

SEEDING INTERCULTURAL AWARENESS THROUGH THE TEACHING OF INDONESIAN LANGUAGE AND LITERATURE AT SMAN 3 MALANG

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Abstract

Indonesia is a diverse country in term of cultural, religious, ethnic, and linguistic backgrounds. With the escalation of social problems nowadays, spaces to seed the values of harmony, tolerance and cohesion must be fostered. The government through schools seeks to instill these values. One of the efforts that can be made by schools is through intercultural education which can be integrated into various aspects of school activities, one of which is the teaching of Indonesian Language subject. This research aims to map the extent to which the concept of intercultural education is practiced at SMAN 3 Malang. This was done by reviewing the lesson plans (RPP) and the materials used by the teachers. The results show that, in general, the lesson plans have facilitated the ideal transmission of intercultural awareness. Yet, at the practical level, the implementation of teaching and learning activities in the classroom and outside the classroom needs to be ensured according to the plan. So, it is not just ideal on paper. These results are in line with the Core Competences (KI) and Basic Competences (KD) of Indonesian language subject outlined by the Government in an effort to form the space of tolerant and harmonious Indonesian society.

Keywords: *intercultural education, cohesive society, Indonesian language subject*

1. INTRODUCTION

There is a paradox that occurs in the millennial era which is marked by the rapid development of information technology. In this era, there is a trend of increasing intolerance towards different identities. In 2005, Trevor Philips (in Coles & Vincent, 2006) who was the chairman of the Commission for Racial Equality (CRE) in the UK stated that young white people in the country were getting reluctant to make friends with their peers belonging to ethnic minorities and that the UK was increasingly segregated by ethnic and religious identities. Although at that time many people frowned at Philips' opinion, in 2016 this was proven by the occurrence of Brexit (the withdrawal of the UK from the EU). The occurrence of Brexit was partly motivated by the romance of most British people over the past glories of Britain as a colonial country. (Aljazeera.com Brexit: the UK's rage against dying of colonial light). They believed, since joining the EU, Britain had become more open and no longer exclusive which had resulted in unstoppable immigration

and this had damaged the social fabric in Britain. It can be seen here how the "native" British felt phobic towards migrants who were different from them in many aspects.

The Brexit phenomenon seems to have spread to a number of other countries, such as to the U.S. when in 2016 Donald Trump was officially elected as the 45th U.S. President by orchestrating phobias of different identities. The same thing happened in India, the Netherlands, France and many other countries when politicians and their leaders campaigned for phobia against immigrants and different identities and they received very broad support in their respective countries.

A similar phenomenon also occurred in Indonesia. The 2017 Jakarta Gubernatorial Election and the 2019 Presidential Election, which were very noisy, were clearly due to the brutal orchestration of identity politics. Binary narratives such as indigenous vs non-indigenous citizens, Islam vs non-Islam crowded the media, especially social media. Even though some political elites said that the uproar only occurred on social media, it was certainly a reflection of

the mindset of many people in responding to differences.

This trend of intolerance was confirmed by a survey conducted by the Wahid Foundation in 2016 toward Rohis (an extracurricular Islamic organization in Indonesian High School) activists, which showed that 86 percent of Rohis activists in high school wanted to fight for Syria (www.wahidfoundation.org). The survey also mapped the characteristics of radical groups in Indonesia, namely the majority of young people who tended to take religious teachings literally. The Wahid Foundation then gave recommendations that the government through the Ministry of Education and Culture and the Ministry of Religious Affairs could develop learning modules for strengthening citizenship rights, tolerance and peace in school or campus environment.

The facts above show us that the act of intolerance seems to be a global trend, not only in the Europe and America but also in Indonesia. School can be an effective medium to instill tolerance values from an early age. School age is a formative stage for the building of children's personality and character, as mandated by the government through article 3 of Law No. 20/2003 on the National Education System.

One of the efforts that can be made by schools in instilling an attitude of tolerance and social awareness is through the intercultural education. According to Eide (1999, 23), intercultural education aims to foster mutual respect, tolerance and cooperation. Following Coles & Vincent (2006), intercultural education is basically the development of anti-racism multicultural education which leads to the achievement of two agendas, namely a cohesive society and racial equality. To achieve a cohesive society, Coles & Vincent encourage that educational institutions are able to transmit the six competences needed by students to be able to prosper in an interdependent, intercultural and global age. The six competences are cultural competence, emotional and spiritual competence, linguistic and communicative competence, civic competence, creative competence, and sporting competence. The six competences are described in more detail as follows.

Cultural competence is the ability to be able to reflect upon one's own culture and the culture of others, to discover the assumptions that

underlie behaviors, with a view to testing out different ways of thinking and doing things.

Emotional and spiritual competence is the ability to be self-reflective, to be able to handle one's own emotions, to empathize with others, to be aware of and develop one's interpersonal and intrapersonal skills; to see the big picture, to have a sense of vision and life purpose, and to appreciate and develop the power of love in all we do.

Linguistic and communicative competence is the ability to be able to use language and other forms of communication in a wide range of different settings and different contexts and to appreciate and value the range of languages and cultures that make up the world.

Civic competence is the ability to understand and act upon rights and responsibilities, to understand and act upon the need for socially and morally responsible behavior, to communicate with and understand the needs of other groups in the community, to become involved in the life and concerns of neighborhoods and communities, to participate actively in democratic processes locally, nationally, and internationally.

Creative competence is the ability to be inventive, to use imagination, to see things from a different perspective, to make connections between concepts, to think laterally and outside the box, to create new paradigms.

The last one is sporting competence which is the ability to undertake a range of sporting disciplines, to work as a team, to practice 'fair play' and to be aware that sport is a perfect vehicle for encouraging intercultural harmony through sporting action.

Adolescence is the most unique stage of human development, dynamic, full of challenges and hopes. Steinberg (1993), states that at this stage, they experience some fundamental changes including their cognitive aspects and social networks. About changes in the cognitive aspect, adolescents have reached a stage known as the formal operational stage. At this time, adolescents undergo major changes in the way they understand many things they encounter in life and become more critical in responding to what is happening around them.

The rapid revolution in information technology is like a double-edged sword. The bombardment of cross-cultural ideas through television, film and the internet are massive and

inevitable. And in many cases, teenagers are not ready to absorb those ideas. As a result, they are trapped into what Erikson (1968) calls identity confusion. Some teenagers make it through this stage but some fail. This identity confusion can occur because adolescents are easily adaptable to change. Both positive and negative changes.

The six competences proposed by Coles & Vincent (2006) can be transmitted through various school activities, especially the teaching and learning process. One of the subjects that have the potential is Indonesian language and literature subject. Colby & Lyon (2004), in their research, find the fact that teachers really acknowledge the power of literature as perpetuating and breaking stereotypes. This is confirmed by Hefflin & Barksdale-Ladd (2001) who state that literature is a powerful medium. Through it, children construct messages about their culture and roles in society.

So far, we have not found studies that specifically talk about intercultural education through the teaching of Indonesian language and literature subject in High Schools. Most of the existing studies using intercultural approaches in Indonesian context are applied in the teaching of foreign language, mostly English subject. For example, research conducted by Munandar & Ulwiyah (2012) work on the Intercultural Approaches to the Cultural Content of Indonesia's High School ELT Textbooks. In their research, Munandar & Ulwiyah observed how cultural aspects were included in High School English textbooks. They qualitatively researched six English textbooks whose copyrights are owned by the Ministry of Education and Culture. The findings indicate that aspects of local culture are widely used in books. They argue that these cultural aspects help students in expressing their communication intentions well. These cultural aspects, among others, are manifested in linguistic forms and cultural representations, both local culture and British culture.

Another study was carried out by Panggabean & Murniati (2010) entitled *Developing a Culture-Adequate Intercultural Competence Program for Indonesian Students*. This study focuses on composing a development program by adapting German culture-oriented modules into the Indonesian context. For this adaptation process, interviews and focus group discussions were conducted. This study shows the justification for the importance of the

German culture-oriented module in the world of work. The trial of the adaptation result module was carried out on students by providing a performance test, a multicultural diversity awareness scale, and an open questionnaire. The results of the analysis show significant changes in subject knowledge before and after participating in the module trial and there is an increase in awareness of the plurality of the subject.

From the two previous studies described above, it can be concluded that there are at least two research gaps which justify that this research is feasible and needs to be carried out, namely: first, the two preliminary studies above focus on the implementation of intercultural education in foreign language learning (English and German), while this research will focus on the teaching of Indonesian language and literature. Second, all previous studies above only focus on the (inter) cultural competence aspect, whereas this study investigated all (six) aspects of intercultural education as outlined by Coles & Vincent (2006). So, this research is expected to provide a new paradigm to implement intercultural education, namely through the teaching of Indonesian language and literature.

Embarking from the above background, this study investigates the transmission of the six competences of intercultural education through Indonesian language and literature subject at SMAN 3 Malang.

2. RESEARCH METHOD

This research is qualitative research conducted at SMAN (State High School) 3 Malang with the aim of knowing the extent to which intercultural education is sown through the teaching of Indonesian language and literature subject. Initially, there were three stages in the data collection process.

First, conducting a review of the Indonesian textbook class X to identify the contents of the six intercultural competences in each chapter of the textbook.

Second, conducting classroom observations to know the implementation of intercultural competence in the teaching-learning process.

Third, holding Focus Group Discussion with teachers who teach Indonesian language and literature in grade X to find out how far they knew and internalized the concept of intercultural education.

After these three stages had been completed, the data analysis showed that the weight of the six intercultural competences is not evenly distributed, both in the textbook and in the teaching and learning process. Therefore, a review was made on the lesson plan (RPP) to see the opportunities for the development of intercultural education with a more even weight of intercultural competence in each chapter of the textbook.

3. RESULTS AND DISCUSSION

3.1 Intercultural Competence in Indonesian Language textbook for class X

From the results of the study conducted on Indonesian language textbook for class X, in general, the book written by Suherli et al. (2016) and published by the Ministry of Education and Culture of Indonesia has reflected the six intercultural competences as proposed by Coles & Vincent (2006). The following matrix displays the distribution of each competence found in each chapter of the textbook:

Table 1. Matrix of intercultural competence in each chapter of Indonesian language textbook class X

Chapter	Competences					
	Culture	Emotional & Spiritual	Linguistic & communicative	Civic	Creative	Sporting
1	√		√		√	
2			√		√	
3			√	√	√	√
4	√	√	√	√	√	√
5			√		√	
6			√		√	√
7			√	√	√	
8		√	√		√	

If we look closely, the matrix shows that two competences, namely linguistic & communicative competence and creative competence are found in all chapters in the textbook. This is not surprising because this is an Indonesian language textbook where the main learning outcome is proficient linguistic competence. Language teaching is broadly aimed at teaching two competences, namely productive and receptive skills (Nunan, 2003). Speaking and writing are included in productive

skills. Meanwhile, receptive skills include listening and reading. Apart from linguistic & communicative competence, another competence found in each chapter is creative competence. This too is predictable considering that every textbook, especially the one on language, always includes creative learning activities as a productive skill of the language being learned. This creative learning activity is often used as an assessment method to determine the success of the teaching-learning process. This activity can be in the form of writing, speaking, reciting poetry and so on.

Apart from the linguistic & communicative competence as well as creative competence that are always found in every chapter of the textbook for class X, other intercultural competences that can also be found, though the portion is not as many as linguistic & communicative competence and creative competence, are cultural competence (Chapters I and IV), emotional and spiritual competence (IV and VIII), civic competence (III, IV, and VIII), as well as sporting competence (III, IV, and VI). Detailed explanation of the transmission of these competences in the textbook with some examples is given below.

The first competence that will be discussed is cultural competence. According to Coles & Vincent (2006), cultural competence is the ability to reflect on one's own culture and the culture of others, in order to discover the assumptions that underlie behaviors, with a view to testing out different ways of thinking and doing things. One example of cultural competence transmission can be found in chapter IV of the textbook as seen in the picture below.



Image 1. A chapter containing cultural competence. (Bahasa Indonesia, Suherli, et.al, 2016: 105 - 111)

The image above is an example of cultural competence transmission presented in chapter IV entitled "Preserving Local Wisdom Values through Folklore". One of the goals of cultural competence to be achieved in this chapter is that students can identify the values contained in the tale so that they can relate the values to their daily life.

The next competence that needs to be discussed here is emotional and spiritual competence. This competence, according to Coles & Vincent (2006), is the ability to be self-reflective, to be able to handle one's own emotions, to empathize with others, to be aware of and develop one's interpersonal and intrapersonal skills; to see the big picture, to have a sense of vision and life purpose, and to appreciate and develop the power of love in all we do. Efforts to teach this competence can also be found in chapter IV of the textbook as shown in the following example.

Kegiatan 3
Mengidentifikasi Nilai-nilai dalam Hikayat

Hikayat banyak memiliki nilai kehidupan. Nilai-nilai kehidupan tersebut dapat berupa nilai religius (agama), moral, budaya, sosial, edukasi (pendidikan), dan estetika (keindahan). Perhatikan contoh analisis nilai yang terdapat dalam *Hikayat Indera Bangsawab* berikut!

a. Nilai Religius

Nilai	Konsep Nilai	Kutipan Teks
Agama	Memohon kepada Tuhan dengan berdoa dan bersedekah agar dimudahkan urusannya.	Maka pada suatu hari, ia pun menyuruh orang membaca doa qunut dan sedekah kepada fakir dan miskin.
	Pasrah kepada Tuhan setelah berusaha.	Maka ia pun menyerahkan dirinya kepada Allah Subhanahuwatala dan berjalan dengan sekuat-kuatnya.
Sosial	Tidak melihat perbedaan status sosial.	Si Kembar menolak dengan mengatakan bahwa dia adalah hamba yang hina. Tetapi, tuan puteri menerimanya dengan senang hati.
	Membantu orang-orang yang berada dalam posisi kesulitan.	Dengan segera Syah Peri mengeluarkan dayang-dayang itu. Tatkala Garuda itu datang, Garuda itu dibunuhnya.
Budaya	Raja ditunjuk berdasarkan keturunan dan raja yang memiliki putra lebih dari satu selalu mencari tahu siapa yang paling gagah dan pantas menjadi penggantinya.	Maka baginda pun bimbanglah, tidak tahu siapa yang patut dirayakan dalam negeri karena anaknya kedua orang itu sama-sama gagah. Jikalau baginda pun mencari muslihat; ia menceritakan kepada kedua anaknya bahwa ia bermimpi bertemu dengan seorang pemuda yang berkata kepadanya: barang siapa yang dapat mencari buluh perindu yang dipegangnya, ialah yang ...

Image 2. A chapter containing emotional and spiritual competence (Bahasa Indonesia, Suherli, et.al, 2016: 123)

Above is a table of activities to identify values in the tale *Hikayat Indera Bangsawan*. The form of emotional and spiritual competence that is taught, as shown in the picture above, is to always ask for guidance and pray to God Almighty so that all matters are facilitated and also surrender to God after trying. Apart from chapter IV, the transmission of emotional and spiritual competence can also be found in chapter VIII.

The next competence is civic which can be found in chapter III, IV, and VIII, that is the ability to understand and act upon rights and responsibilities, to understand and act upon the need for socially and morally responsible behavior, to communicate with and understand the needs of other groups in the community, to become involved in the life and concerns of neighborhoods and communities, to participate actively in democratic processes locally, nationally and internationally. The following is an example of teaching this competence found in chapter III entitled "Conveying Ideas Through Anecdotes".

"Namun, bukankah ia tidak mengerti apa yang dibacanya?" tukas Timur Lenk. Nasrudin menjawab, "Memang demikianlah cara keledai membaca, hanya membalik-balik halaman tanpa mengerti isinya". Jadi, kalau kita juga membuka-buka buku tanpa mengerti isinya, berarti kita sebodoh keledai, bukan?" kata Nasrudin dengan mimik serius.

Sumber: <http://blogger-apik1.blogspot.co.id> (dengan penyesuaian)

Dari dua contoh anekdot di atas, jawablah pertanyaan-pertanyaan berikut ini.

1. Siapa yang diceritakan dalam anekdot tersebut?
2. Masalah apa yang diceritakan dalam anekdot?
3. Temukan unsur humor dalam anekdot tersebut!
4. Menurut pendapatmu, selain menceritakan hal yang lucu, adakah pesan tersirat yang hendak disampaikan pencerita dalam anekdot tersebut?
5. Mengapa cerita lucu tersebut disebut anekdot?

Sekarang bandingkan hasil kerjamu dengan analisis berikut ini.

Judul	Dosen yang juga Menjadi Pejabat
Masalah yang dibahas	Dosen yang merangkap jadi pejabat
Unsur humor	Kalimat penutup anekdot sebagai jawaban mengapa sang dosen tidak pernah mau berdiri dari tempat duduknya ternyata karena kalau dia berdiri, takut kursinya diduduki orang lain.
Kritik yang disampaikan	Kritik yang disampaikan adalah kritikan pada para pejabat yang takut kehilangan jabatannya atau tidak mau diganti oleh pejabat baru

Tugas ♦♦♦

Nah, sekarang cobalah menganalisis isi pokok teks anekdot *Cara Keledai Membaca Buku*. Buktikanlah bahwa anekdot tersebut berisi kritik terhadap suatu masalah atau tokoh publik yang disampaikan secara halus melalui humor singkat.

Image 3. A chapter containing civic competence (Bahasa Indonesia, Suherli, et.al, 2016: 83)

The civic competence that is to be taught through this material is a form of criticism to officials who are afraid of losing their positions or do not want to be replaced by new officials. This teaches students about the balance between rights and obligations as well as moral and social responsibility.

The last competence that will be discussed here is sporting competence (sportsmanship). What is meant by sporting competence here is the ability to undertake a range of sporting disciplines, to work as a team, to practice 'fair play' and to be aware that sport is a perfect vehicle for encouraging intercultural harmony through sporting action. An example of teaching

this competence can be found in chapter VI entitled "Debating Beautifully", as shown in the following picture.

Tugas 2 ◆◆◆

Berlatihlah menyusun mosi dengan bertolak dari tema-tema berikut ini.

Tema	Mosi
Acara talkshow di televisi
Ujian Nasional
Membawa HP ke sekolah
Budaya baca

Kegiatan 2

Menyusun Pendapat Disertai Argumen Baik untuk Mendukung Maupun Menolak Mosi

Sebelum mempertahankan pendapat tentang suatu isu atau permasalahan, hal pertama yang harus dimiliki seseorang adalah memahami isu atau permasalahan dengan baik. Untuk itu, pihak-pihak yang akan melakukan debat harus banyak mencari informasi dari berbagai sumber. Misalnya, dengan membaca berita, menyimak berita dari radio dan televisi, atau menggali informasi dari narasumber yang memahami isu atau permasalahan dengan baik.

Dalam pembelajaran ini, kamu akan belajar untuk menyusun pendapat disertai argumen baik untuk menerima maupun menolak mosi. Kamu harus berusaha untuk menyertakan argumen yang baik dan kuat untuk mempertahankan pendapatmu.

Perhatikan contoh pendapat dan argumen dalam kutipan debat berikut ini.

Menurut saya, tawuran antarpelajar terjadi tidak saja karena karakter anak-anak yang cenderung brutal. Lebih dari itu, tawuran terjadi karena anak-anak mendapat teladan yang kurang baik dari para pemimpin bangsa yang sibuk saling berebut kekuasaan dan saling menghujat. Televisi dan internet pun dengan bebas menyajikan berbagai aksi brutal yang membuat anak-anak tergoда untuk meniru.

Image 4. A chapter containing sporting competence (Bahasa Indonesia, Suherli, et.al, 2016: 187)

The material in this chapter is about how to argue eloquently. Debate is a form of academic dialectic to discuss a particular issue. If contextualized with the recent social media phenomenon which is often used to discuss various issues, from social, political, legal, cultural and even religious issues, this material is actually very relevant, that differences of opinion are a necessity. However, dialogue on differences must be conveyed in a sportive, polite manner, accompanied by good arguments without slandering people who are different.

From the above discussion, it can be seen that the six intercultural competences as proposed by Coles & Vincent (2006) have actually been transmitted through this textbook. Although the dominant portion is linguistic & communicative competence, as well as creative competence, other competencies are also taught in different portions.

3.2 The Implementation of Intercultural Education in Indonesian Language Learning in class X

After examining the elements of intercultural competence in Indonesian language textbook, the next step is to analyze their implementation in classrooms. In this section, the results of observation toward class X will be presented, complemented by data obtained from the Focus Group Discussion (FGD) with Indonesian language teachers.

Based on the class observation, in general, competences that were transmitted during classroom observation were linguistic competence and creative competence, in line with the findings summarized in the matrix in the previous section. This may be because the topic of discussion at the time of observation was writing the text of the observation report. The interesting thing that needs to be mentioned here is that the teaching-learning process has maximally adopted a student-centered learning system, thereby minimizing the lecture method. This is in accordance with the mandate of the Regulation of the Minister of Education and Culture (Permendikbud) No. 81A on the implementation of the 2013 Curriculum. In the document, it is stated that student-centered learning is the main characteristic of the 2013 Curriculum.



Image 5. The teaching of Indonesian Language Learning in Class X

Because from the observation it was not clear how other competencies were transmitted through teaching and learning activities (KBM) in class, we confirmed this when the FGD was held. When asked to Ms. R, one of the teachers, whether the implementation of KBM only referred to textbook, Ms. R said that teachers could enrich the teaching and learning materials with additional materials outside of textbook, as stated in the FGD quote below.

For teaching and learning, I combine textbooks and other materials... There are some materials that clearly transmit

cultural values. For example, the material about tale... I also gave some folk tales whether they be myths, legends or fairy tales. So, I asked students to look for folk tales whose context is around Malang City (local culture). So, besides studying from textbook, I also collaborate with other learning methods (internet, searching). So, I take advantage from existing technology.

From the quote above, it can be seen how other competencies were also taught through teaching and learning activities in the classroom by utilizing other sources, including the internet.

3.3. Review and Effort to Develop the Lesson Plan

Results of the review towards textbook of Indonesian language subject class X and class observation did not proportionally show the transmission of the six intercultural competences. Although during the FGD, the teachers said that they could see the compatibility of Coles & Vincent's intercultural education and the 2013 curriculum, and that, in addition to textbook, they used learning resources from the surrounding neighborhood and from the internet. Yet, we were curious to what extent the lesson plan ensures the transmission of the six intercultural competences.

The review then was done towards the lesson plan of chapter 2 of Indonesian language textbook. The title of the chapter is developing an opinion in an expository way.

Conceptually, the lesson plan of chapter 2 has been in accordance with the spirit of intercultural education a la Coles & Vincent (2006). The 2013 curriculum (K-13), through Permendikbud 37/2018, mandates that the Teaching and Learning Activities (KBM) must guarantee the achievement of Core Competences (KI) and Basic Competences (KD). KI consists of 4 points, namely, 1) spiritual attitude competence, 2) social attitude competence, 3) knowledge competence, and 4) skills competence. KI spiritual attitudes and social attitudes are cultivated indirectly during the teaching and learning process. Meanwhile, the KI of knowledge and skills serve as guidelines for the formulation of KD from which

Indonesian language learning materials are made. Below are 4 points of KI as stated in Permendikbud 37/28 and rewritten in Lesson Plan of Bahasa Indonesia textbook.

1. **Immerse and live up to the teachings of his/her religion.**
2. **Immerse and practice honest behavior, discipline, responsibility, care (mutual cooperation, cooperation, tolerance, peace), courteous, responsive and proactive and show an attitude as part of the solution to various problems in interacting effectively with the social and natural environment and in placing themselves as a reflection of the nation in the world.**
3. Understand, apply, analyze factual, conceptual, procedural knowledge based on curiosity about science, technology, arts, culture and humanities with insights into humanity, nationality, statehood and civilization related to phenomena and events, and apply procedural knowledge in the field specific studies according to their talents and interests to solve problems.
4. Processing, reasoning, and presenting in concrete and abstract realm related to the development of what they learn in school independently and being able to use methods according to scientific principles.

Point 1 above in K-13 is a KI spiritual attitude which is actually in line with what is also called by Coles & Vincent (2006) as emotional and spiritual competence. Meanwhile, point 2, which is KI social attitude is in line with civic competence. In Indonesia, spiritualism is generally identified with religion, because the majority of Indonesian citizens are religious people. But in fact, Coles and Vincent interpret spiritualism more broadly, interpreting it as an experience rather than an institution. So, spiritualism here is contextual, depending on individual experience. Moreover, the Indonesian government has also acknowledged the existence of *aliran kepercayaan* (faith). So, "it is the teachers who worked alongside them (students) ..., freely using the word spiritual to account for what they saw and experienced" (Coles & Vincent, 2006. p. 12).

Furthermore, intercultural competences are also reflected in the Learning Objectives of the lesson plan, as can be seen below:

Through discussion, question and answer, assignments, presentations and analysis, students can identify problems, arguments, knowledge, and recommendations in the expository text, distinguish facts and opinions in the expository text, and complete the thesis with supporting arguments.

(1) Re-conveying the contents of the expository text in a different language, so that (2) students can live and practice the teachings of their religion, (3) develop honest, caring and responsible attitudes, can develop critical thinking skills, communicate, (4) collaborate, (5) be creative, literate, and well-mannered.

As can be seen, the learning objectives formulated in this lesson plan mandates the transmission of several intercultural educational competencies, namely (1) linguistic and communicative competence, (2) emotional and spiritual competence, (3) civic competence, (4) sporting competence (sportsmanship), and (5) creative competence.

The linguistic and communicative competence is also stated in the learning objectives above which reads (1) re-convey the contents of the exposition text in a different language. The topic of this expository text is one of the basic competences stipulated in K-13 for the Indonesian language subject class X. Creative competence is also emphasized in the learning objectives, namely (5) developing abilities... being creative. The creative competence found in all chapters of the textbook is manifested in the form of assignments and exercises. The fact that this creative competence is dominant in BTP and in the KBM process in general is because KD consists of two elements: knowledge and skills. So, this creative competence is an integral part of KD.

Then, there is also sporting competence, which is defined as the ability to perform various sports disciplines, **work as a team**, implement "fair play" and realize that sportsmanship is the perfect means of maintaining harmony between cultures (Coles & Vincent, p. 5). The phrase **work as a team** in sporting competences is in

line with the learning objectives (4) **collaborate**. Collaboration is an important value that must be taught from an early age. It is an essential element in creating cohesion. If cohesiveness has been cultivated in a small scope (family and school), then the manifestation of cohesiveness in society will be easier to achieve. Fair play and sportsmanship are important components that can help create a cohesive society.

Other competencies stated in the learning objectives are emotional-spiritual competences which read (2) students can live and practice the teachings of their religion, and civic competence (3) develop honest, caring, and responsible attitudes.

As has been seen so far, the lesson plan of chapter 2 of the textbook provides the opportunity to transmit 5 competencies, namely emotional and spiritual competence, communicative and linguistic competence, civic competence, creative competence, and sporting competence (sportsmanship). However, the development of cultural competence has not yet got room in this lesson plan. Ideally, every teaching and learning process provides opportunities for the teaching of all intercultural competencies. The teaching of cultural competence can be done in various ways, one of which is by inserting expository text \ with cultural themes. This method provides an opportunity to teach the structure and language of the expository text as well as cultural competence.

The lesson plan is a plan for how the teaching and learning process will be implemented. Ideally, the realization of the teaching and learning process can also go according to plan, to provide opportunities for intercultural competences to be taught in the classroom and outside the classroom.

4. CONCLUSION

The issue of intolerance between groups is still rife, and with the existence of regulations from the government that have outlined education that promotes the values of tolerance, it is necessary to have a further effort in the field of education to realize intercultural education.

In general, the lesson plan has facilitated the ideal intercultural competences transmission according to Coles & Vincent (2006), only at the practical level the implementation of teaching and learning activities in the classroom and

outside the classroom needs to be ensured according to the plan, so that it is not merely ideal on paper.

The concept of intercultural education is also in line with the idea of 21st century skills which contain 16 skills that every student must have (Soffel, 2016). These 16 skills are divided into 3 namely, foundational literacies, one of which is cultural and civic literacy, then competencies which include creativity, communication, collaboration, and finally character qualities, including social and cultural awareness.

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