

Enhancing Multicultural Values and Social Interaction Through *Engghi Bunten*-Based Collaborative Learning in Higher Education

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Abstract

This study aims to analyze the differences and their effects on students' multicultural attitudes and social interactions. A one-way quantitative design was used and a population of 165 was taken as the sample size, where random sampling technique was used to select the remaining samples to a total of 69. The data collection technique in this study used pre-test and post-test. The research sample consisted of two groups, namely the experimental group that received learning using local wisdom-based collaboration *engghi bunten* and the control group that received conventional learning. Measurement of multiculturalism and social interaction was carried out before and after the intervention using valid and reliable instruments. The results of this study indicate that the collaborative learning model based on local wisdom *engghi bunten* has a significant effect on students' multiculturalism and social interactions, namely $0.001 < 0.5$. The experimental group using the collaborative model based on local wisdom *engghi bunten* showed a higher increase in multiculturalism and social interaction compared to the control group using conventional learning.

Introduction

In Society 5.0 era, education is one effort that can work to foster its development in a nation as well (Wapa, 2020). This dominance of English in India, Indonesia, and many other countries makes it a language relevant for pursuing further studies to address various national interests (especially for Indonesia). Education is a magic wand for any solution to anything whether desired nation development, progress, and prosperity (Elias et al., 2021). Educating to preserve the distinctive features of a people across generations is nothing simple when subjected to perpetual change in an evermore globalized world.

This was also reflected in the views of a great figure named Ki Hadjar Dewantara who introduced three educational principles (led by example), motivating them at heart, and taught from behind (Qondias et al., 2022). Those principles provided some serious implications, especially in multicultural countries like Indonesia.

I bet you are familiar with multiculturalism indices in the US, Canada, and England as well as Indonesia. Countries that demonstrate multiculturalism properly and are grounded in freedom of association. These countries thrive and reveal to the rest of us how our diversity helps us create a strong nation together. The same countries show that division is not inevitable when different cultures, religions, or ethnic groups share in unity across diverse skin colors due to multiculturalism (Masunah, 2011).

The fact that they are different and bring colors to the nation can be perceived as an asset in the broader perspective of the international stage. But not all countries have this much diversity, only a few like Indonesia the most multicultural society.

What Indonesia has already done is to set out a legal framework in the name of national unity that consists of allowing us to be different (Wapa et al., 2024). One of the significant regulations found In Satu Negeria Conventum, Law 1945 (provided in Art. 1 para (4) states that Indonesia: “is a unitary state in the form of a republic” Furthermore, in the fourth paragraph of the 1945 Constitution preamble and Articles 30 paragraphs (1) & (2), national unity is underlined.

One of the factors that unite Indonesia is Pancasila an ideology and philosophy of the nation, a national ideology, and guidance for societal life (Wapa et al., 2023). The unifying factor is the norms enshrined in Pancasila that regulate and bind the lives of Indonesian citizens. Pancasila can be called the father of the house, the founding father of the nation, which unites to foster mutual understanding and respect the differences to enable national harmony and sustainability.

However, situations that have been occurring in various other multicultural nations have shown that there is a growing number of challenges to unity. For instance, various divisions related to cultural, ethnic, and religious differences have been observed in the United States. Similar is the case of the Caribbean and North America. Mexico has witnessed conflicts between the government and criminal organizations Sinaloa Cartel and the Jalisco New Generation Cartel while human rights issues and gang violence led to the political instability in Haiti (Karacsony et al., 2022).

Central America faces similar problems, with the gangs causing the most problems in El Salvador, Guatemala, and Honduras. In South America, there are examples of the Colombian government’s struggles with arms formations like ELN or dissident FARC in Colombia as well as the increased violence in Brazil between the state formation and the unidentified armed groups and police and militias (Abacioglu et al., 2020).

Indonesia poses a similar division risk to other multicultural areas, especially noted in regions like Karimunjawa, which is often called a “Mini Indonesia” due to its diverse population. This division appears in social conflicts that happen in Karimunjawa regency due to misunderstandings, land disputes, or other issues that are worsened by the economic situation and

generational differences (Hidayati Azkiya et al., 2022). Because of these challenges, it is vital to strengthen the development of values in multicultural education in Indonesia. To make sure the intrinsic and valuable meaning of these values is not lost, they have to be re-rooted in the characteristics that identify the Indonesian context.

Therefore, while formulating the progressive journey of multicultural education we suggest incorporating local wisdom that develops empathy and will be in a good position with Indonesia's basis as a nation. The wisdom from a nation united by culture and tradition that binds us for generations to come. For instance, there is a local Madura wisdom named Enggahi Bunten, which emphasizes tolerating others whether it be to the old people or even other social status (Zainudin et al., 1978).

In every college context, having students with multiculturalism and high social interaction is certainly the hope of lecturers. In addition to making it easier for lecturers to guide students to study on campus, achieving maximum learning outcomes will certainly be easier because students have the initiative and drive from within themselves for maximum achievement. However, such an ideal context is generally rare. In reality, it is often found in various school contexts that students with multiculturalism and low social interaction, such as what happened to the 6th semester students of PGSD Universitas Bakti Indonesia Banyuwangi.

This construct of Enggahi Bunten is based on linguistic elements that create interactions in line with mutual respect and ultimately contribute to harmony within the multicultural society. Madurese people in Indonesia This knowledge is a part of the lives of islanders and even those settled on other islands within the country.

This integration of multicultural education and local wisdom such as Enggahi Bunten will be a powerful basis for fostering unity in Indonesia. This wisdom is revered and it helps greatly in retaining the cultural values at all levels of life, which also leads to continuing culture (Qondias et al., 2022).

To realize this, multicultural education needs to be introduced from an early age, especially in elementary schools so that students become the first generation of Indonesian unity. Many related studies show that the integration of local wisdom into education is significant for molding students' characters and constructing national identity.

Studying the benefits of soundscapes in urban environments found that adding elements please local culture enhances cultural life (Leus & Herssens, 2015). In a similar study on local wisdom in education, discovered that students' critical thinking skills are significantly influenced by the prevailing cultural values (Gularso, D., 2017).

From the studies has emerged that local wisdom is very important to teach in multicultural education, therefore it can be concluded qall of insight from students by their attitude and behavior. However, other studies focus on engaging bunten (EB) local wisdom empirically rooted in language and behavior as strategies for formulating recommended cultural contributions to multicultural education program quality this study seems more adequate.

Method

The research conducted is a quantitative research with a quasi-experimental type of research. Considering that not all variables (symptoms that appear) and experimental conditions can be regulated and controlled strictly, this research is categorized as a quasi-experimental research. The

experimental design used is Nonequivalent Control Group Design. This research design is described in Picture 1.

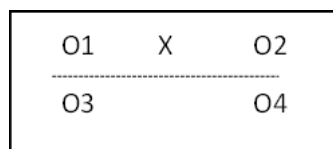


Figure 1. Non-equivalent Control Group Design Research Design

(Source: Sugiyono, 2016:79)

The population used in this study were all students of the PGSD study program in semester 6 of the 2024/2025 academic year. Table 1.

Table 1. Total Population of Students of the PGSD Study Program in Semester 6

No	Name Group	Total Population
1	Group A PGSD	20
2	Group B PGSD	25
3	Group C PGSD	26
4	Group D PGSD	34
5	Group E PGSD	25
6	Group F PGSD	35
		15
		30
Total		165

(Source: Admin PDDIKTI)

Sampling in this study using cluster random sampling technique obtained 3 classes of lectures, namely Class B PGSD, Class E PGSD and Class F PGSD totaling 69 students. The data collection method using non-test techniques, namely questionnaires to collect data on multicultural variables and Social Interaction of PGSD Students Semester 6. The research data that has been obtained is then tested for prerequisites in the form of a normality test and a homogeneity test of variance to then be analyzed with MANOVA analysis assisted by the SPSS application to test the research hypothesis. The questionnaire is compiled based on the indicators that have been included in the grid of each instrument. The grid of the motivation and learning interest instruments can be seen in table 2 and 3.

Table 2. Multicultural instrument grid

Variable	Observed aspects	Items
	Increasing cultural competence and responsiveness	9
	Cultural tolerance	6
	Cultural identity appreciation.	6
	Responsiveness to culture	5

Table 3. Interaction instrument grid

table	Observed aspects	Items
Social Interaction	Social Contact	7
	Communication	5
	Social Structure	5
	Forms of interaction	3

Next, content validity, empirical validity and reliability tests were conducted. The method used is content validity using the judges test (Judgement Expert) which assesses the feasibility of the instrument. Based on the results of the content validity test, it was found that all items on the cognitive and responsibility instruments were declared valid. Next, in the empirical validity test, the product moment correlation technique was used by Karl Pearson with the criteria for using the product moment formula, namely by comparing *rx_yhitung* to the critical product moment price table with a significance level 5%.

If the calculated $r\text{-count}_{\{count\}}$ exceeds the critical value $r\text{-table}_{\{table\}}$, then the test item is considered valid. Based on the results of the item validity test, it was found that 20 indicators of the multicultural and social interaction instruments were declared valid. The Cronbach's Alpha formula was chosen to test the reliability of the data, as it provides more accurate and precise estimates that closely reflect the true reliability of the instrument.

Based on the reliability test results for each research instrument, which were assessed according to the standardized reliability interpretation criteria, the reliability coefficient of the multicultural instrument was found to be 0.761, and the reliability coefficient of the social interaction instrument was 0.717. Therefore, both instruments are considered to possess a very high level of reliability.

The research data that had been collected were subsequently subjected to prerequisite testing, including a normality test using the Kolmogorov-Smirnov method. The results indicated that the data for each research variable were normally distributed. A homogeneity of variance test was also conducted using the SPSS application by comparing the significance values in Box's M test table. The test results showed a Box's M value of 8.558 with a significance level of 0.141. Since the significance value of 0.141 is greater than 0.05, the null hypothesis (H_0) is accepted, indicating that the variance-covariance matrix is homogeneous. Thus, the assumption of homogeneity across all variables was met, allowing the data to be further analyzed using MANOVA with the aid of SPSS to test the research hypotheses.

Results

This research was conducted at a college in the elementary school teacher education study program at Bakti Indonesia University, Banyuwangi. This research used two different learning methods, namely Class A with a local wisdom-based "Engghi Bunten" collaborative method (CAB) and Class B with conventional CFET collaborative learning. The aim was to investigate if there is any effect and statistically significant difference because of the variety of teaching. A Kolmogorov-Smirnov test for two sets of data was conducted to answer the following research questions; 1.

Does the effect of **Engghi Buntan** local wisdom-based collaborative learning have on multicultural attitude scores for fifth-grader students in elementary school? 2. Does the learning outcome differ between students who follow **Engghi Buntan** local wisdom-based collaborative learning and those who do not?

Significance values of the overall Kolmogorov-Smirnov test The results imply that significance values from the Kolmogorov-Smirnov tests are larger than 0.050 These values can be seen below. Based on the results of the normality test obtained with the help of SPSS, the results were obtained and can be seen in Table 4.

Table 4. Results of the Normality Test for the Experimental and Control Classes

Perlakuan		Kolmogorov-Smirnov			Shapiro-Wilk		
		Statistic	Df	Sig.	Statistic	Df	Sig.
Multicultural	Control	0,147	35	0,087	0,955	35	0,104
	Eksperiment	0,077	34	0,199	0,991	34	0,830
Social interaction	Control	0,110	35	0,201	0,984	35	0,677
	Eksperiment	0,108	34	0,203	0,969	34	0,455

The homogeneity test can be used to determine whether the variances of many populations have significant differences or not. Homogeneity test: This was used to check whether or not the variances in the experimental and control classes were similar by using this study. The results of the homogeneity test for the variables in this study can be seen in the table below.

Table 5. Results of the Homogeneity Test of the Experimental and Control Classes

Box's Test of Equality of Covariance Matrices ^a	
Box's M	8,558
F	2,760
df1	3
df2	831236.836
Sig.	0,141
Tests the null hypothesis that the observed covariance matrices of the dependent variables are equal across groups.	
a. Design: Intercept + Perlakuan	
Sumber: data primer diolah (2024)	

Table 6. Univariate Homogeneity Test

Levene Statistic		df1	df2	Sig.
Multicultural	Based on Mean	1,321	1	67
	Based on Median	1,313	1	67
	Based on Median and with adjusted df	1,323	1	50,885
	Based on trimmed mean	1,326	1	67
Social interaction	Based on Mean	2,655	1	67
	Based on Median	2,522	1	67
	Based on Median and with adjusted df	2,521	1	63,307
	Based on trimmed mean	2,688	1	67

Based on Table 6, the results of the univariate homogeneity test using Levene's test are used to test the homogeneity of variance univariately with the test criteria if the significance value is > 0.05 then it can be stated that the variance value for students' Science Learning Motivation and Interest in Learning. Previously, the two hypothesis prerequisites above have been met, then the MANOVA test can be continued. The results of the MANOVA test decision were taken from the analysis of Pillai's Trace, Wilk's Lambda, Hotelling's Trace, and Roy's Largest Root. This analysis was carried out with the help of SPSS, namely with the General Linear Model-Multivariate. The results of the MANOVA test can be seen in Table 7.

Table 7. MANOVA Test Results

Multivariate Tests^a						
	Effect	Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	0,999	22382,570	2,000	66,000	0,001
	Wilk's Lambda	0,001	22382,570	2,000	66,000	0,001
	Hotelling's Trace	678,260	22382,570	2,000	66,000	0,002
	Roy's Largest Root	678,260	22382,570	2,000	66,000	0,001
	Pillai's Trace	0,855	194,973	2,000	66,000	0,001
Perlakuan	Wilk's Lambda	0,145	194,973	2,000	66,000	0,002
	Hotelling's Trace	5,908	194,973	2,000	66,000	0,001
	Roy's Largest Root	5,908	194,973	2,000	66,000	0,001

Based on Table 7, the overall F statistic is 0.145 and the sig value is 0.002. Because the value is < 0.05 , this indicates that the treatment of the collaboration model based on local wisdom of Enggi Bunten has a significant influence simultaneously on multiculturalism and social interaction. The test of between subject effect table below provides an overview of the univariate model testing which can be seen in Table 8.

Table 8. Test of Inter-Subject Effects

Dependent Variable		Sum Squares	of df	Mean Square	F	Sig.
Multicultural	Contrast	4302,638	1	4302,638	142,435	0,001
	Error	2023,913	67	30,208		0,001
Social interaction	Contrast	3109,201	1	3109,201	193,850	0,001
	Error	1074,625	67	16,039		0,001

Discussion

Collaborative learning is a constructive method that triggers students to work with others and it may intrigue the student in the way of studying. collaborative learning allows students to identify their shortcomings and address solutions from peers for continuous improvement (Husain, 2020). It improves education on par with present-day upgradation by means of making sure of collaborative studying. There are four skills 4Cs according to (Ariyana et al., 2018) that must be enhanced in students, especially at an elementary level: collaboration By working together students will develop a culture of togetherness and become aware of how individual differences in attitude, cultural beliefs, and religion can be different but taught.

Connecting local wisdom with multicultural attitudes has fascinating implications. This is indicated as Local Wisdom, based (Mlinar & Krammer, 2021) a trinity that must be maintained because the ancestors already left it to Singapore's valuable qualities associated with noble ideals fostered by the founding fathers of Indonesia. And it is necessary to keep the local wisdom that existed for the young generation, especially in elementary school.

The existence of Enggih Bunten also provides a solution for building attitudes towards multiculturalism and language skills, cooperation, and empathy among the students. Enggih Bunten Ingredients: Local Wisdom Enggih Bunten, as mentioned by (Riyanti & Novitasari, 2021) acts as a binding element of language that students should have but it can be used according to their needs and capacities while still respecting others. As a result, when discussing multicultural attitudes the importance of local wisdom Enggih Bunten is no longer relevant

Conclusion

Based on the analysis of the data that has been analyzed, it can be concluded that there is a positive relationship between multiculturalism and social interaction, with a categorized correlation strength of 0.744. The positive relationship produced in this study explains that the higher the multiculturalism of students, the higher the social interaction. This means that the collaborative learning model based on local wisdom of Enggih Bunten is able to improve multiculturalism and social interaction of students in the elementary school teacher education study program at Bakti Indonesia University, Banyuwangi.

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