

# Multicultural Christian Religious Education Based on Local Wisdom of Simalungun Culture in Forming Students' Character in Simalungun Regency

Rolandi H. Situmorang

Doctoral Study Program, Christian University Of Indonesia

## ABSTRACT

This article comprehensively analyzes multicultural Christian Religious Education (PAK) based on local wisdom of Simalungun culture in character building of students in Simalungun Regency. The problem discussed in depth is how to formulate and implement Simalungun local wisdom values such as Pesta Rondang Bittang, Tortor Sombah, Dayok Binatur, Tolu Sahundulan, Martidah, Marharoan Bolon and Habonaron do Bona into the curriculum and learning of multicultural PAK. The purpose of the study is to formulate an integrated implementation model of multicultural PAK based on local wisdom of Simalungun in order to form religious, nationalist, independent and mutual cooperation characters in students. The methodology used is qualitative research with descriptive argumentative research type. The approach taken includes a conceptual review of multicultural PAK and local wisdom of Simalungun, as well as an analysis of its implementation in building students' character through the actualization of these values in learning activities. The results obtained are the formulation of a multicultural PAK implementation model in Simalungun Regency by integrating local wisdom values such as gratitude, respect, resilience, cooperation, truth and justice into the curriculum and learning. The implementation is carried out through the implementation of local activities and traditions that involve the active participation of students.

**Keywords:** Christian Religious Education, Multicultural, Multicultural PAK, Local Wisdom, Character, Implementation, Simalungun.

## INTRODUCTION

Multicultural education is an idea, an approach to school improvement, and a movement for equality, social justice, and democracy. Multicultural education experts emphasize the components and groups of diverse cultures, but they have a consensus of appreciation for key principles, concepts, and goals. The primary goal of multicultural education is to restructure schools so that all students acquire the knowledge, attitudes, and skills needed to function in an ethnically and racially diverse nation and world. Multicultural education seeks to ensure educational equality for members of different racial, ethnic, cultural, and socioeconomic groups and to facilitate their participation as critical and reflective citizens in an inclusive

national culture.<sup>1</sup>The paradigm of multicultural education leads to the creation of attitudes of students who want to appreciate, respect the ethnicity, religion and culture of the community. Then also multicultural education to provide awareness to students that differences in ethnicity, religion and culture and each other are not obstacles for students to unite and work together.<sup>2</sup>

Multicultural Christian Religious Education (PAK) based on local wisdom of Simalungun culture in character building of students in Simalungun Regency is an interesting and important topic to be studied in depth. The main problem that arises is how to formulate and implement the values of local wisdom of Simalungun such as Pesta Rondang Bittang, Tortor Sombah, Dayok Binatur, Tolu Sahundulan, Martidah, Marharoan Bolon and Habonaron do Bona into the curriculum and learning of multicultural PAK in schools located in Simalungun Regency or perhaps in diaspora areas where many students come from Simalungun. The purpose of this study is to formulate a model for implementing multicultural PAK based on local wisdom of Simalungun in an integrated manner in order to form religious, nationalist, independent and mutual cooperation characters in students. The fundamental problem faced is how to integrate the values of local wisdom into the curriculum and learning process of PAK in schools. So far, religious education in schools is still mono-cultural and has not touched the local realm.<sup>3</sup>In fact, local wisdom is a cultural identity of a region that plays an important role in forming the character of the younger generation. Therefore, it is necessary to reorient the paradigm of religious education towards multiculturalism that is contextual with local wisdom. Another problem is how to design a multicultural PAK implementation model based on Simalungun local wisdom that is effective in building students' character. It is necessary to formulate the right strategy in integrating local wisdom values into the curriculum and teaching and learning process. Also how to assess the effectiveness of the implementation of the model in forming religious, nationalist, independent and mutual cooperation characters in students. In-depth research is needed to formulate the design of a multicultural PAK implementation model based on Simalungun local wisdom. Thus, this study will comprehensively discuss the problems of formulating and implementing a multicultural PAK model based on Simalungun local wisdom in forming students' character. The results are expected to provide a positive contribution to the development of PAK in Indonesia that is more contextual and effective in building students' character in Simalungun Regency.

## RESEARCH METHODS

The research focused on efforts to analyze multicultural PAK based on local wisdom of Simalungun culture in character formation of students in Simalungun Regency using a qualitative approach with descriptive argumentative research type. This type of research attempts to describe in depth various situations or phenomena, both those that exist naturally and in human design.<sup>4</sup>The collection of research data is not limited to books, but also includes writings in scientific works, and various other written documents on the internet. The focus of library research is to obtain various opinions, propositions, principles or truths, points of view, ideas, and others, to analyze the problems being studied.

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<sup>1</sup>Zamroni, *Several Aspect of Multicultural Education* (Yogyakarta: Graduate Program The State University of Yogyakarta, 2008), 292.

<sup>2</sup> Indah Ratna Dewi, Arita Marini, Arifin Maksum, "PROBLEMATIKA IMPLEMENTASI PENDIDIKAN MULTIKULTURAL," *Jurnal Elementaria Edukasia* Volume 3 No 2 Tahun 2020: 405. <https://jurnal.unma.ac.id/index.php/jee/article/view/2541>

<sup>3</sup> Cf. Rukiyati, "LANDASAN DAN IMPLEMENTASI PENDIDIKAN MULTIKULTURAL DI INDONESIA," dalam *Humanika*, vol.12, no.1, 2012: 50-67. <https://journal.uny.ac.id/index.php/humanika/article/view/3651/3124>

<sup>4</sup>Lexy. J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2015), 17

### Meaning and Significance of Multicultural PAK

Etymologically, the word Multicultural Education comes from two terms, namely: education and multicultural. Education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching, training, actions, learning which include: the process, method, and act of educating.<sup>5</sup> While the word multicultural comes from two words: multi and cultural. Multi means: many, more than one, more than two, varied, and multiple. Cultural is related to culture. So multicultural is the various types of culture that exist in the midst of community life. Multicultural is a state of a person or society that is marked by the habit of using more than one culture. Multiculturalism is an understanding that believes that differences and diversity of a culture have unifying values. Multiculturalism is an understanding and perspective that emphasizes interaction by considering the existence of each culture as an individual who has equal rights. Multiculturalism prioritizes relations between cultures with the understanding that the existence of a culture must consider the existence of other cultures. Therefore, it gives birth to the idea of tolerance, equality, mutual respect, and so on. The attitude of tolerance, mutual respect for values, beliefs, and cultures, different perspectives cannot develop by themselves.<sup>6</sup> Multiculturalism means cultural diversity, namely complexity which includes, among other things, beliefs, knowledge, legal morals, art, customs, and skills or things that have become habits that are possessed by each individual in the community.<sup>7</sup>

Multicultural education is an educational process that changes the attitudes and behavior of a person or society that lives in all the diversity and cultural plurality that it has. Multicultural education is an educational model that carries an ideology that understands, respects and values the dignity of humans wherever they are and wherever they come from (economically, socially, ethnically, linguistically, in beliefs or countries). Multicultural education is an education that carries the concept of humanizing humans.<sup>8</sup> Multicultural education is positioned as a reality that explores differences as a necessity (God's gift) in readiness to build tolerance and an egalitarian spirit.<sup>9</sup>

### Objectives of Multicultural PAK

Multicultural PAK aims to develop a variety of valuable human capabilities such as intellectual curiosity, self-criticism, the ability to weigh opinions and evidence and form independent choices. The goal is to cultivate a variety of attitudes such as intellectual and moral modesty, respect for others, and sensitivity to different ways of life and ways of thinking, and to open students' minds to the great achievements of humanity. This situation emphasizes that multicultural PAK highly emphasizes the ability to adapt to context, context adaptation is closely related to high cultural knowledge.<sup>10</sup>

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<sup>5</sup>Kamus Besar Bahasa Indonesia (Jakarta: Balai Pustaka, 2005), 263.

<sup>6</sup>Pendidikan Multikultural Berbasis Kearifan Lokal: Studi Kasus Tradisi Ngaturi di Desa Wates, Kecamatan Wates, Kabupaten Kediri,” diakses dari: <https://penelitianpariwisata.id/pendidikan-multikultural-berbasis-kearifan-lokal-studi-kasus-tradisi-ngaturi-di-desa-wates-kecamatan-wates-kabupaten-kediri/>, pada 18 Januari 2024, pukul 20.00 WIB.

<sup>7</sup>Nurasmawi dan Ristiliana, *Pendidikan Multikultural* (Riau: CV Asa Riau, 2021), 1.

<sup>8</sup>Jontor Situmorang, “Pendidikan Multikultural: Suatu Tinjauan dari Biblika Perjanjian Lama,” dalam *Jurnal Teologi Tabernakel: Jurnal Teologi STT Abdi Sabda Medan*, edisi XXXIX, Januari-Juni 2018: 31-32.

<sup>9</sup>James A. Banks, *Review of Research in Education* (Washington, District of Columbia: American Educational Research Association, 1993), Vol. 19 No. 3. <https://journals.sagepub.com/home/rre>

<sup>10</sup>I Made Suardana, “Mengurai Landasan Konseptual Pendidikan Agama Kristen Multikultural dalam konteks Indonesia,” dalam *Kurios: Jurnal Teologi dan Pendidikan Agama Kristen*, vol.6, no.2, 2020: 346-366.

### Principles of Multicultural Education

Semiring mentioned several principles of Multicultural education as follows: Every student must have the same opportunity to develop their potential; Prepare every student to participate competently in an intercultural society; Teachers are prepared to help every student learn effectively regardless of their different cultural backgrounds; Schools must actively participate in ending all forms of oppression; Education must be student-centered and open to students' aspirations and experiences. Thus, multicultural education should be oriented towards student activities, and student behavior is greatly influenced by their culture. Therefore, multicultural education seeks to help students develop all their potential as students and members of society.<sup>11</sup>

Roschin Mansur revealed that multicultural religious education is able to provide appreciation, recognition, and respect for social phenomena where there are differences in terms of gender equality, ethnicity, religion, race and culture. Furthermore, Mansur identified the principle of multiculturalism in the development of religious education curriculum with an Islamic color, namely; cultural diversity which is the foundation in the construction of philosophy, theory, models, along with academic components which can be useful for the development of regional and national culture. In conclusion, Mansur argued that 'its development is based on the principles of: self-identity recognition, developing non-ethnocentric attitudes, integrative, comprehensive and conceptual development, producing a change, and emphasizing cognitive, affective and contextual aspects.<sup>12</sup>

### The Meaning and Significance of Local Wisdom

Local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb, even process culture that comes from outside/other nations into its own character and abilities. The characteristics and personality are certainly adjusted using the views of the community more or less so that there is no shift in values. Local wisdom is one of the vehicles for cultural character and defending oneself from bad foreign cultures. Local wisdom is a view of life and knowledge and various life strategies that are in the form of activities carried out by local residents in answering various dilemmas in fulfilling their needs. In foreign languages, it is often conceptualized as a local policy, local wisdom or local knowledge "local knowledge" or local intelligence. Various types of management arts are carried out by the local community to maintain their culture. If seen, 'wisdom' in terms of language, can be interpreted as wisdom or intelligence or cleverness; and the meaning of 'local' in this case is interpreted as a broad space, acting in a limited manner, region, local, including in the context of Simalungun culture.<sup>13</sup> Thus, local wisdom is in the form of certain principles and methods that are adopted, understood, and applied by local communities in interacting and interacting with their environment and are formulated in the form of a system of customary values and norms, including Simalungun.

### A glimpse of Simalungun

Simalungun is the name of one of the regencies in North Sumatra. This regency has an area of 438,660 ha or ±.12% of the area of North Sumatra Province with 30 sub-districts. The largest sub-district is Tanah

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<sup>11</sup>Risma Sembiring, "Pendidikan Multikultural: Membangun Bangsa yang Nasionalis Religius dalam Lembaga Pendidikan," dalam *Jurnal Teologi Tabernakel: Jurnal Teologi STT Abdi Sabda Medan*, edisi XXXIX, Januari-Juni 2018: 15-16.

<sup>12</sup> Rosichin Mansur, "Pengembangan Kurikulum Agama Islam Multikultural: Suatu Prinsip-Prinsip Pengembangan," *VICRATINA: Jurnal Pendidikan Islam* 1, no. 2 (2016). <https://adoc.pub/pengembangan-kurikulum-pendidikan-agama-islam-multikultural-.html>

<sup>13</sup>Andi Taufan (Ed.), *Kearifan Lokal (Local Wisdom) Indonesia* (Bandung: Widina Media Utama, 2023), 2.

Jawa Sub-district with an area of 49,175 ha, while the smallest is Dolok Pardamean Sub-district with an area of 9,045 ha. The entire sub-district consists of 306 villages and 17 sub-districts. Simalungun is also the name of a tribe that has a civilization and culture from the past until now that is still well maintained. The term Simalungun also provides an explanation and understanding of what, how and who is meant. Therefore, it is appropriate if there is a desire to know the birth of the term Simalungun in human grammar in its civilization. The origin of the word Simalungun comes from the Simalungun language. The root word Simalungun is Lungun, meaning Silent or Quiet. The term 'lungun' is also commonly used to refer to a quiet/deserted regional (territorial) situation. In the development of Simalungun grammar, when a term for an object or region becomes a name, it is usually added with Si. Si combines into one with the word 'lungun' which is added with the affix 'ma' and becomes Simalungun.<sup>14</sup>

### Local Wisdom Values of Simalungun Culture

The Simalungun ethnic group has local wisdom values in each field, namely agriculture, culinary, art and culture. However, this article will limit it by integrating local wisdom values in multicultural Christian learning in order to shape the character of students in Simalungun Regency. Here are some of the local wisdoms in question:

- 1. Local Wisdom of the Rondang Bittang Party.** The Rondang Bittang Festival is a mass and traditional activity in Halak (People) Simalungun. This party activity is carried out by a group of people to express their joy after the rice harvest is complete. This party is held during the full moon when the stars add to the beauty of the moonlight. The events displayed. There are various kinds such as dancing (manortor), singing (taur-taur), exchanging pantun (maruppassa) accompanied by traditional music. Such as Gual, Sulim, Sordam, Tulila and so on and there are even traditional dexterity sports activities. The Rondang Bittang Party is an expression of gratitude and thanks to God Almighty for all the successes of life in one full year. Strengthening the sense of family, preserving the nation's arts and culture as a legacy of the ancestors, an opportunity to rejoice among all citizens, and the inheritance and opportunity to learn arts and culture for the younger generation and teenagers. Rondang Bittang is an annual event held by a village because it gets a good harvest. In this event, many forms of Simalungun art are performed, such as Tor-tor Sombah, which is called a grand dance or classical dance which is usually performed to welcome respected people.
- 2. Tortor Sombah.** Tortor sombah is one of the traditional dances originating from Halak (People) Simalungun. This tortor is usually used at traditional events and when guests come to the Simalungun area. In Indonesian, the meaning of tor tor sombah means a dance of worship. Tortor sombah or this dance of worship cannot be performed without the accompaniment of sarunei which is also only played at traditional events. Because the traditional dance of tortor movements contains meaning. for example, hand movements have three forms, namely: sombah It means worshiping or respecting people who are higher in position in the tradition; Tolak bala It means a symbol to reject disaster that comes from outside and a symbol to give blessings; Asking for Prayer It means in Simalungun language it is called mangindo tonggo. which means asking for God's protection and asking for

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<sup>14</sup>Fikarwin Zuska, dkk, *Kearifan Lokal Masyarakat Simalungun di Sumatera Utara* (Banda Aceh: Balai Pelestarian Nilai Budaya Banda Aceh, 2012), 25-26.

blessings from someone who is appointed as a traditional leader in the environment that is holding a wedding or traditional party.<sup>15</sup>

3. **Local Wisdom Typical Batak Cuisine Simalungun Dayok Binatur.** Halak (People) Simalungun has a special dish called Dayok Binatur. Dayok Nabinatur is a typical Simalungun food usually served at traditional events or family events such as marriages, child baptisms, raising siblings, entering a new house and others. Dayok Nabinatur is a type of food made from rooster meat and spices and is often served with 2 types of dishes, namely grilled and curried. However, Dayok binatur has its own way of cooking and has its own way of preparing dishes. Where in this case it has a way of cutting, cooking spices, the arrangement of the chicken must be in accordance with the concept that already exists in the Halak Simalungun tradition. Dayok means chicken, Nabinatur means order, usually interpreted with the aim that our lives are orderly like the order of the chicken that has been arranged in such a way when served. The type of chicken that is often used is the Kampung Rooster. Because this chicken is often symbolized as bravery, strength, hard work, enthusiasm, never giving up, dignity, toughness, tenacity and responsibility.
4. **Local Wisdom of Tolu Sahundulan.** Tolu Sahundulan is a philosophy held by the Simalungun people, which plays a role in all forms of customs of its people. Tolu Sahundulan is also one of the Simalungun cultures that can bring its people into the division of labor. In every activity carried out by the community or individuals, there is always a division of labor that has been well regulated by the Tolu Sahundulan culture. Tolu Sahundulan divides the Simalungun people into three positions, namely, Tondong, Sanina and Boru. These three positions have their respective functions that have been regulated into a division of labor for their people. Tondong functions to provide advice, teach and guide in a traditional party. Sanina is the owner of the traditional party that is taking place. While Boru functions as a contributor of manpower in a traditional party. It can also be said to be a worker in preparing all the needs of the traditional party. Of these three positions, none can belittle and elevate each other, because it is very risky for oneself. Where, the position or position held by each individual is relative. Depends on who and what clan is holding a traditional party. So, each member of society will show mutual respect because of the Tolu Sahundulan culture that has regulated the position of each individual. Therefore, culture wants to achieve a pattern of society that lives by working together and respecting each other in the midst of everyday life, or it can be said to live in harmony in society.<sup>16</sup>
5. **Martidah's Local Wisdom.** Martidah in Indonesian means "planting seeds" the activity is done after a hole in the ground is available. Martidah is done using the hand with a fist of rice ready to be sprinkled with the thumb. Martidah in the Simalungun ethnic group is as follows: Mangimas "cutting trees", Manerser "scattering grass", Mamurun "burning", Pananda "sign", Mambilih bonih "choosing seeds" Manggombut "hoeing the soil", Manggaeri "scattering soil", Maniti ari ' "choosing the day", Marlobong "making planting holes", Martidah "planting rice", Marbabaou "cleaning the environment of rice stalks", Marrobu-robu "pulling rice that is affected by pests", Mamurou "repelling rice from birds", Mangotam "cutting rice", Mardogei "separating rice from its stalks", Mamurpur "throwing away empty rice", Manjomur "drying", Manduda "pounding", Marsege "winnowing". Local wisdom

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<sup>15</sup> ...”Kearifan Lokal Suku Batak Simalungun yang Wajib diketahui,” dalam <https://marketmedan.com/2020/03/07/kearifan-lokal-suku-batak-simalungun-yang-wajib-diketahui/>, diakses pada 19 Januari 2024.

<sup>16</sup> Bnd. Aprilida Ariana Sianturi, “Mengenal Suku Simalungun: Filosofi, Sistem Kekeabatan dan Sapaan,” dalam <https://www.detik.com/sumut/budaya/d-6970757/mengenal-suku-simalungun-filosofi-sistem-kekeabatan-dan-sapaan>, diakses pada 19 Januari 2024.

values contained in marjuma activities in the Simalungun ethnic group: Mutual cooperation, politeness, honesty, social solidarity, commitment, gratitude, hard work, environmental preservation, respect for time, gender management, religion.<sup>17</sup>

6. **Local Wisdom of Marharoan Bolon.** Marharoan bolon is one of the traditions that is still carried out by the Simalungun community to this day. Marharoan bolon comes from two words, namely the words haroan bolon and marharoan bolon which mean mutually in unison, compact and together. In the Simalungun community, haroan bolon is used for mutual interests. The meaning of the term marharoan bolon in Indonesian itself is working together. When carrying out marharoan bolon, the community will first create an agreement in determining the time for carrying out this mutual cooperation. Marharoan bolon is an oral tradition that is passed down from generation to generation by the Batak Simalungun ethnic community. Tradition is a habit that is passed down or inherited from generation to generation without any interference from other parties or is still pure and has not been influenced by other parties. Tradition can also help development in everyday life, both individuals and community groups. Tradition is also very much needed in character development.<sup>18</sup>
7. **The Philosophy of Habonaron do Bona.** In the context of Batak Simalungun, there is one philosophy that can be the basis for leadership that is relevant to the leadership of Batak churches. That philosophy is Habonaron do Bona (HdB). In Batak Simalungun society, Habonaron do Bona is a philosophy of life (outlook on life) that is very much embedded in the structure of government (leadership) of the Simalungun community. The values of HdB that can be used as the basis for contextual leadership are having the right view, having the right intention, speaking the right thing, doing the right thing, paying the right attention, having the right livelihood, trying the right thing, thinking the right thing. These values play a role in guiding the Simalungun community to the truth. In short, HdB is where leadership must uphold the truth (truth is the most important thing).<sup>19</sup> In addition to the values above, Damanik mentioned several significant values in HdB that can be applied in contextual leadership, namely: leaders must fear God, the actualization of which is carrying out their leadership in truth and justice; showing an honest spirit, soul and behavior, being responsible, never giving up, willing to sacrifice for the interests of others, hardworking, tenacious, resilient, avoiding breaking the law; respecting anyone and others through deliberation Tolu sahundulan (tondong: the party giving the wife; sanina: the same clan; boru: the party receiving the wife), there is no such thing as envy; humble, loving each other, firm.<sup>20</sup>

### Multicultural PAK and Its Relation to the Formation of Student Character in Schools

Multicultural education is closely related to the development of the character of Indonesian citizens as members of a pluralistic society, and multiculturalism in a democratic and responsible order. Thus, the following things will be instilled in students: Close relationships with fellow students who have diverse socio-cultural backgrounds; Empathetic attitudes of students by observing the attitudes, views, feelings

<sup>17</sup>Yunita Dearnawati Purba & Asriaty R Purba, "Kearifan Lokal dalam *Martidah* Etnik Simalungun," dalam Kompetensi Universitas Balikpapan, vol.16, no.1, 2023: 203-204.

<sup>18</sup>France Pepin Damanik & Ramlan Damanik, "Kearifan Lokal Tradisi *Marharoan Bolon* Masyarakat Simalungun," dalam Kompetensi Universitas Balikpapan, vol.16, no.1, 2023: 183.

<sup>19</sup>Irma Fatmawati, *Antropologi Budaya: Pendekatan Habonaron do Bona sebagai Falsafah Hidup Masyarakat Simalungun* (Yogyakarta: Deepublish, 2020), 32-35.

<sup>20</sup>Erlond L. Damanik (Ed.), *Habonaron do Bona: Tantangan dan Refleksi Abad 21* (Medan: Simetri Institute, 2017), 89.

and perceptions of other students who have different socio-cultural backgrounds; A sense of respect and appreciation for diverse cultural values and interests as the nation's wealth that must be preserved.<sup>21</sup>

Multicultural Christian Religious Education is intended to shape students into human beings who believe and are devoted to God Almighty and have noble morals and increase spiritual potential. Noble morals include ethics, character, and morals as a manifestation of Religious education. Increasing spiritual potential includes the introduction, understanding, and instillation of religious values, as well as the practice of these values in individual life or aims at optimizing the various potentials possessed by humans whose actualization reflects their dignity as God's creatures. The implementation of Competency Standards in the field of Christian Religious Education is very appropriate in order to realize the Christian Religious Education model that aims to achieve the transformation of Christian values in the lives of students at the Elementary and Secondary education levels. Competency standards provide equal space for each student with different uniqueness to develop an understanding of the Christian Faith according to their understanding, level of ability and creativity.<sup>22</sup>

### **The Existence of Multicultural PAK in Schools**

Sutjipto revealed the fact that the pattern of multicultural Christian religious education has not yet received a proper place in the learning process. Student participation in class is generally still passive, where educators play a role and dominate learning activities. Student involvement is purely a delegation from teachers so that it is still far from the ideal democratic expectations. Students are not encouraged to think actively, become movers, and work in terms of diversity. Teachers do not provide equal opportunities for students to express cultural diversity and comprehensively understand the existence of different backgrounds. Monologue patterns are emphasized so that there is an element of harmony with various differences, whereas the main essence of multicultural religious education is how students are able to integrate themselves into various cultural diversities.<sup>23</sup>

Placing PAK in the principle of attachment to each culture, both Parekh and Banks present education as a process of adapting contexts with their various diversities. Banks positions that multicultural education is a way of viewing reality and a way of thinking, not just a content of the diversity of ethnic groups, races, and cultures. Specifically, Banks states that multicultural education is conceptualized in 5 dimensions, namely: content integration, knowledge compilation process, reducing prejudice, equality pedagogy and school culture and empowering school structures.<sup>24</sup>

### **Implementation of Multicultural PAK Based on Simalungun Local Wisdom in Character Formation of Students in Simalungun Regency**

Multicultural PAK aims to develop various valuable student abilities such as intellectual curiosity, self-criticism, the ability to weigh opinions and evidence and form independent choices. The goal is to cultivate various positive attitudes such as intellectual and moral humility, respect for others, sensitivity to different ways of life and thinking, and opening students' minds to the great achievements of humanity. In its

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<sup>21</sup>Risma Sembiring, "Pendidikan Multikultural: Membangun Bangsa yang Nasionalis Religius dalam Lembaga Pendidikan," 15.

<sup>22</sup>Risma Sembiring, "Pendidikan Multikultural..." 17.

<sup>23</sup>Sutjipto, "Implementasi Kurikulum Multikultural Di Sekolah Dasar," *Jurnal Pendidikan dan Kebudayaan* 2, no. 1 (2017): 13.

<sup>24</sup>James A. Banks, *Review of Research in Education* (Washington, District of Columbia: American Educational Research Association, 1993), Vol. 19 No. 3. <https://journals.sagepub.com/home/rre>



implementation, multicultural PAK in Simalungun Regency needs to integrate the values of local Simalungun wisdom such as:

1. ***Bittang Rondang Party*** which is an expression of gratitude and prayer of blessing. Can be integrated in strengthening religious values and gratitude of students. Schools need to hold learning activities that involve students in organizing the Rondang Bittang Party as a form of appreciation for the mass and traditional traditions of Halak Simalungun. Organizing cultural arts competitions such as dancing (manortor), singing (taur-taur), and pantun reciprocation (maruppasa) by involving traditional music elements such as Gual, Sulim, Sordam, and Tulila. Emphasizing the values of gratitude, kinship, and preservation of cultural arts as an effort to build student character.
2. Tortor Sombah dance which has the meaning of respect and asking for blessings. Can be integrated in building an attitude of respect and praying for each other between students. Teachers and schools also include Tortor Sombah activities in school traditional events or guest activities that come, as a form of introduction to traditional Simalungun art. Applying the values contained in the tortor movement, such as respecting people of higher status, rejecting disaster, and asking for prayers as part of character building.
3. **Typical Dayok Binatur cuisin** which symbolizes order and bravery. Can be integrated in building a strong character, discipline and never give up on students. In the actualization of their teaching, teachers and schools must involve students in the process of cooking Dayok Binatur as a culinary practicum activity that emphasizes the values of bravery, strength, and responsibility contained in the type of chicken used. Using the moment of the school's traditional event to present Dayok Binatur as an effort to preserve Simalungun culinary culture.
4. **The Philosophy of Tolu Sahundulan** about equal role sharing. Can be integrated to foster an attitude of mutual cooperation, cooperation and mutual respect for differences. As an actualization, teachers need to apply the Tolu Sahundulan philosophy as a basis for the division of roles and responsibilities of students in school activities, so that harmonious cooperation is created. Teach students to respect each other and work together in accordance with the provisions of the Tolu Sahundulan culture.
5. **Tradition of Martyrdom** which contains the values of mutual cooperation, religious and environmental preservation. Can be integrated to build the character of environmental love, cooperation and religiosity in students. In its actualization, it is necessary to organize rice planting activities (Martidah) as a form of practical learning that instills the values of mutual cooperation, politeness, and environmental preservation.
6. **Marharoan Bolon Tradition** which means mutual cooperation. Can be integrated to build a spirit of cooperation and togetherness among students. Schools need to use the Marharoan Bolon tradition as a means to build a spirit of mutual cooperation and mutual agreement among students. Also facilitate the agreement on the time of implementation of Marharoan Bolon as a form of active participation of students in joint activities.
7. **The Philosophy of Habonaron do Bona** which upholds truth and justice. Can be integrated to build honest, fair and visionary characters in students. In every teaching and education given by teachers, teachers must continue to instill the values of Habonaron do Bona as the foundation of leadership in the school environment, such as having the right view, speaking the right language, and paying attention. In Multicultural PAK, teachers must integrate additional values such as fearing God, being humble, loving each other, and being firm as the foundation of contextual leadership.

By integrating the values of local wisdom of Simalungun into multicultural PAK in schools, it is hoped that positive character of students will be formed in accordance with the local cultural context, so that it is more relevant and meaningful for students in Simalungun district.

## CONCLUSION

Based on the above study, it can be concluded that multicultural Christian Religious Education (PAK) based on local wisdom of Simalungun culture is very important to be implemented in character building of students in Simalungun Regency. This study aims to formulate a multicultural PAK implementation model that integrates Simalungun local wisdom values such as Pesta Rondang Bittang, Tortor Sombah, Dayok Binatur, Tolu Sahundulan, Martidah, Marharoan Bolon and Habonaron do Bona into the curriculum and learning. The goal is to form religious, nationalist, independent and mutual cooperation characters in students through the actualization of these values in multicultural PAK learning activities. The results of the study indicate the need for a reorientation of the paradigm of religious education towards contextual multiculturalism by prioritizing local wisdom. Thus, the integration of Simalungun local wisdom values is important in multicultural PAK in order to form positive characters of students that are relevant and meaningful to students.

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