



Multicultural Education on Traditional Javanese Clothing in the Special Region of Yogyakarta

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Abstract. Indonesia is one of the largest multicultural countries in the world. It is characterized by the many islands, tribes, languages, and religions in Indonesia. Of the many islands, tribes, languages, and religions, we need to preserve the culture in them. In preserving culture, one of them uses traditional clothing on several specified days so that the culture in our country is not lost and erased by the times. This study uses qualitative library research methods. The results of this research are in the form of data from various sources, such as reviewing books, journals, or other sources related to multicultural education and traditional Javanese clothing in Yogyakarta. In this case, the primary reference is the regulation of the governor of the Special Region of Yogyakarta, number 13 of 2023, concerning school uniform clothing for secondary and special education students and several sources related to multicultural education. The results of this study illustrate that multicultural education and culture have similarities in terms of culture, and also because when viewed from the determination that has been implemented by the governor of the Special Region of Yogyakarta, in this case, Sri Sultan Hamengkubuwono X. The purpose of the determination of the use of traditional Javanese clothing in Yogyakarta is to introduce Yogyakarta culture, especially to students and generally to the broader community.

Keywords: Education, Multicultural, Traditional, Clothing, Yogyakarta

INTRODUCTION

Education is a process of changing behavior from a human being to maturity. One indicator of a mature human being is having a superior and resilient culture. Education cannot be separated from culture. That is because both have something in common, namely values. Culture has three essential elements: culture as a way of life, culture as a process, and culture with a specific vision. Thus, there is no educational process without culture, and there is no education without the presence of culture and society. (Rusdiana, 2015, p. 83).

The root word culture is culture. Culture means all the results of human thoughts, feelings, and wills. It works individually or in groups to improve human life and life, briefly referred to as the way of life developed by society. Culture itself can be concrete objects and can be abstract. Examples of concrete objects are buildings, art items, or acts of art. At the same time, the abstract

is the scientific way of thinking, the ability to create something, imagination, and faith (Rusdiana, 2015).

Indonesia is one of the largest multicultural countries in the world. This statement can be seen from the socio-cultural and geographical conditions that are so diverse and wide. The islands in Indonesia are approximately 13,000 small and large islands, 300 tribes that use almost 200 different languages, and adherents of diverse beliefs, be it Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, Confucianism, and several other faith streams. (Yaqin, 2005, p. 4).

In multicultural education, discrimination is the main problem that is the background to the application of multicultural education is raised. The hope and goal of multicultural education is that future generations will always be a generation that upholds justice, democracy, and humanism. (Yaqin, 2005). The formulation of the problem in this study is how traditional Javanese clothing in Yogyakarta is one of the characteristics of multicultural education in the Special Region of Yogyakarta. The goal is to know that traditional Javanese clothing in Yogyakarta is one of the characteristics of multicultural education in the Special Region of Yogyakarta.

Researchers took this title because every Thursday, people in schools, especially the secondary level in the Special Region of Yogyakarta, always wear traditional Javanese Yogyakarta clothes. Is there a correlation with multicultural education, which is often an invitation to tolerate fellow humans, especially Indonesian citizens.

LITERATURE

Multicultural education is an educational program that provides multiple or broad learning resources for a learner based on students' academic or social needs. (Rusdiana, 2015). Furthermore, the book Rusdiana explains some of the values of multicultural education (Rusdiana, 2015). The values are as follows:

1. The value of democratization: the value of democratization or the value of justice is a term that is comprehensive in all forms, both justice, culture, politics, and social.
2. The value of humanism: the value of humanism or human humanity is the recognition of human plurality, heterogeneity, and diversity.
3. The value of pluralism: the value of national pluralism is a view that recognizes the existence of diversity in a nation, such as that in Indonesia.

Multicultural education has long developed in Europe, America, and other developed countries. Multicultural education itself is a development of intercultural studies and multiculturalism. (Yaqin, 2005). *Multicultural education* is an educational strategy applied to all subjects by using cultural differences in students, such as ethnicity, religion, language, gender, social class, race, ability, and age, to make the teaching and learning process effective. (Yaqin, 2005).

Multicultural education has two main goals: the initial and final goals. The initial purpose of multicultural education is to build a multicultural education discourse for teachers, lecturers, education experts, education policymakers, and students majoring in education and general students. The hope is that if from the source of education, in addition to being able to build skills and expertise in students and the subjects they have, they will also become a multicultural education transformer who can instill the values of pluralism, humanism, and democracy to their students in schools directly. The ultimate goal of multicultural education is that students are not only able to understand and master the subject matter they are learning but also have a democratic, pluralist, and humanist attitude. (Yaqin, 2005).

The use of Javanese clothing in Yogyakarta itself has been regulated in the Regulation of the Governor of the Special Region of Yogyakarta number 13 of 2023 concerning School Uniform Clothing for Secondary Education and Special Education Students which reads: Yogyakarta Javanese Traditional Clothing is clothing with a specific model referring to the model worn by Abdi Dalem Kasultanan Ngayogyakarta and Kadipaten Paku Alaman, which is worn by Students on certain days. (Yogyakarta, 2002).

In the law, the traditional Javanese clothing of Yogyakarta is explained in detail, as well as the reference and benchmark in its use. Traditional Javanese clothing Yogyakarta itself is clothing with a specific model, referring to the model worn by Abdi Dalem Kasultanan Ngayogyakarta and Kadipaten Paku Alaman, worn by students on certain days.

Traditional Javanese Yogyakarta clothing for male students is surjan (take) clothing with a striated primary material with patterns other than those used by courtiers or plain colors; blank on style Yogyakarta batik stamp or tulis; cloth or jarik batik that is ordinary and has a black or white background; and wear a shovel or candela. Traditional Javanese Yogyakarta clothing for female students is tangkas kebaya clothes with striated or plain colors; cloth or jarik batik that is ordinary and has a black or white background; hair without buns and accessories; hijab by the religion, beliefs, and consciousness of the learners concerned; and wear a shovel or candela.

In its use, traditional Javanese Yogyakarta clothing is used by students on certain traditional days or events, namely the anniversary of the establishment of Nagari Ngayogyakarta Hadiningrat, commemoration of the ratification of Law Number 13 of 2012 concerning the Privileges of the Special Region of Yogyakarta; commemoration of the establishment of the Yogyakarta DIY Government; Thursday Pahing; and any other day designated by the school.

METHOD

Researchers use qualitative research literature review. *Qualitative research* is a research method that aims to understand reality through an inductive thought process. (Wahyudin, 2017, p. 975). In qualitative research, the literature review is a study and organization of the results of previous studies related to the research to be carried out. (Rahmadi, 2011). Therefore, the results of this study are in the form of data from various sources, such as reviewing books, journals, or other sources related to multicultural education and traditional Javanese clothing in Yogyakarta.

In this case, the primary reference is the regulation of the Governorgovernor of the Special Region of Yogyakarta, number 13 of 2023, concerning school uniform clothing for secondary and special education students and several sources related to multicultural education. For the data source used in this writing, the author uses library research sources, namely data collection methods, by understanding and researching theories from various literature relevant to research. (Wahyudin, 2017).

DISCUSSION

Multicultural education with traditional Javanese clothing in Yogyakarta correlates with the field of culture. As explained in the background, education, and culture are closely related to each other. Implementing multicultural education in education is a natural solution to conflicts and disharmonization that occur in society. Therefore, the urgency of multicultural education in Indonesia is described as an alternative means of conflict resolution. The diverse cultural spectrum of Indonesian society is a challenge for the world of education to process these differences into an asset, not a source of division.

Multicultural education has two primary responsibilities: preparing the Indonesian nation to face foreign cultural currents in the era of globalization and uniting its nation, which consists of various cultures. Indeed, national and ideological education has been widely given in universities, but multicultural education has not been given correctly. Thus, schools and colleges as educational institutions can develop multicultural education with their respective models

according to the principle of educational or school autonomy. Multicultural education should emphasize national and moral subjects more.

Previous learning models related to nationality already exist. However, it is still inadequate as a means of education to appreciate the differences of each tribe, culture, and ethnicity. This can be seen from the emergence of conflicts that often occur in the reality of national and state life today. This shows that understanding tolerance still needs to be improved. Only now, the number of students who understand what is really behind the culture of a nation is still minimal. In multicultural educational discourse, understanding the meaning behind the cultural reality of an ethnic group is essential. Thus, implementing multicultural education can be successful if it is formed in students and students the attitude of living in tolerant, non-hostile, and non-conflict caused by differences in culture, tribe, language, customs, or others.

So that students are kept from cultural roots. Besides being an alternative means of conflict resolution, multicultural education is also significant in fostering students not to be uprooted from their previous cultural roots when faced with socio-cultural realities in the era of globalization (Sipuan et al., 2022). In the current era of globalization, intercultural encounters are a severe threat to students. To respond to this global reality, students should be given awareness of diverse knowledge to have broad competence in global knowledge, including cultural aspects. Given the diverse cultural realities in this country and abroad, students in this era of globalization certainly need to be given material about understanding many cultures, or multiculturalism education, so that students are kept from their cultural roots.

Our education world today is weighty and complex. So, anticipation efforts need to be seriously considered. If not taken seriously and accompanied by concrete solutions, especially in our education, which is fully responsible for the quality of human resources (HR) in this country, then the children of this nation's generation can lose their direction, uprooted from their cultural roots. If cultural intersections only occur between different cultures, they may still be easy to overcome. However, in the current era of globalization, meetings between cultures have been extraordinary and complex. Thus, friction and tug-of-war can affect each other between cultures.

Multicultural education has yet to be studied seriously in our educational world.

However, when viewed juridically, the National Education System Law of 2003 has provided an opportunity to further elaborate on multicultural education, especially in Article 4, paragraph 1, which regulates the principles of education implementation that consider the cultural values of a very diverse community. The multicultural reality in Indonesia is a wealth that can be used as capital to develop cultural strength.

Moreover, he is also an extraordinary wealth no one else has. Thus, it is clear that this wealth should be preserved and preserved. As a foundation for the development of the National curriculum. In developing the curriculum as a starting point in the teaching and learning process or providing several materials and lesson content that students of a specific size or level must master, Multicultural education as the foundation of curriculum development is critical. The government, together with experts from PT, needs to develop the concept of multicultural education to be included in the education curriculum. Thus, the younger generation has resilience and national identity, and in turn, the threat of national disintegration can be prevented.

Thus, multicultural education needs to be included in the educational curriculum, from elementary to higher education (PT), so that the young generation of Indonesia has a national identity, or it can also be formulated in its material, which includes the essence of multicultural education. In this way, the younger generation in this country will at least have a national identity so that they are not easily divided and are able to compete in the era of free trade and globalization as it is today. Countries with diverse populations, such as America, Australia, and Canada, have also taught multicultural education in formal and informal schools. Diversity becomes an independent variable that significantly contributes to the success of the curriculum, both as a process and as a result.

Therefore, such diversity must be considered in determining philosophy, theory, vision, document development, socialization, and curriculum implementation. Curriculum development using a multicultural development approach should be based on four principles:

1. Cultural diversity is fundamental in determining philosophy.
2. Cultural diversity is used to develop various curriculum components, such as objectives, content, processes, and evaluations.
3. Culture within the educational unit is a source of learning and an object of study that must be part of student learning activities.
4. The curriculum acts as a medium for developing regional and national culture.

Social diversity, culture, political aspirations, and economic capabilities are a reality of Indonesian society and nation. This reality is indeed positioned as a peripheral object in the process of developing the national curriculum. The position as an object is advantageous because curriculum development authorities often ignore it. Unfortunately, its position as an object becomes a subject and determinant in curriculum implementation, but it is still used as a foundation when teachers develop the curriculum. Diversity, as mentioned, directly affects the

ability of teachers to implement the curriculum, the ability of schools to provide learning experiences, and the ability of students to process learning and in processing information into something that can be translated as learning outcomes.

The position of diversity as an independent variable is at the level of schools and communities where a curriculum is developed and is expected to be a potent modifier by the perceived needs of a society. Intrinsically, curriculum developers, in formulating educational philosophies, visions, and goals, are strongly influenced by their educational background, outlook, and life beliefs.

Towards a Multicultural Indonesian Society. The building of New Indonesia from the results of the reform (overhaul of the order of life towards a better order) above is the creation of an "Indonesian multicultural society ."In a multicultural society, it is emphasized that the pattern of Indonesian society that is diverse in unity is intended not only for ethnic diversity but also for the cultural diversity that exists in Indonesian society as a whole. In this context, it is emphasized that differences are not a barrier to unity to achieve goals and realize ideals in the life of the nation and state, as stated in the 1945 Constitution and Pancasila. This model of multiculturalism has been used as a reference by the founding fathers of Indonesia in designing the so-called national culture, as revealed in the explanation of Article 32 of the 1945 Constitution, which reads: "The nation's culture (Indonesia) is the peak of culture in the region."

Efforts to build a multicultural Indonesia can only be realized if The concept of multiculturalism is widespread and the urgency for this multicultural Indonesian nation is understood, as well as the desire of the Indonesian people at the national and local levels to adopt and make it a guideline for life. There is a common understanding among experts about the meaning of multiculturalism for the life of the nation and state. Other efforts can be made to realize this ideal. Multiculturalism cannot be equated with ethnic or cultural diversity that characterizes a pluralistic society because multiculturalism emphasizes cultural diversity in cultural equality or equality.

About traditional Javanese clothing in Yogyakarta, multicultural education can enter. When viewed from the determination that has been implemented by the Governorgovernor of the Special Region of Yogyakarta, in this case, Sri Sultan Hamengkubuwono X. The purpose of the determination of the use of traditional Javanese clothing Yogyakarta is to introduce Yogyakarta culture, especially to students, and generally to the broader community.

Yogyakarta is a provincial area devoted to the Republic of Indonesia and has a unique name. Also, in the regulations, it still uses the Kingdom system and is hereditary until now. The particular substance for the Special Region of Yogyakarta can be seen in the political contract between Nagari Kasultanan Yogyakarta and Kadipaten Puro Pakualaman with the Great Leader of the Revolution Soekarno. The Special Substance for the Special Region of Yogyakarta consists of three things:

- 1) Unique in terms of the History of the Establishment of Special Regional Governments as stipulated in Constitution 45, article 18; its explanation of the rights of origin of a region in the territory of the State of Indonesia as well as authentic evidence / historical facts in the process of the struggle for independence, both before and after the Proclamation of Independence on August 17, 1945, until now in advancing Indonesian National Education & Culture;
- 2) Unique in terms of the Form of Government of the Special Region of Yogyakarta, which consists of merging two regions of Kasultanan Pakualaman into one province-level region that is royal in one unified territory of the Unitary State of the Republic of Indonesia (as mentioned in the Mandate of October 30, 1945, October 5, 1945, & Law No.3/1950);
- 3) Unique in terms of the Head of Government of the Special Region of Yogyakarta held by the Sultan & Duke on the throne (as mandated by the Position Charter of August 19, 1945, which states that the Sultan & Duke who reign remains in their position with the full name, title, position of a Sultan & Duke who reigns by the number of the order of throne.

CONCLUSION

Multicultural education and traditional Javanese clothing in Yogyakarta are closely related in the cultural introduction. In its unique way, Yogyakarta, one of Indonesia's particular regions, invites all elements, especially middle-level students, to wear traditional clothes on certain days, especially Thursday Pahing. The reason for choosing Thursday Pahing is adjusted to the day of the palace move from Ambar Ketawang to the current palace. Thursday Pahing is the day of the establishment of Yogyakarta Palace.

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