

ENHANCING MULTICULTURAL VALUES THROUGH ENGGHI BUNTEN-BASED COLLABORATIVE LEARNING IN INDONESIAN ELEMENTARY SCHOOL

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Abstract: The background of this research about questionnaires infers from the issue that presents low multicultural attitudes in countries with a variety of mixtures, including the United States, Canada, and Indonesia. To address this issue, research has been initiated to examine ways that educational interventions can enhance multicultural attitudes in schools. This study aims to analyse the differences and their effects on students' multicultural attitudes. A quantitative one-way design was employed, and a population of 220 grade 5 elementary school students was taken as a sample size. A random sampling technique was used to choose the remaining samples until it reached a total of 132. In this experimental study, students were divided into two groups, which are class A and B. The data was collected and analysed by using SPSS (V. 20) through preliminary tests and then one-way ANOVA to assess the post-questionnaire score, respectively. Conclusions: (i) Secondly, collaborative learning, i.e., Engghi Banten-based, has a significant effect on multicultural attitudes of students with $B=39.508$ and Sig. values < 0.050 . The second difference is in the learning outcomes of students in classes A and B, as the average score for that answer was 90.12 in these two classes, whereas it was only 80.00 in other regions covered by all universities conducting this test, yet a similar proportion with Ho A (0-65%).

Keywords: Multicultural Attitudes, Collaborative Learning, Local Wisdom, Engghi Banten

Accepted: 12 May 2026 Approved: 12 June 2026 Published: 29 Juni 2026



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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 ever more 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 Engghi Buntén, which emphasizes tolerating others whether it be to the old people or even other social status (Zainudin et al., 1978).

This construct of Engghi Buntén 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 Engghi Buntén 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 with all of insight from students by their attitude and behavior. However, other studies focus on engaging buntén (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

In a quantitative experiment, the study includes two groups (to which researchers had assigned them relative value levels) and examined or treated each differently (Syakur et al., 2023). Class A got treatment using Engghi Buntén-based collaborative learning, and Class B is treated with Standard Collaborative Learning. This study aims to observe the effect and

result of applying different learning methods in equivalent classes via equivalency testing, which is consistent with ANOVA as an analysis method.

Subjects: The subjects in this study were 220 elementary school students from four districts, those are Bondowoso District (population of about one million citizens and is situated The general population consisting of specific qualities and characteristics, being selected for study using concluding. When researchers make assumptions about a population, they are talking about an inclusive set of individuals with specific qualities and characteristics that will be investigated before any conclusions can be determined.

Randomization random class assignment to members of the population was not an option, since subjects in this represented a large proportion of those for whom classes setter, emerging clusters have already been established within the populations (Calafato, 2021). For this reason, the research sample was selected using the "Random Sampling" method Equivalency testing of the classes was performed to identify whether or not the class composition concerning sex and grade level are identical, which would make them suitable for conducting research. The study's sample is composed of 132 students. The outcomes of the class equivalency test offer subsequent.

Table 1. class equality test table

Class	JK	Db	RJK	F	Sig
Interclass	82.223	6	13,704	0,404	0,876
Inner Class	7762.163	229	33,896		
Total	7844.386	235			

The method of data collection in this study was carried out by giving a post-test after performing the learning process that is conventional collaborative and local wisdom-based Engghi Bunten. Analysis was done by criteria and prerequisite tests in the data distribution validity test which is carried out with the help of program SPSS version 20.00, including as well a homogeneity-of-variance test. Finally, a one-way ANOVA test was performed to see if the groups were different from each other. With the help of these tests, we can make sure that our data is good and variances are homogenous so the next columns would be used for determining how different learning methods affected students' results.

RESULT AND DISCUSSION

We conducted the study in all regions of public elementary schools (SDN) at each district, where four Registers: Bondowoso, East Java, and districts Jember Banyuwangi as well as Lumajang. 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 (Table 2) in the two kinds types.

Table 2. Recapitulation of Score Results

Statistic	A	B
Mean	83,97	77,69
Standard Deviation	7,86	6,60
Variant	61,84	43,55
Score Maximum	100,00	89,00
Score Minimum	68,00	65,00
Range	32,00	24,00

Explanation:

Answer: (A) Multicultural scores of students who took collaborative learning based on *Engghi Bunten* Local Wisdom, (B) Multicultural scores of Conventional collaborative learning participated students.

Data of Student Attitude Score After Following Learning Instruction with Local Wisdom *Engghi Bunten* categories Minimize $n = 62$ points 68-100 Divide the class into 7 intervals Interval length = 4.6 mean value ($\bar{X}$) = 83,96 standard deviation $s = 7.86$ Modus > 41 percentile < 75 frequensi % 60 population $k_{as.sub} = -.24$ and $v_{.61}$ ash Post Mapping undergo procedures Table 2. Frequency Distribution of Multicultural Attitude Scores Against the Application Use Most Collaborative Learning Based on *Engghi Bunten* Local Wisdom.

Table 3. Frequency Distribution of Multicultural Attitude Values for Students Who Take Part in Collaborative Learning Based on Local Wisdom Engghi Bunten (A)

No.	Interval			Score Middle	Frequency	Percent (%)
1	68	-	72	70	4	6,5
2	73	-	77	75	10	16,1
3	78	-	82	80	11	17,7
4	83	-	87	85	14	22,6
5	88	-	92	90	14	22,6
6	93	-	97	95	3	4,8
7	98	-	102	100	6	9,7
Total					62	100,0

Some scores for individual students are presented in Table 3, and based on the information given there we already see that four pupils gained a score between 68–72 (at midpoint value of course =70) which constitutes a relative frequency equal to 6.5%]. 10 students scored between 73-77 (midpoint score at of each range =75) with relative frequency being equal to be no.of students/total=16.1%. There are 11 students got scored 78–82, with a midpoint score of : (80). and percentage relative frequency: 17% f Fourteen students in C have scores between 83 and 87, a midpoint of P =85 (I am truncating) with an R F of about p = 27.8%. Similarly, there are 14 students with a score in the bracket of 88–92 at the midpoint of 90, and the percentage fall to relative frequency is now changed to only [22.6%]. A relative frequency of 4.8%3 students scored between 93 and a midpoint score round-up (95) 6 points included with a midsection that is rounded.

Multicultural Attitude Data regarding the conventional students (Collaborative Learning Group) The Minimum score = 65 Maxiumim Score = 89 with n = 58 Number of Class intervals Nc. = 7 Length of class intervals = Ecl. Was equal to 3.4 The Mean was 77.68, the Standard Deviation (SD) = 6.59 and Variance=43.55 Table 2 shows the frequency distribution of students who took conventional collaborative learning in terms of multicultural attitude scores.

Table 4. Data Distribution of Multicultural Attitude Values for Students Who Participate in Conventional Collaborative Learning (B)

No.	Interval		Score	Frequency	Percent
			Middle		(%)
1	65,0	- 68,4	66,7	4	6,5
2	68,5	- 71,9	70,2	9	14,5
3	72,0	- 75,4	73,7	9	14,5
4	75,5	- 78,9	77,2	8	12,9
5	79,0	- 82,4	80,7	14	22,6
6	82,5	- 85,9	84,2	6	9,7
7	86,0	- 89,4	87,7	8	12,9
Total				58	93,5

From the data of this table, we can see that from Lower Class with 65.0-68.4 mid-point score has student number = $6.5\% \times 50 \text{ students} / 100\% = \text{student}$ Students with mid-point scores of 68.5–71.9, that is (70), totaling to 14.5%. Another 9 students fall into the score range from 72.0 to >75.4 with an average score of about 73, and its estimated relative frequency is around the same but from a somewhat lower percentage comparatively; %14.5% There are 8 students (with a relative frequency of 12.9%) who have scores from the interval [75.5 —78.9) having an midpoint score being equal to77.2 The number of students scoring between 79.0-82.4

(midpoint = 80.7): $n=14$ in relative percent: $P(69 >) = 22.6\%$. 6 students are scoring between 82.5–85.9 (mid score —84.2), which amounts for the relative frequency of these scores— or about one in ten, at just under 10%. Finally, 8 students scored between, with a midpoint score of 89.4 and a relative frequency of 12.9%.

A Kolmogorov-Smirnov test for two sets of data was conducted to answer the following research questions; 1. Does the effect of *Enggahi Banten* 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 *Enggahi Banten* 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.

Table 5. Summary of normality test calculations

Variable	Significant	Evidence
Group A	0,160	Normal
Group B	0,991	Normal

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 6. Homogeneity Test Results

Variable	F _{count}	F _{Table}	Sig	Evidence
Study Result	0,705	3,92	0,412	Homogeneity
Multicultural Class A	1,458	4,11	0,246	Homogeneity
Multicultural Class B	3,667	4,11	0,069	Homogeneity

After performing preliminary (normality and equal variance) tests, the analysis of an ANOVA test was conducted. Results The outcome of the first hypothesis revealed that the null hypothesis was rejected and alternative- hypotheses were accepted. Obtaining and calculating the results found that there is a significant value present in Enggahi Banten-based local wisdom collaborative learning, namely 39.508 with Sig =.001 compared to other teaching materials such as textbooks (45.368), followed by political cartoons lecturer

direction(51.061) & then podcasts on newswatch29.com (69. the lowest or least 590). < 0.050. It shows that there are effects of local wisdom Enggih Bunten -based preventative learning in the context of fifth-grade classes at SDN on certain scores about a multicultural attitude.

The second test tested the dilution of multicultural attitude scores between fifth-graders at SDN who followed CDL with local wisdom Enggih Bunten and those who followed CTL. The conclusions of the hypothesis testing indicate that regarding 0.001 for collaborative learning based on local wisdom Enggih Bunten with Sig < 0.050). It shows a mine tremendous multicultural attitude score for class A which has a mean of 90.12 where whereas it is a little low in the case of the second level Mean = 85.

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

Please write your concluding remarks in one paragraph, preferably. You should not include any references in this section. This study took a sample of 132 students in fifth-grade classes at elementary schools in four districts within Indonesia by using a random sampling technique to know the effect and difference in learning outcomes about students' multicultural values. This study concludes that (The effect of learning collaboratively with the Enggih Bunten hypertension model on multicultural attitudes students have a sig. Value at 39,508%. < 0.050 dan Learning outcomes in two classes are different, that is 90.12 (A)

and 80.00 (B).

ACKNOWLEDGEMENT

The author would like to express his gratitude to the promoter and co-promoter who have guided him in completing this paper.

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