

Understanding The Value of Differences in Sociocultural Applications in Education Across 3 Generations

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Abstract

This study discusses sociocultural applications in 3 generations. The purpose of this study is to discuss how 3 generations (X, Y, Z) understand and learn about differences in sociocultural applications (informal (family), non-formal (environment), and formal (school)). This research was conducted because of the increasing issue of bullying. The method used in this study is descriptive qualitative with data sources derived from sample interview techniques with 3 people from each generation, then analyzed how the 3 generations interpret the differences in the sociocultural application learning process found in the interview results. what was found was that the 3 generations were humans as creatures of collectivism, gaining understanding and learning through behaviorism, cognitivism, and constructivism, and lastly, looking at differences between multiculturalism and pluralism because Indonesia is a country full of diversity.

Keywords: sociocultural, 3 generations, differences

1. Introduction

As a country with various ethnicities, cultures, races, and religions, Indonesia is a diverse nation. This diversity makes the Indonesian people have character values based on differences with sociocultural values. These sociocultural values represent the differences that exist in life including educational applications. According to (Degeng, 1998) the assumptions that underlie educational programs are often not in line with the nature of learning, the nature of people who learn, and the nature of people who teach. The world of education is approached with a paradigm that is unable to describe the nature of learning and learning comprehensively and contextually with sociocultural. Education and learning only focus on the formation of uniform behavior, with the hope that it will produce order, order, obedience, and certainty. This formation is carried out with a policy of uniformity in various matters at school. This uniformity has succeeded in making children ignore the diversity and differences that exist and forming Indonesian children who highly value similarities and have unconsciously formed an attitude of ignoring respect for diversity. (Degeng, 2000)

This is what makes sociocultural values very important in education. Sociocultural in education itself is explained by (Piaget, 1995) where students interact with the social environment, namely their peers rather than people who are more mature. The main determinant of learning is the individual concerned (student) while the social environment becomes a secondary factor. Student activeness is the main determinant and guarantee of learning success, while the arrangement of conditions only facilitates learning. Then, (Vygotsky, 1978) emphasizes the importance of the development of individual intelligence or cognition through culture and society.

According to him, individual development occurs through two stages, namely beginning with interpersonal social exchanges (interaction with the social environment), then intrapersonal internalization (interaction with oneself) occurs. These two processes shape individual behavior and personality.

Thus, education needs this sociocultural perspective because the social and cultural environment does have an influence on children's learning. This perspective helps children understand the uniqueness and differences between other children and how the social and cultural context can influence the way children process information, acquire knowledge and develop skills.

However, the reality is in line with what Dageng (1998) stated above where inappropriate actions often occur regarding the differences that exist between children. The most common example of this lately is bullying. Bullying itself is a hostile act committed by one person or a group of people with the aim of frightening or hurting others (Coloroso, in Ardilla, 2009: 58). Generally, adolescents who have economic and physical disadvantages (disabilities) are easily victims of bullying by their friends. There are many phenomena that occur in the world of education due to differences such as religious, cultural, and economic differences. Increasingly, we encounter and hear more and more about differences that cause various problems in the world of education, especially for children (students) themselves, which have many impacts on these children.

If you look at the phenomenon and the explanation above, the researcher wants to see and review whether the consequences of this difference with sociocultural values have occurred for a long time, then how a child gains learning and understanding related to differences with sociocultural applications. Because basically emphasized by Lev Vygotsky, sociocultural learning theory or also known as co-constructivistic learning theory is a learning theory whose main emphasis is on how a person learns with the help of others in a zone of his limitations, namely the Zone of Proximal Development (ZPD) or Zone of Proximal Development and mediation. Where children in their development need other people to understand something and solve the problems they face. This theory, also referred to as social construction theory, emphasizes that human intelligence comes from society, the environment and culture. This theory also asserts that individual cognitive acquisition occurs first through interpersonal (interaction with the social environment) intrapersonal (internalization that occurs within oneself).

The difference that researchers want to take in this case, researchers are interested in seeing the learning of sociocultural values in the application of sociocultural theory in education which is very supportive and important in children's cognitive abilities which are divided into 3 types by Vygotsky, namely informal education, non-formal education, and formal education.

1.1. Informal education (family)

Children's education starts from the family environment, where children first see, understand, gain knowledge, attitudes from their family environment. Therefore, the development of each child's behavior will be different when they come from different families, because the factors that influence the development of children in the family vary, for example: the level of education of parents, family economic factors, harmony in the family and so on.

Adding to the above explanation that informal education is explained by George Axinn (Sutaryat, 1984) is with the approach of awareness of the goals of each party involved in education (educators and students) trying to place informal education in a quadrant of the educational process where one party (educators or students) is not aware of the purpose of education. This means that the awareness of learning only exists from one party, it can only be the educator. For example, parents (as educators) intend to give examples to their children in everyday life, without inviting children specifically asked to learn it.

Livingstone (1998) defines informal education as any activity involving the search for understanding, knowledge, or skills that occurs outside the institutional curriculum provided by educational programs, courses or workshops. Informal learning can occur in any context outside the institutional curriculum. It is distinguished from daily perceptions and general socialization by an individual's self-conscious identification of the activity as meaningful learning. The fundamentals of informal education (purpose, content, mode and process of acquisition, duration, evaluation of outcomes and application) are determined by the individuals and groups who choose to engage in it, without the presence of an institutionally authorized instructor.

Informal education is also called family education, where education starts from the family. According to Tarakiawan (2001), education that may occur in the family, namely: 1) faith education, 2) moral education, 3) physical education, 4) intellectual education, 5) psychological education, 6) social education, and 7) sexual education. In line with that, Abdul Halim argues that educating children is essentially a series of real efforts by parents in order to: 1) saving the child's Islamic fitrah, 2) developing the child's thinking potential, 3) developing the child's feeling potential, 4) developing the child's karsa potential 5) developing the child's work potential, and 6) developing the child's healthy potential.

1.2. Non-formal education

Culture-based non-formal education has emerged to provide knowledge, skills and behavior to children, such as batik courses. This education is provided to equip children with traditional things that develop in their social environment. Non-formal education programs are diverse. Article 26 paragraph 3 mentions various non-formal education programs as follows: Non-formal education includes life skills education, early childhood education, youth education, women's empowerment education, literacy education, skills education, job training, equivalency education, and other education aimed at developing the abilities of students."

1.3. Formal education

Axin (Suprijanto, 2009: 6) defines formal education as intentional learning activities, both by the learners and the learners in a school-structured setting. According to Faisal (Suprijanto, 2009: 6), formal education is school system education. School or formal education is one of the means or media of the process of civilizing other media (family and other institutions that exist in society). It is in this context that education is referred to as a process to humanize humans (Dick Hartoko). The application of socio-cultural theory to formal education can be seen in several aspects, among others:

a. Curriculum.

Especially for education in Indonesia, the implementation of the education curriculum in accordance with Ministerial Regulation number 24 of 2006 concerning the implementation of KTSP, Ministerial Regulation number 23 of 2006 concerning competency standards, and Ministerial Regulation number 22 of 2006 concerning competency standards and basic competencies, it is clear that education in Indonesia provides knowledge, skills, values and attitudes to children to study the socio-cultural society of Indonesia and international society through several subjects that have been determined, including: civic education, social knowledge, local content, arts, and sports.

b. Students

In KTSP learning, children experience learning directly or through recordings. Therefore, knowledge, skills, values and attitudes are not something verbal but children experience learning directly. In addition, learning gives children the freedom to develop according to their talents, interests, and environment to achieve the competency standards that have been set.

c. Teacher

Teachers are not the source of everything, but in learning they play more roles as facilitators, mediators, motivators, evaluators, learning designers and tutors. There are still many other roles, therefore in this learning the active role of students is expected, while the teacher helps student behavior that has not appeared independently in the form of enrichment, remedial learning.

The theory to support the division of 3 generations that researchers want to take to compare the understanding of differences in the application of sociocultural value education, namely 3 generations X, Y, Z on the grounds that these 3 generations are still there and have passed through a sufficient educational period to know and get sociocultural value learning in education in understanding differences.

1.4. Generation theory according to Kupperschmidt

According to Kupperschmidt (2000) (in Putra, 2016) Generation is a group of people who have the same year of birth, age, location and also historical experiences or events in the same individual that have a significant influence on their growth phase. So, it can also be said that a generation is a group of individuals who experience the same events in the same period of time.

a. Generation X

Generation X is the generation born in the early years of the development of technology and information such as the use of PCs (personal computers), video games, cable TV and the internet. Generation X is adaptable and able to accept change quite well so that it can be said to be a responsible generation, which has character. Generation X has a balance between work and personal life, develops their opportunities, likes positive work relationships and likes freedom and space to grow.

b. Generation Y

Generation Y is known as the mellenial or millennial generation. Generation Y uses a lot of instant communication technology such as email, SMS, instant messaging and others. This is because generation Y is a generation that grew up in the internet boom era (Lyons, 2004) (in Putra, 2016). Not only that, generation Y is more open in their political and economic views, so they look very reactive to environmental changes that occur around them.

c. Generation Z

Generation Z is the youngest generation that has just entered the workforce. This generation is usually referred to as the internet generation or Igeneration. Generation Z is more socially connected through cyberspace. Since childhood, this generation has been introduced to technology and is very familiar with smartphones and is categorized as a creative generation. To add reinforcement related to the division of the generational period, the researcher added the theory below.

1.5. Generational theory according to Howe & Strauss

According to Howe & Strauss (2000) generation Y is the generation born in 1982, this happened because of the different schemes used to group the generation.

Howe & Strauss (2000), there are three attributes that more clearly identify generations than years of birth, these attributes include:

- Perceived membership: individuals' perceptions of the group to which they belong, especially during adolescence and young adulthood.
- Common beliefs and behaviors: attitudes towards family, career, personal life, politics, religion and choices made regarding work, marriage, children, health, crime.
- Common location in history: changes in political views, historical events, for example: wars, natural disasters, that occur during adolescence through young adulthood.

Strauss and Howe define a generation as the aggregate of all people born during a span of about twenty years or about the length of one phase from childhood, young adulthood, middle age and old age. In addition, there are three criteria that a generation must have, namely the age of location in history, the same beliefs and behaviors, and membership of the same period.

1. Baby boomers (born 1946 - 1964)
2. Generation X (born 1965-1980)
3. Generation Y (born 1981-1994)
4. Generation Z (born 1995-2010)
5. Generation Alpha (born in 2011-2025)

This research was conducted with the aim of knowing how 3 generations apply understanding of differences based on sociocultural values to children. The objectives are also distinguished by theoretical and practical for readers which can later be useful as one of the bases or sources in conducting similar further research or deepening this research. This research is also expected to provide an overview of the concept of applying sociocultural values in 3 generations.

2. Research Methods

This research uses a qualitative approach with descriptive methods. Qualitative research is research that describes a phenomenon with language and words using scientific methods (Moleong, 2014). Djarn Satori (2011: 23) reveals that qualitative research is conducted because researchers want to explore phenomena that cannot be studied in natural object conditions where the researcher is the central tool. The purpose of this descriptive research is to make a description, description or painting systematically, and factually about the facts, characteristics and relationships between the phenomena being investigated.

The use of a qualitative approach in this research is because it is to find and understand something behind the phenomenon to gain an understanding of the introduction of different values in a sociocultural approach by including socio-cultural conditions between generations, describing students' understanding of socio-cultural conditions between generations and the application of sociocultural values in life between generations. The research target is the Sundanese community because there are so many Sundanese people around the researcher and it is the right choice because in the Sundanese community itself, especially the Bandung area, there are various tribes, ethnicities, religions and socio-cultures. Then, there are 3 generations namely X, Y, Z that will be tested by researchers.

Data collection was carried out by directly interviewing sources in each generation with the method of listening and recording, where researchers transcribed the results of interviews with sources and took interesting expressions for further research. Data analysis activities consist of data reduction, data presentation, and conclusion/confirmation. Data reduction occurs classifying information from the results of in-depth interviews, insights and documentation. The data is displayed after the reduction of the data displayed in the form of description text. The next analysis is drawing conclusions or confirmations made by considering the meaning of the relationship of information from observations and in-depth interviews and documentation.

The author uses purposive sampling technique to determine informants in this study. The purposive sampling technique is a way of determining informants by selecting informants according to the criteria and needs of the author in this study. Where the criteria determined by the author are 3 people from each generation with Sundanese customs with a minimum education is S1.

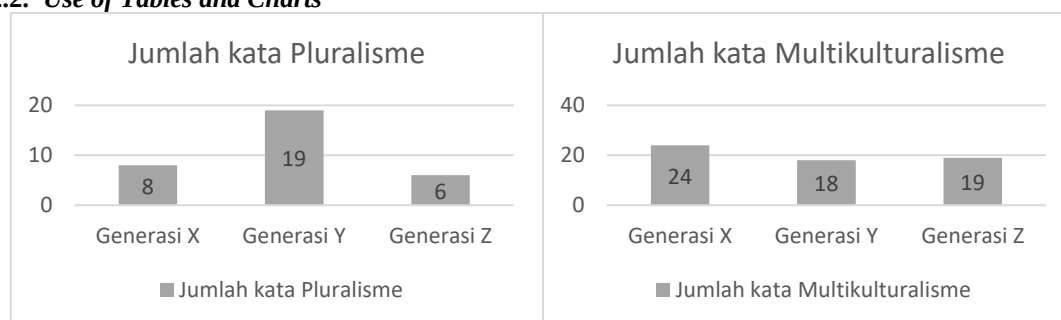
Data collection was carried out by interviewing people who had been selected in the sampling technique above to obtain the desired data with the aim of this research. Documentation was also carried out for the purpose of completing the validity of existing data by recording and documenting interview activities with selected informants.

2.1. Questioning Instruments

The following are the 3 main instruments of questions used by the researcher to find out the learning related to differences in the 3 generations, which are further developed according to the conditions during the interview:

- How and how does your family teach and apply the value of differences (social and cultural) to you?
- How does your neighborhood apply the value of differences (social and cultural) that you can learn? Or have you learned about the value of differences outside of your family and school in your neighborhood?
- How does your school teach you about differences?

2.2. Use of Tables and Charts



3. Results and Discussion

Sociocultural in the application of learning to understand differences in Indonesia, which is full of diversity, produces a society that appreciates and understands these differences and is interpreted and learned in various ways. Researchers found based on the results of interviews that have been conducted to 3 generations with each representative found that humans as creatures of collectivism, obtain learning in various ways (behavioristic, cognitive, and constructivism), and see differences with a view of pluralism and multiculturalism.

3.1 Humans as creatures Collectivism

In these 3 generations, it was found that basically all apply to humans as creatures of collectivism. Collectivism can be defined as an individual's concern for the society to which he belongs (Berry and Poortinga, 1994). What researchers understand is that collectivism is the nature of society that is bound between individuals for the benefit of the group to which they belong.

Forsyth (2006) defines collectivism as a tradition, ideology, or personal orientation that emphasizes the primacy of the group or community over each individual. Here, he alludes to the fact that the group, nation, community, proletariat, race, etc., is the primary unit of reality and the highest standard of value. This view does not deny the reality of the individual. Ultimately, collectivism dictates that the groups that people interact with form their identity and this identity essentially consists of relationships with others.

This is in line with the expressions said by all generations regarding understanding and thinking about others also in their lives. Beginning with generation X (born 1965-1980) one of them revealed *"harus saling menghargai, itu yang ditekankan. Kemudian harus saling bantu"* in learning about differences in the family, then in line in the environment revealed that *'karena pada saat organisasi karangtaruna atau remaja masjid kita sama-sama untuk bergerak bersama'* for learning differences in the environment. With the example of the above expression, it can be seen that it is very visible that human nature is a creature of collectivism by not being selfish and must help each other as well as together in living life.

In line with generation Y who revealed *"menghargai perbedaan tersebut misalnya kita tidak boleh membully serta memandang jelek atau tidak baik kesukaan oranglain karena itu hak semua orang memiliki kesukaannya masing-masing, memiliki cita-citanya masing-masing, memiliki dunianya masing-masing."* and *"gaboleh pilih-pilih harus berteman dengan siapa saja"*

However, there has been a shift in the understanding of humans as collectivistic beings in recent generations represented by generation Z (1995-2012). For example, generation Z who revealed that *"saya jarang gabung bersama tetangga namu saya tetap berbagi makanan jika saya mempunyai makanan"* and *"saya biasa tegur sapa dengan tetangga namun tidak main bersama tapi kalo pulang dari luar kota pasti bagi-bagi oleh-oleh"* can be seen that they are not selfish or selfish by still sharing food and giving food but for them togetherness with neighbors is not something that is important anymore. This is also felt by another generation Z by expressing *"tapi kan makin ke sini makin masuk tuh kaya pemahaman pemahaman yang aga aaa aga aaa kurang bisa toleransi jadi kaya apa aaa interaksi antara umat berbeda itu sudah gaada lagi itu sih yang disayangin padahal seru ya"*.

Meanwhile, things related to the opposite of collectivism, namely individualism, were not found and heard in the answers they expressed. Individualism basically means individual, private and personal. Individualism as defined by Forsyth (2006), in his book *Group Dynamics*, is a tradition, ideology, or personal outlook that emphasizes the primacy of the individual and his rights, independence, and relationships with other individuals. In essence, he states that individualism determines the individual is the primary unit of reality and the highest standard of value. This view does not deny that society exists or that people benefit from living in it, but it sees society as a collection of individuals, not something over and above them.

Samovar and Potter (2004) believe that individualism is an important pattern in the United States. According to them individualism emphasizes individual initiative, independence, individual expression, and even privacy. Research confirms the relationship between cultural individualism, human rights, and equality (Diener, 1995: 864-851). Correspondingly, individualistic countries provide more freedom to their citizens than collectivist cultures (Basabe & Ros, 2005: 221-189).

This is in line with existing data in research from research by Hofstede in 1980 (Voronov & Singer, 2002) regarding the understanding of individualism in a country. The individualism index value ranking was obtained. Of the 74 countries studied, the United States was ranked first on the individualism index, followed by Australia. Germany is ranked 18th, Japan is ranked 33rd-35th, Indonesia is ranked 68th-69th, and Guatemala is ranked last (74th). Because basically Asia, especially Indonesia, is a collectivist country, which is the same as what was found in this research.

3.2 How children acquire learning

In connection with the learning obtained, it was found that in 3 generations they received learning related to differences in sociocultural learning applications in different ways, which researchers found and grouped into 3 learning methods, namely, behavioristic, cognitive and constructivist. There are interesting things that researchers found in these 3 generations in gaining an understanding of differences. In generation Finally, generation Z is more inclined towards constructivist learning.

a) Behavioristic

The first is related to behavioristic learning. Gagne and Berliner are two people who created behavioristic learning theory. This theory contains changes in behavior that occur due to learning experiences. In its development, this theory became a school of learning psychology which has an influence on the aim of improving learning theory and practice in the world of education and learning. The psychology of learning school is also known as the behaviorist school. This school prioritizes the formation of behavior resulting from the learning process.

Learning itself is an interaction between stimulus and response. According to behavioristic theory, in the teaching and learning process, the most important thing is that someone will be considered to have learned when they show changes in behavior. From this theory too, the learning process can be interpreted as stimulus and response.

Starting with generation X *"selalu ditanyakan kepada orangtua kenapa ini dikasih ini engga karena itu selalu ada alasan alasan yang sebenarnya alasannya masuk akal, masuk akal pada saat kita anak kecil kenapa kita harus sharing kenapa kita harus begini itu memang selalu diungkapkan kenapa kita harus seperti ini gitu"* when he wants to know about the differences that exist and understand what he wants to know and absorb the information conveyed by his parents.

This was also expressed by generation Y, *"Tapi di situ guru kami ada sih sebenarnya guru PAI itu yang bilang kalo misalnya semua itu diciptakan sama Cuma yang berbeda itu yang membedakan itu dari kitanya sendiri Allah itu tidak melihat perbedaan tapi melihat dari ketaqwaannya seperti itu maka semakin dari tambahan dari sekolah oh saya mikiri-mikir oh ternyata memang berbeda itu tidak masalah baik seperti itu"* by getting lessons from a religious teacher regarding the explanation of differences.

Finally, an example of one of Gen Z's expressions *"keluarga saya mengajarkan dan menerapkan perbedaan nilai sosial budaya adalah Ketika mereka mengajak saya untuk melihat secara langsung di lingkungan keluarga*

itu sendiri dengan berbagai suku dan budaya dan mereka mencontohkan dengan bagaimana mereka berinteraksi, dan membiarkan saya melihat lalu saya yang secara alami mengikuti apa yang mereka contohkan.”

In the exemplary expressions of each generation, it can be seen that the resource person obtains the value of learning from his family using behaviorism where he obtains learning from his family and school and absorbs what has been taught and can understand the learning according to what has been taught.

b) Cognitivism

Cognitivism learning theory states that learning is a change in perception or understanding. This learning theory emphasizes the learning process more than the learning outcomes. The cognitive learning model says that a person's behavior is determined by his perception and understanding of situations related to his learning goals (Asri Budiningsih, 2008-26). Cognitive learning theory also emphasizes that parts of a situation are interconnected with the entire context of the situation.

The cognitive learning process that occurs includes, among other things, regulating the stimulus received and adapting it to the cognitive structure that is already owned and formed in a person's mind based on understanding and previous experiences. (Budiningsih, asri. 2008). The expressions represented by each generation include the following;

- i) Generation X: *“keluarga saya pun sering berbeda gitu kan mulai dari pikiran atau tingkah laku kaya gitu dan kalau pemahaman sendiri sih saya jadinya kaya paham tersendiri jadi dari kaya diri sendiri gitu loh jadi kaya oh ternyata emang gini mereka tuh beda ya gapapa gitu jadi saya lebih ke sadar sendiri aja sih”*
- ii) Generation Y: *“Intinya apapun pendapatnya apapun agamanya apapun kebiasaannya kita sebisa mungkin mentoleransi. Tidak ada pembullyan karena kan tujuannya sama ya buat bekerja sesuai dengan job dan bagiannya masing-masing.”*
- iii) Generation Z: *“beberapa saat kita ada selisih paham mungkin ya dari kelompok a dan kelompok b dan kelompok c mungkin tapi dari situ juga saya dapet pelajaran kalau misalnya sebenarnya perbedaan pemikiran itu bukan sesuatu, jadi kaya perbedaan itu ga selalu negatif tapi sebenarnya beda pemikiran itu sebenarnya bisa memberikan opsi yang lebih banyak bisa juga memberikan pilihan yang lebih baik mungkin untuk mengambil keputusan.”*

It can be seen in these expressions that all generations apply cognitivist learning by understanding and digesting what happens in their learning and connecting it with the understanding they already have and summarizing well the purpose of the learning is to understand the meaning of the differences that exist in this life.

c) Constructivism

Vico in Wina Sanjaya states that knowledge cannot be separated from the person (subject) who knows. Knowledge is the conceptual structure of the observing subject (Sanjaya, 2005: 118). The nature of knowledge in Constructive philosophy influences the concept of learning, that learning is not just memorizing, but the process of constructing knowledge through experience. Knowledge is not simply the result of "giving" from other people such as teachers, but the result of the construction process carried out by each individual. The knowledge resulting from notification will not be meaningful knowledge. Furthermore, Piaget stated that every child from childhood has a cognitive structure which is then called a schema. Schemas are formed because of experience.

With this explanation, learning related to these differences was also found using constructivist learning, which can be seen in the following expressions that the resource person was able to learn and understand the need to understand the differences in the surrounding environment by constructing relationships with their own understanding. Examples of these expressions include;

- Generation X *“kalo sekarang kan digembor gemborkan kalo bullying itu hak assasi apa semacam hak berkaitan dengan HAM itu hak asasi manusia gitu dan sebetulnya ternyata kan bully itu sekarang semakin disadarkan banyak yang disebut dengan bullying, diungguli itu bisa dari lingkungan rumah, mulai dari dilingkungan sekolah di masyarakat, nah orang mulai dengan adanya banyak formasi banyak kejadian karna ngebullynnya sudah lebih parah gitu ya.”*
- Generation Y *“Ya betul jadi ada banyak faktor sih sebenarnya untuk tadi yah sedikit menyinggung tadi dari kalo misalnya anak itu kenapa disebut bisa ada kasus bullying itu memang banyak faktor sekali selain dari faktor karena dia tidak mendapatkan nilai moral dari keluarganya tapi mendapatkannya dari luar yang ternyata luar itu mempengaruhi negative, nah itu salah satunya yang bisa menyebabkan hal tersebut terjadi.”*
- Generation Z *“bagaimana saya harus menyesuaikan biar tidak terlalu menyinggung karena bagaimanapun kan saya mau gamau menonjol, karena saya beda sendiri gitu kan ditambah minoritas juga*

gitu, jadi sebenarnya lebih ke bagaimana cara cepat beradaptasi dengan lingkungan sih bagaimana, agar bisa menyesuaikan dengan apa yang ada di lingkungan itu apa”

What researchers can conclude is that generation X followed by generation Y which was balanced because at that time there had been technological developments so that generation Y received learning things in a balanced way. Finally, in generation Z they are more inclined towards constructivist learning because it is in line with their era which has experienced rapid developments in technology and the use of a curriculum that is centered on students being required to be able to find out for themselves independently.

3.3 Children's views on seeing differences

Indonesian society is a plural society or "plural society", (Nasikun, 1989: 31) some even call it "dual society". The pluralism of Indonesian society is caused by the internal conditions of the country and the Indonesian nation itself, where Indonesia is full of diversity. The things that researchers found here in 3 generations saw differences in several things that exist in Indonesia, which the researchers then divided into pluralism and multiculturalism.

a) Pluralism

According to Anton M. Moeliono (1990) pluralism is something that provides plural (more than one) meaning, for example in terms of different cultures in a society. Likewise, it is not far from what was explained by Gerald O' Collins and Edward G. Farrugia (1996) that pluralism is a philosophical view that does not describe everything in principle, but rather accepts diversity. This pluralism concerns various fields, for example from a cultural, religious and political perspective.

From this data, it can be seen that there are quite a lot of word expressions related to views of differences in pluralism in each generation with the most frequently mentioned word expressions being about religion. Because in the results of the interviews there were many sources who discussed religious differences as an example when they mentioned differences. As in the expression C (generation Z) *“misalnya kebetulan tetangga saya di Bandung tuh beda kepercayaan,”* K (Generation Y) *“malahan yang non Islam”* and finally W (generation X) *“yang berbeda agama misalnya Kristen kalo natal tuh”*.

b) Multiculturalism

Multiculturalism is a term used to explain a person's view of the diversity of life in the world, or a cultural policy that emphasizes acceptance of the reality of diversity and the various kinds of cultures (multiculturalism) that exist in people's lives regarding values, systems, culture, habits and the politics they adhere to (M. Atho Mudzhar, 2005: 174). Multiculturalism is ultimately a final concept for building the strength of a nation consisting of various ethnic, religious, racial, cultural and linguistic backgrounds, by respecting and respecting their civil rights, including the rights of minority groups. (from his journal).

Meanwhile, the multiculturalism that was formed in Indonesia is the result of socio-cultural and geographical conditions that are very diverse and extensive. For example, in Parekh (1997), the definition of multiculturalism is an agreement that is built on the basis of differences, both in cultural communities, history, customs and customs.

From these data it can be seen that there are many more expressions regarding the views of differences in multiculturalism compared to pluralism. If you add up the expressions of pluralism in the 3 generations, there are 61 expressions, almost twice as many as the 33 expressions of pluralism.

The phrases most often mentioned regarding differences by interviewees when giving examples of differences were alluding to ethnicity and culture because Indonesia is full of different ethnic and cultural groups. The resource person also mentioned several regions as examples such as Padang, Batak and other races such as Chinese. An interesting and only expression was discussed by resource person A (generation This is interesting because while other sources focused on ethnic and cultural differences, source A (Generation X) touched on gender differences which were still quite strong at that time.

4. Conclusion

In this research it can be concluded that the application in education in 3 generations to learn and understand differences is that all resource persons in each generation represent human nature as collectivist creatures. Where humans as collectivist creatures are humans who do not prioritize their own personality but the interests of other people as well. Supported by expressions put forward by the 3 generations where they respect other people, make friends with everyone, move together and even give souvenirs. Furthermore, the 3 generations received learning in 3 ways, namely behaviorism, cognitivism and constructivism. With generation This is in line with the

curriculum received by generation Z where students have become the center of learning (Student Center). Finally, these 3 generations both see differences in multiculturalism and pluralism, with the expression seeing more differences in the expression multiculturalism because basically Indonesia is a country that is diverse in terms of ethnicity and culture.

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