



Multicultural Education Based on the Local Tradition of Selamatan in History Learning Practice

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Abstract: Radicalism remains a threat in Indonesia, where extreme views are rooted in a misguided understanding of diversity. History lessons at State Senior High School 9 in Yogyakarta adopt a multicultural education approach to promote understanding of diversity by introducing local Javanese traditions, such as selamatan, through an inclusive model. This study explores how history education at State Senior High School 9 in Yogyakarta integrates the material taught with multicultural values to promote tolerance and inclusiveness. This study uses a qualitative case study method at SMA Negeri 9 Yogyakarta, with data collection techniques including observation, in-depth interviews, and document analysis. The sampling technique used is purposive sampling, involving several subjects, including the Deputy Principal for Curriculum, Deputy Principal for Facilities and Infrastructure, history teachers, and representatives of 10th grade students at SMA Negeri 9 Yogyakarta. Data validity and reliability were obtained through data triangulation techniques and analyzed using an interactive model. The research findings show that integrating history material with the local Javanese tradition of selamatan is an effective way to foster tolerance and cooperation among students from diverse backgrounds. This strategy involves a collaborative Project-Based Learning (PjBL) model, demonstration methods, and class discussions to provide an understanding of diverse perspectives and encourage students to get used to living side by side. In this context, a school culture that accommodates student diversity also plays a crucial role in creating an inclusive and fair learning environment.

Keywords: history learning; local tradition; multicultural education; selamatan

Abstrak: Radikalisme tetap menjadi ancaman di Indonesia, di mana pandangan ekstrem berakar pada pemahaman yang keliru tentang keragaman. Pelajaran sejarah di SMA Negeri 9 Yogyakarta mengadopsi pendekatan pendidikan multikultural untuk mempromosikan pemahaman tentang keragaman dengan memperkenalkan tradisi Jawa lokal, seperti selamatan, melalui model inklusif. Studi ini mengeksplorasi bagaimana pendidikan sejarah di SMA Negeri 9 Yogyakarta mengintegrasikan materi yang diajarkan dengan nilai-nilai multikultural untuk mempromosikan toleransi dan inklusivitas. Studi ini menggunakan metode studi kasus kualitatif di SMA Negeri 9 Yogyakarta, dengan teknik pengumpulan data yang meliputi observasi, wawancara mendalam, dan analisis dokumen. Teknik sampling yang digunakan adalah purposive sampling, melibatkan beberapa subjek, termasuk Wakil Kepala Sekolah Bidang Kurikulum, Wakil Kepala Sekolah Bidang Fasilitas dan Infrastruktur, guru sejarah, dan perwakilan siswa kelas X di SMA Negeri 9 Yogyakarta. Validitas dan reliabilitas data diperoleh melalui teknik triangulasi data dan dianalisis menggunakan model interaktif. Temuan penelitian menunjukkan bahwa mengintegrasikan materi sejarah dengan tradisi Javanese lokal selamatan merupakan cara efektif untuk menumbuhkan toleransi dan kerja sama di antara siswa dari latar belakang yang beragam. Strategi ini melibatkan model Pembelajaran Berbasis Proyek (PjBL) yang kolaboratif, metode demonstrasi, dan diskusi kelas untuk memberikan pemahaman

tentang perspektif yang beragam dan mendorong siswa untuk terbiasa hidup berdampingan. Dalam konteks ini, budaya sekolah yang mengakomodasi keragaman siswa juga memainkan peran krusial dalam menciptakan lingkungan belajar yang inklusif dan adil.

Kata Kunci: pembelajaran sejarah; pendidikan multikultural; selamatan; tradisi lokal



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Introduction

As a dynamic multicultural and multiethnic country, Indonesia faces the threat of radicalization and ongoing extremist actions amid its cultural diversity. A nation rich in traditions, ethnic groups, and religions—where Islam and Javanese culture dominate—has experienced significant friction with radical paradigms that risk fueling horizontal conflicts among communities (Basyir, 2020). Various conflicts rooted in ethnic (Faiz, 2020; Gita Anggraini, 2023; Iwamony & Samson, 2023) or religious (Arifin et al., 2019; Imron et al., 2023) backgrounds remain latent in Indonesia. Despite various reconciliation efforts (Basit et al., 2023), hybridization, and acculturation (Gomasca, 2013) the reality of radicalism—shifting from militant expressions to the exploitation of contemporary digital platforms—remains a threat that must be vigilantly monitored. This is because the spread of radical ideology can reach a wider audience with unprecedented speed and efficiency. Given this reality, there remains an urgent need to adopt a moderate approach to fostering multicultural values within society.

In response to these latent issues, Indonesia's Education curriculum has begun to internalize multicultural values in recent years. Prasetiawati's (2017) findings indicate that the 2013 curriculum has incorporated elements of pluralism and tolerance into various relevant subjects, including history (Prasetiawati, 2017). This effort was continued with the launch of the Pancasila Student Profile Strengthening Project (P5) in the Merdeka Curriculum, which emphasizes the integration of five character dimensions, including global diversity and cooperation (Ginanto et al., 2024). The concrete implementation of multicultural values in Education can be carried out through various school activities, such as integrating local traditions and cultures into curriculum-based learning (Arfaton et al., 2025). This alternative aligns with the Minister of Education's Decree No. 008/H/KR/2022 on the Merdeka Curriculum, which emphasizes the importance of exploring local traditions in intracurricular learning activities (Mulyani et al., 2024). The transmission of noble values through local traditions is not only aimed at enhancing intellectual abilities but also at cultivating character in line with Indonesia's cultural identity while maintaining global competitiveness (Brata, 2019).

The decision to integrate history lessons with local traditions is a form of cultural actualization and strategic character strengthening. Unlike other disciplines, history Education can provide a comprehensive explanation of how local traditions can perpetuate social solidarity in a particular region (Hasanah et al., 2021; Setiyonugroho et al., 2022). Upon closer examination, multicultural understanding, which encompasses tolerance and empathy, is a fundamental aspect of the cultural heritage reflected in various traditions (Mutiarra, 2023; Saputri & Brata, 2022). History Education, integrated with local traditions, enables students to gain a deep understanding of societal values and apply them as guidelines for daily behavior. Although its implementation often faces limitations, both in terms of resources and training, as well as the location of schools in homogeneous areas, efforts must be made to continue

providing Multicultural Education. This is because its essence is important for broadening perspectives and reconstructing attitudes of mutual respect.

Recognizing the urgent need to instill multicultural values, SMA Negeri 9 Yogyakarta has taken a proactive role in promoting a Javanese cultural approach to revitalize the characters of *gotong royong* (cooperation) and *tepa lira* (*mutual respect*). Based on preliminary observations, SMA Negeri 9 Yogyakarta is one of the secondary schools that educates students from diverse religious and ethnic backgrounds. In line with its slogan, The Art and Cultural School, SMA Negeri 9 Yogyakarta actualizes its uniqueness as a cultural school in various forms of educational activities, including intracurricular activities. Before designing multicultural learning, teachers were first given training, including in-house training and various seminars, on the importance of preserving local culture. To make this a reality, history teachers at SMA Negeri 9 Yogyakarta designed a lesson plan integrated with the local Javanese tradition of "selamatan." From the perspective of most Javanese people, "selamatan" holds symbolic meaning as a prayer for safety and a manifestation of social solidarity (Setyawan et al., 2022).

Meanwhile, some members of the community have a different perspective, viewing "selamatan" as a contradictory local tradition (Herlambang, 2023). The difference in perspectives in representing the local tradition of selamatan was demonstrated by history teachers at SMA Negeri 9 Yogyakarta to provide an understanding of the material "Life of the People in the Indonesian Archipelago during the Islamic Period," starting from the process of arranging the tumpeng dish with various related components, prayers based on each student's beliefs, to eating the dish together. Upon closer examination, the series of *project-based learning* (PjBL) activities represented the familiarity and social cohesion of the Javanese community. Additionally, the learning model applied also contributed to providing multicultural learning in an engaging, interactive, and meaningful way.

Various literatures have found how multicultural Education can be effectively integrated into the learning process, for example, through Problem-Based Learning (PBL), which instructs students to solve specific case studies (Cathrin & Wikandaru, 2023), Religious Education (Miftakhu Rosyad, 2020) and even local traditions integrated with specific learning materials (Ariesta & Maftuh, 2020; Fitriani, 2023). However, there are still limitations in internalizing local traditions that are contradictory from the community's perspective, let alone demonstrating them in classroom learning. The gap with previous research findings underscores the importance of research focused on the integration process between local culinary traditions, such as tumpeng, and history material presented using interactive, enjoyable, and meaningful learning models and methods.

The demonstration of the selamatan tradition in history learning at SMA Negeri 9 Yogyakarta is supported by the conceptual framework of multicultural education as proposed by James Banks, where awareness of diversity is instilled in the learning process so that students can understand, appreciate, and reflect on plurality as a social reality (Banks & Banks, 2016). The selamatan tradition is positioned as a form of content integration and a knowledge construction process. In this case, students are instructed to actively examine the values of togetherness and tolerance that emerged from the process of acculturation of Hindu-Buddhist and Islamic cultures in the archipelago. The actualization of the concept of multicultural education in history learning at SMA Negeri 9 Yogyakarta aligns with Vygotsky's scaffolding concept. In the initial stages, history teachers provide a conceptual framework and structured explanations of the historical context and cultural values of the slametan, then gradually reduce the intensity of assistance so that students can independently interpret, discuss, and relate these practices to diversity issues in contemporary life (Otin Martini, Engkus Kuswarno et al., 2021;

Wardani et al., 2023). Through the process that takes place in the zone of proximal development, students build understanding collaboratively through dialogue and social reflection, so that multicultural values are not indoctrinated but are constructed through contextual, reflective, and socially interactive learning experiences.

This study aims to explore the extent to which the diversity of students at SMA Negeri 9 Yogyakarta can be accommodated in history learning that is integrated with the local tradition of *selamatan* and to analyze the internalization of multicultural values within this context. By researching the implementation of the local culinary tradition of *tumpeng*, this study aims to provide valuable insights into the broader context of integrating local traditions into intraschool learning, with a focus on enhancing the understanding of diversity among the younger generation.

Research Methods

The selection of location at SMA Negeri 9 Yogyakarta was based on preliminary research—both interviews with students and history teachers, which indicated that history lessons had been integrated with the local tradition of *selamatan*. When compared to the limitations of previous research findings that focused on the development of learning content, the implementation of history classes at SMA Negeri 9 Yogyakarta, which instruct students to demonstrate a series of local traditional activities called *selamatan* in a classroom forum, is a novelty in this study. In addition to being supported by the creativity of its history teachers, SMA Negeri 9 Yogyakarta defines itself as a cultural school, as reflected in its slogan, "The Art and Cultural School." Therefore, all educational activities should be contextualized with the local culture of Yogyakarta, including the history interscholastic program. To support comprehensive findings, a qualitative method was employed to explore in depth the extent to which the implications of integrating history learning with the local tradition of *selamatan* could serve as a means of multicultural Education for students.

Data collection in this study involved a comprehensive method that combined interviews, observation visits, and document analysis to gather rich contextual insights into history learning practices at SMA Negeri 9 Yogyakarta (Moleong, 2013). In-depth interviews were conducted with several informants, including 1) The Deputy Headmaster for Curriculum to obtain information on the extent of training, seminars, or *in-house training* that had been conducted to broaden teachers' insights on integrated cultural learning innovation as one of the distinctive characteristics of SMA Negeri 9 Yogyakarta; 2) History teachers to obtain information on how planning, implementation, and evaluation were used to present the local tradition of *selamatan* in class; and (4) Several tenth-grade students to provide information about their impressions and experiences during history lessons in class. Classroom observation visits were conducted to observe several aspects, including how teachers delivered material, the meaning of demonstrating the local culinary tradition of *selamatan*, and how students responded during the learning process. Document analysis was conducted by examining teaching modules; student administrative records, including information about identity, origin, and religion collected by the Guidance and Counseling (BK) office; video blogs from Project-Based Learning (PjBL); and several forms of assessment used by teachers, including peer assessment sheets, classroom observation sheets, student worksheets (LKPD), and daily quizzes and mid-semester exams as formative evaluations, and final semester exams as summative evaluations. The completeness of the information used as data will enrich the analysis and provide a broader context for the findings. Meanwhile, the researcher also utilized secondary sources, including journal articles, internet information, and books, to analyze the dimensions of multicultural Education represented in the history learning process at SMA Negeri 9 Yogyakarta.

The stages of data analysis were carried out using the interactive model developed by Miles and Huberman, which includes data reduction, data presentation, and conclusion drawing. The steps in this study included: 1) the researcher collected data from interviews, observations, documents, and relevant literature reviews; 2) the researcher categorizes the data based on its content; 3) the researcher verifies the data, especially the consistency of meaning between previous research findings and the perspectives of history teachers at SMA Negeri 9 Yogyakarta to ensure its validity and reliability; 4) the researcher organizes the data according to the previously established research framework. The content analysis approach was used to systematically review textual literature, improve data analysis based on specific aspects, conduct research, and draw conclusions. The information presented by the researchers included the history and meaning of the local culinary tradition of *tumpang* from a Javanese perspective, its integration into the history learning process, and its implications for students' multicultural understanding. The data analysis stage involves reconstructing research results based on processed data and presenting them about the research objectives. Valid conclusions can facilitate further observation and research on similar topics.

The researcher employed two triangulation models, namely source and technique triangulation. Theoretically, data triangulation can be understood as a method of verifying data to obtain valid results by utilizing other data as a point of comparison (Sugiyono, 2022). To minimize the subjectivity of research results, interviews were conducted with various informants, including history teachers and representatives of tenth-grade students, as well as technical triangulation, which involved the results of observation visits, interviews, and document analysis.

Research Result

Integration of Local Selamatan Traditions in History Learning Practices

The Merdeka Curriculum can be understood as an innovative approach to Education that provides educators and students with freedom and flexibility in teaching and learning activities (Wilis & Kumalasari, 2025). Unlike the 2013 Curriculum, which is dense with material, the grand design of the Merdeka Curriculum emphasizes the importance of character building and competency development as outlined in the Pancasila Student Profile program. The implementation of the Pancasila Student Profile offers teachers opportunities to incorporate local traditional values, such as *selamatan*, into their teaching. As previously explained, the local tradition of *selamatan* is not only spiritually significant for asking for safety but also represents the closeness and social solidarity of rural Javanese communities toward the younger generation, who are notably affected by globalization and modern life. However, in line with Vithal's statement, the position of teachers also determines the success of the learning process (Berliana Sari, 2023). To design innovative learning, teachers must have a deep understanding of historical events and then relate them to concrete things around students (Sanjaya, 2021). This is in line with the statement of a history teacher at SMA Negeri 9 Yogyakarta:

"In my opinion, the most striking aspect of the Merdeka Curriculum lies in its essential learning materials. The fact that there is less history material does not mean that it has been eliminated; rather, teachers are required to be able to actualize historical events in the daily lives of students, such as selamatan. The Selamatan tradition is present in the students' surroundings; I believe no one is unaware of it. If I merely lecture in front of the class, explaining everything in detail, the lesson would inevitably become boring. Therefore, I divide the students into several groups, each responsible for bringing materials and supplies for the selamatan, such as rice, takir kenduri, urap-urap, tampah, market snacks, and side dishes. In addition to students knowing that selamatan is a

cultural heritage from the arrival of Islam, the tradition of selamatan also teaches the attitude required in the Pancasila Student Profile, namely mutual cooperation" (Interview with GS/1A, May 26, 2025).

Based on the interview results, the design of history lessons that incorporate the local tradition of selamatan should be based on at least two key aspects. First, the connection between the local tradition and the history material being taught. In this context, the local tradition of selamatan is related to the history material in Phase E, Grade 10 of Senior High School, namely Community Life in the Indonesian Archipelago during the Islamic Period. Second, the history of the emergence and multicultural values of the local Selamatan tradition is relevant to the latent problems currently faced by Indonesia, namely the threat of horizontal conflict, social division, and even national disintegration. In addition, the internalization of Javanese local culture is also an actualization of the school's characteristics as "The Art and Cultural School," as stated by the Deputy Principal for Curriculum:

"For me, the most important thing is the teachers' paradigm regarding the curriculum. When I review it, the Merdeka Curriculum does indeed provide teachers with the freedom to design innovative learning methods, even allowing them to persist in using lecture-based methods and memorization of materials. However, I emphasize that teachers must internalize the characteristics of SMA Negeri 9 Yogyakarta, which is to be cultured, both in the learning material and in the exemplary attitude shown during learning" (Interview with WKUR/2A, May 23, 2025).

In this context, history lesson planning at SMA Negeri 9 Yogyakarta has not only implemented the Merdeka Curriculum's recommendations to use contextual and differentiated approaches tailored to the school's characteristics but also internalized the value of cooperation in the learning process. Based on classroom observations, the demonstration of the local tradition of selamatan was carried out in groups, with each member responsible for bringing the necessary tools and materials, as follows:

Table 1. Division of Tasks and Responsibilities for History Learning Practice Based on the Local Tradition of Selamatan

Team	Duties and Responsibilities
Team A	Four students were tasked with collecting the rice brought by each of their classmates and placing it in a bowl. Once everything had been collected, Team A was responsible for making the tumpeng using the mold that had been brought.
Team B	Four students are tasked with collecting side dishes in the form of boiled eggs, which are then peeled and cut into four pieces.
Team C	Four students are tasked with mixing the <i>gudangan</i> or <i>urap-urap</i> with the available seasonings and then arranging them in the designated place.
Team D	Three students are tasked with collecting tempeh and salted fish side dishes, which are then arranged on the serving plates provided
Team E	Three students are responsible for collecting the fruits that have been brought. The fruits are washed without peeling the skin and arranged on the serving plates that have been provided
Team F	Three students are tasked with collecting market snacks, such as apem, kue putu, lempeng, kue cucur, dadar gulung, onde-onde, and others, to be arranged in a designated area.
Team G	Nine students are tasked with preparing the classroom by moving the tables and chairs aside, cleaning the center of the classroom, and maintaining a clean area from start to finish.
Team H	Two people are responsible for the final plating process, supervising the students, and arranging the distribution of the selamatan dishes, commonly known as "berkat"
Team Dekdok	Three people are responsible for documenting activities, both in video and photographic form and creating content from pre-activity to evaluation. The final product is a 1-3 minute

short film (landscape) that will be uploaded to the class Instagram story.

Source: Research date, 2025

After various components of the *selametan* meal were served in the middle of the classroom, students were instructed to sit in a circle to listen to the teacher explain the meaning and correlation with the history of Indonesian island life during the Islamic period.



Figure 1. a) Documentation of Material Explanation by History Teacher; b) Examples of *Selametan* Dishes

Source: Research date, 2025

In this activity, the history teacher allowed students to describe what they knew about the local tradition of *selametan*. This was done to determine the extent of students' diverse perspectives on the local tradition of *selametan*. The following is a statement from one of the students "My parents happen to be very Javanese Muslims. *Selametan* is not a foreign tradition to me, it is just that I never thought my history teacher would demonstrate *selametan* in class" (Interview with PD-1/3A, May 26, 2025).

A different perspective was also expressed by another student, as follows:

"The neighborhood where I live often holds selametan. Actually, selametan is also a Javanese tradition that is closely related to other Javanese traditions, such as when someone has just built a house, bought a motorcycle, or has a special occasion. My family has never practiced selametan. If we achieve something, we just say a prayer of thanks. However, this is based on each person's understanding and beliefs" (Interview with PD-2/3A, May 26, 2025).

Based on these two perspectives, the demonstration method of history learning, rooted in the local tradition of *selametan*, accommodates the diverse perspectives of students. As a result, all students were actively involved, from preparing materials and participating in discussions to completing assignments and documenting their work. The spirit of cooperation among students to make the *selametan* practice a success became a concrete alternative for implementing multicultural Education.

Ultimately, history learning is not solely focused on providing abstract cognitive understanding but emphasizes the importance of responsibility and cooperation through an interactive and enjoyable learning atmosphere. As stated by one student "No one was sleepy in class. Everyone did their best to complete their tasks. Classmates who typically used their cell phones and were passive in class were required to be more active. If not, our peer assessment would be at risk" (Interview with PD-2/4A, May 27, 2025).

The statements of the two students indicate that they had meaningful, enjoyable, and interactive learning experiences in history. Furthermore, this demonstration method is also

integrated with summative and formative assessments. Summative assessment includes questions about the relationship between the local tradition of *selamatan* and the lives of people in the Indonesian archipelago during the Islamic period from the perspective of each student. Meanwhile, formative assessment is not only evaluated based on the quality of the video output but also includes questions about the internalization of multicultural values as one dimension of the Pancasila Student Profile Strengthening Project (P5), where teachers present issues related to radical religious and ethnic understanding that could lead to social division or even national disintegration. In the context of these questions, students were asked to work in groups to develop problem-solving strategies inspired by character values in local traditions, as exemplified by the *selamatan*.

Integrating character values as contained in local traditions through history learning is a concrete manifestation of the internalization and strengthening of one of the dimensions of the Pancasila Student Profile, namely cooperation. Through a responsive cultural approach, history learning can contribute to equipping students with the skills and values necessary to face the challenges of modern society while preserving Indonesian cultural identity

Analysis of Multicultural Dimensions in the Practice of Integrated Learning of Local *Selamatan* Traditions

Multicultural education is a moderate and relevant learning approach to be applied in pluralistic countries such as Indonesia. Based on Rosyada's (2014) perspective, the conceptual definition of multicultural education is still unclear, as it is unclear whether it refers to education about cultural diversity or the attitude that must be adopted to appreciate it (Koshy, 2017; Supsilani et al., 2021). Regardless of the various representations of Multicultural Education, we can understand its concrete form in various attitudes, including tolerance, cooperation, solidarity, and *tepa selira* (Triyanto & Rejekiingsih, 2021). Although it was first developed theoretically in Europe, the United States, and other developed countries, the insight to deal with diversity is not new to Javanese society. This is not only a trait taught in formal educational institutions, but also a unique cultural heritage that is important to preserve. This can be observed in various Indonesian traditions and local wisdom, such as *rewangan* (Ramadhani & Erawati, 2024; Saputri & Brata, 2022), *bersih desa* (Mutiarra, 2023), *nosampesuvu* (Misnah et al., 2021), *sambatan* (Wijaya, 2022), and so on, which always emphasize the importance of cooperation to maintain social harmony and solidarity among community members. The revitalization of the culture of cooperation has become a practical discourse for maintaining human values, such as the collaborative division of tasks and responsibilities regardless of a person's social status (Putri et al., 2023). This is in line with the conceptual definition of Multicultural Education, which can be understood as the implementation of learning that promotes equality regardless of ethnic, religious, social, or economic background.

One interesting Javanese local tradition to study is *selamatan*. In addition to indicators such as student characteristics and accessibility (Pertiwi et al., 2023; Wilis & Kumalasari, 2025), the availability of school facilities and infrastructure (Daulay et al., 2022) and teacher competence (Budirahayu & Saud, 2023; Fatimah, 2020; Sulistyarini et al., 2022), the alignment of contextual issues with learning materials also plays an important role in educational innovation. If we look at it from a historical perspective, the Walisanga scholars succeeded in Islamizing Java by utilizing Javanese culture (Anita, 2014; Nurul Syalafiyah & Budi Harianto, 2020), including the local tradition of *selamatan*. History is a subject that covers abstract ideas and concepts, which can be difficult for students to understand. To facilitate students' understanding, introducing them to learning resources available in their surroundings can be a relevant alternative (Pajriah & Suryana, 2021; Wiyanarti et al., 2020; Yefterson et al., 2023).

In this context, history education at SMA Negeri 9 Yogyakarta has successfully integrated its implementation with the local tradition of *selamatan*. The local tradition of *selamatan* is a form of implementation of Javanese beliefs as a medium for praying for safety throughout the human life cycle, including birth (Budiman et al., 2022; Mukrimah et al., 2024), marriage (Roibin, 2013), and death (Almu'tasim & Hendrajaya, 2020; Syahidah et al., 2025). Over time, the local tradition of *selamatan* has often received both positive and negative responses (Rohmani & Hidayat, 2024).

Nevertheless, history can be a subject that revitalizes students' understanding of the local tradition of *selamatan* as a means of acculturation between Kejawen, Hindu-Buddhist, and Islamic cultures, as well as concrete evidence of the development of tolerance and *tepa slira* (mutual respect) in ancient Javanese society. This condition is a source of reflection for the current young generation, enabling them to understand the noble teachings of Indonesian society. Therefore, history learning not only requires an increase in cognitive understanding but also improves the character of the young generation in accordance with the characteristics of Indonesia.

Table 2. Multicultural Education in Integrated History Learning Practices of Local Traditions

Dimension of Multicultural Education	Description
Content Integration	The practice of integrating local traditions into history lessons not only contributes to improving students' understanding but also introduces concrete examples of tolerance and <i>tepa slira</i> (mutual respect) in ancient Javanese society. Before conducting the demonstration, the history teacher first explained the history of <i>selamatan</i> to the students as a form of cultural acculturation between Javanese, Hindu-Buddhist, and Islamic cultures. In addition, history teachers also explain the importance of preserving social solidarity amid diversity, as exemplified by the Wali Sanga in the Islamization of Java. The history teacher's explanation of the Wali Sanga's cultural acculturation methods and the local tradition of <i>selamatan</i> is not one-sided. In this context, the history teacher provides students with the opportunity to express their perceptions about the existence of <i>selamatan</i> while other students can respond and add to those statements.
Knowledge Reconstruction	Additionally, the freedom to pray according to one's own beliefs before partaking in the blessings also indicates how multicultural values can be internalized. As stated by the Deputy Head of the Curriculum Department, SMA Negeri 9 Yogyakarta accommodates students from diverse backgrounds, including those with varying cultural, social, and economic statuses. However, the integrated history learning practice that incorporates the local <i>selamatan</i> tradition is conducted in groups, where each team is given the same tasks and responsibilities. Furthermore, the demonstration of <i>selamatan</i> , conducted by sitting in a circle and enjoying the blessings together, also evokes a sense of equality among the students. Although they have personal understandings of <i>selamatan</i> , history teachers still provide students with opportunities to express their understanding of <i>selamatan</i> .
Equality Pedagogy	Meanwhile, other students are instructed to listen and respond to the statements that have been expressed. Through mutual discussion and dialogue, prejudices among students about the existence of the local <i>selamatan</i> tradition can be minimized. SMA Negeri 9 Yogyakarta is one of the secondary schools that accommodates diversity among its students, encompassing various cultural, social, and economic

Reducing Prejudice

backgrounds. Based on the analysis of documents compiled by the Deputy Head of School for Facilities and Infrastructure, the religion teachers at SMA Negeri 9 Yogyakarta not only teach Islamic Education but also Hindu Education, Catholic Education, and Christian Education. Additionally, based on interviews with the Deputy Principal, it was also stated that students come from diverse regional backgrounds—although the majority are Javanese, particularly from Yogyakarta—with others hailing from Aceh, Papua, and Kalimantan. Interestingly, the uniqueness of SMA Negeri 9 Yogyakarta lies in its reputation as a cultural school, particularly in Javanese culture. In this context, diversity is accommodated by providing students with opportunities to participate in various school activities, including cultural events and other extracurricular activities. The practice of integrating local traditions into history lessons not only contributes to improving students' understanding but also introduces concrete examples of tolerance and *tepa slira* (mutual respect) in ancient Javanese society. Before conducting the demonstration, the history teacher first explained the history of *selamatan* to the students as a form of cultural acculturation between Javanese, Hindu-Buddhist, and Islamic cultures. In addition, history teachers also explain the importance of preserving social solidarity amid diversity, as exemplified by the Wali Sanga in the Islamization of Java. The history teacher's explanation of the Wali Sanga's cultural acculturation methods and the local tradition of *selamatan* is not one-sided. In this context, the history teacher provides students with the opportunity to express their perceptions about the existence of *selamatan* while other students can respond and add to those statements.

School Culture and Empowered Social Structure

Additionally, the freedom to pray according to one's own beliefs before partaking in the blessings also indicates how multicultural values can be internalized. As stated by the Deputy Head of the Curriculum Department, SMA Negeri 9 Yogyakarta accommodates students from diverse backgrounds, including those with varying cultural, social, and economic statuses. However, the integrated history learning practice that incorporates the local *selamatan* tradition is conducted in groups, where each team is given the same tasks and responsibilities. Furthermore, the demonstration of *selamatan*, conducted by sitting in a circle and enjoying the blessings together, also evokes a sense of equality among the students. Although they have personal understandings of *selamatan*, history teachers still provide students with opportunities to express their understanding of *selamatan*.

Source: Research date, 2025

The success of multicultural values can be seen from the expansion of students' understanding and perspective in viewing the existence of local traditions such as *selamatan*. In this case, history lessons at SMA Negeri 9 Yogyakarta contribute to at least three aspects, namely multicultural Education, cognitive improvement in historical understanding, and preservation of local Javanese cultural heritage.

Conclusion

This study demonstrates that the local tradition of *selamatan* is not only spiritually meaningful but also serves as a vehicle for preserving social cohesion in Javanese society. Its

existence, which is often viewed from two contrasting perspectives, has prompted history teachers at State Senior High School 9 Yogyakarta to incorporate the local tradition of *selamatan* into classroom forums. In addition to providing students with contextual understanding, the collaboration between the Project-Based Learning (PjBL) model and demonstration methods can enhance the learning process and contribute to multicultural Education. Supported by a school culture that is tolerant of diversity, the practice of history Education at SMA Negeri 9 Yogyakarta can be considered successful in revitalizing the cultural heritage of social solidarity and cooperation among students as the younger generation of Indonesia.

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