. There are several strategies that can be implemented by teachers in learning activities using the temple as a media, namely:

- Making the project with the main activity of observing and analyzing the temple elements and its philosophical meaning. In this activity, teachers design learning activities in groups to complete the assigned project. The assortment observation reports can be used as material assessment to what extent the understanding and physiological aspects of students about temple and philosophical meaning. In this activity, the teacher can do simultaneously observe the extent to which the values of social cooperation among students.
- The other learning activity is scientific debate. In this learning activity the teacher divide students into two groups with the same number account. Then the teachers communicating problems such as destruction of the temple activities undertaken by the community. One group of students give a positive response in which supporting the discourse, while the next group required to give negative response in which refusing the discourse. This activity needs emphasized moral dilemma to measure the extent level of the values of tolerance and humanity of students.

In addition to carrying miniature or a picture temple into the classroom, teacher can convey students to the temple site. Learning activities with this model seeks to make the temple as a learning resource that has an important meaning that direct observation of objects that provide an excellent learning experience. In the social studies lessons teachers must be attempt integrating material from various aspects such as history, geography, sociology, and economics. This can be done by selecting a theme that can be learned or observed by students from the temple aspect. There are several aspects can be observed and developed into the themes of research for students, namely:

- The rocks aspect which is a type of rock that is used by the ancestors of Indonesia making the temple. From these aspects can then be developed

into themes such as potential and resources of the Indonesian nation.

- The architectural engineering technological aspect that are being used by the ancestors of Indonesia to build the temple. Learning can then be developed into themes of local genius and technology owned by the Indonesian people.
- The political and economic aspects that is why it is necessary to build the temple with materials, costs, and labor very much. Learning can then be developed to analyze the system of political, economic, social and culture of Indonesia at that time.

Using the environment as a learning resource can be done by taken resources of the community or the environment into the classroom, or bring the students into the environment. When bringing the environment or the community into the classroom, the teacher can design learning activities such that the activities students can observe, verify, or demonstrations with objects or pictures presented. When teachers take students to the environment then there are some activities that can be prepared, namely: observation, fieldstrip, field trips, and others.

Teachers can optimize the temple as a learning resource in an effort to enrich the knowledge of students and making the social studies learning was fun and creative. In addition, students have meaningful learning experiences because they were faced with natural situation given new experience. Something was varied learning activities for students can observe, question, prove and demonstrate, examine the facts, and others [11]. By directly observing towards temples students learn more about the Hindu and Buddhist religions, social system, political system, art, and culture of the community. Students also identify local genius and local wisdom of Indonesian people and how can actualize in our daily lives in the future. These efforts are expected to growing awareness and concerns' community for the cultural heritage of the past as local wisdom of Indonesia which can be actualized in the daily life towards a democratic and civilized society.

CONCLUSION

The majority of the population who live around the temple had a wrong perception about the temple. They assume that the temple is a sacred building of the ancestral past. Such perceptions are not much different from the perception of the traders who move daily in the temple environment. Meanwhile, most of the visitors of the temple have wrong perception, but some visitors have had a true perception of the meaning of the temple. Misperceptions residents, traders and visitors of the temple most probably due to their education level generally low. Some visitors who have learned the meaning and usefulness of the temple are generally graduates and partly students, so likely get information

about the temple from books, magazines, or other knowledge source.

Improving public perception about the temple was very importance for people have been the role as frontline caring, and preserving the temple. Education as an effort of transformation values of civilization and culture shall undertake concrete measures to contribute improving the public perception. In this case the social studies teacher has a central role. They can perform the dignified task to introduce the temples to the students in learning activities. Social studies learning provide adequate space by various strategies both indoor and outdoor learning activities.

Some of learning methods such as inquiry, discovery, and problem solving can be implemented in the classroom with the temple in the form of specimen. While, the students may invited to the temple site was to see or observation. In this case the teacher can integrate the theme of the temple in various aspects such as rock types, structure, and culture. Through the learning activities were expected growing awareness and consciousness of students for preserving the cultural heritage and history. Students can take positive values of cultural heritage to be actualized in community living.

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