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The Pattern of the Teaching of Multiculturalism-Based Civics Education: A Case Study at Higher Education Institutions

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Abstract: This research aims to reveal the pattern of the multiculturalism-based civics education at higher education institutions in Surakarta, Indonesia. It applied the descriptive qualitative method with the dual case study approach, conducted at State University of Sebelas Maret and Slamet Riyadi University in Surakarta. The data were collected through observation and interviews to find the answers to the research questions in the field. The data were analysed using the interactive technique, consisting of data collection, data reduction, data display, and conclusion drawing. The result shows that the teaching of multiculturalism-based civics education at State University of Sebelas Maret and Slamet Riyadi University has almost the same pattern, that is media-assisted teaching pattern and is always conducted by considering the material integration dimension, knowledge construction dimension, prejudice minimization dimension, equal rights to education dimension, and the dimension of school culture empowerment and social structure from the planning stage to teaching implementation and evaluation stages. The research findings suggest that the students of universities in Surakarta should be able to implement the goal of the teaching of civics education in universities, and the lecturers should always improve the materials, content, method, and strategies of the teaching of multiculturalism-based civics education.

Keywords: *Character building, civics education, civil society, multicultural education, humanistic.*

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Introduction

Indonesia is a multi-ethnic country, which has diverse cultures, races, and religions. The plurality may become a social strength if all the ethnic groups synergize, cooperate, and live harmoniously so that they can make the Indonesian country more advanced and developed. In the plurality which emphasizes primordial power, the probability of conflict potential is very high (Garcia, 1982; Zamroni, 2015). Whenever conflicts occur without proper measures, it is not impossible that they can get worse and threaten the national integrity and the unity of the nation. Multicultural education aims at improving the knowledge about the diversity of cultures to improve inter-culture competence and group of people (Hjerm et al., 2018; Yilmaz, 2016; Hanum & Raharja, 2013). For this reason, the complex society ideology which emphasizes primordialism, particularly the diversity of culture or ethnics, must be changed to multicultural ideology (Gay, 2005; Gorski, 2009).

Multicultural education also includes the teaching of xenophobia and racism to students (Hjerm et al., 2018). The social teaching theory is often approached in the framework of symbolic racism theory (Henry & Sears, 2002; Meertens & Pettigrew, 1997; Sanders & Kinder, 1996; Sears et al., 1997) which assumes that racism and prejudice are guided by a chain of assumptions about what minority groups deserve receiving and how they should behave. The social teaching theory shows that by getting more knowledge about different groups, people will understand and learn to respect other cultures, and thus minimize the negative attitude of one ethnic group towards other ethnic groups.

The multicultural phenomena in Indonesia have attracted experts' attention to give solution to social unrest which often happens, triggered by inter-ethnic conflicts. As a precaution against social conflicts due to multi-ethnicity in Indonesia, the Indonesian government through the Ministry of Education and Culture includes multicultural content in the school curriculum applied in all levels of education (Budimansyah, 2010). Developing the competence of the citizens with multicultural characteristics is a must and has even become inseparable from the efforts to develop

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multicultural citizens (Wibowo & Wahono, 2017). Multicultural citizen competence is a set of knowledge, values, and attitude, as well as skills of students as citizens, which supports the efforts to realize multicultural citizens who are participative and responsible in their life in the community, nation, and country (Branson & Quigley, 1998; Gorski, 2009). Hjerm et al. (2018) wrote that some studies reported that there was a strong correlation between an individual level of education and his/her attitude towards other ethnic groups.

One of the challenges in multicultural education is to give students equality of educational opportunity in order to achieve social justice (Gordon, 1999). Community development Indonesia is also known as a multicultural country because people consist of different religions and diverse cultures. For this reason, civics education which is based on multiculturalism is a must in order to manage diversity (Winataputra, 2012). However, facts show that there are still varieties of problems related to the values of diversity and multiculturalism which are getting lower in social relations nowadays. For example, during the General Election of 2019 there were many conflicts related to races, religion, and inter-group relations. Mass media and social media showed many cases related to those issues. We could witness social unrest in Tanjung Balai, Medan, and North Sumatera on July 29, 2016, which is related to races, religion, and inter-group relations, and thus spoiled the harmony of the people with different religions in the framework of the Unitary State of the Republic of Indonesia (Tempo, 2016).

The government and all citizens must be alert to horizontal conflicts occurring in society as a form of threat with the aim of destroying the unity of the Indonesian country (Wibowo & Wahono, 2017). The weaknesses of civics education in Indonesia lie on the monotonous and not innovative teaching which puts the emphasis only on the cognitive aspect, while the affective and psychomotor aspects are ignored. This is supported by the research conducted by Komalasari and Rahmat, (2019) which shows that civics education in practice emphasizes more on the mastery of the teaching materials and attitude development, while the skill to build the students' character does not get the proper attention. This is due to the fact that the process of character building integration in civics education teaching is not optimal, and this characteristic has to be integrated into civics education teaching.

Based on the preliminary study through observation conducted at State University of Sebelas Maret (UNS) and Slamet Riyadi University (UNISRI) there used to be conflicts between students of different races, religions, and cultures. In addition, there have been students' perception of civics education, that it is only a compulsory general subject they have to take, and therefore the students are oriented only to get good grades in the subject. The students pay attention only to the cognitive factor or to the knowledge only, while the affective and psychomotor aspects in the teaching are not applied nor paid attention to in their everyday lives. This phenomenon is supported by Zuhriah (2011), who states that the teaching of civics education generally does not pay attention to the function and role of civics education in the society; the weak transfer of the concepts information of civics education causes the output of civics education to students does not solve the problems in the society. There exists the tradition practiced by lecturers in teaching civics education which tends to use the monolithic approach and top-down in nature.

One of the ways to minimize the potential of diversity conflicts is by way of multiculturalism-based civics education teaching (Alismail, 2016). Civics education can become one of the accurate solutions as a means of preparing good citizens in the middle of the complexity of diversity in Indonesia. This is supported by previous studies conducted by Aydin and Tonbuloglu (2014) and Krummel, (2013) which show that the most emphasized values are democracy, justice, tolerance, peace, and respect which are strengthened through civics education. Besides, all participants define cultural richness as the ability needed to consider and value individual differences.

This study recommends that civics education should become a need so that equal rights and opportunities will be shared among all groups in the community structure. For this reason, at State University of Sebelas Maret in Surakarta, the diversity is so big that there needs to be developed the teaching of multiculturalism-based civics education as the four pillars of the establishment of consensus of living as a nation and country in Indonesia, i.e. Indonesian State Philosophy, the Constitution of 1945, the Unitary State of the Republic of Indonesia, and Unity in Diversity. The teaching pays attention to multicultural values, especially education in a university. Civics education plays a strategic role in preparing smart, responsible, and civilized citizens. The characteristics of multicultural communities that are diverse must be reflected in the national education system, the education that accommodates multiculturalism and pluralism in line with the demand of the convention (Sumardjoko, 2016).

In its development, civics education experienced the change of paradigm which leads to the humanistic paradigm, which views every student as having different characters and potentials (Bruna, 2007). Civics education is considered as playing a strategic position considered to have a strategic position in building the character of the citizens in line with their functions (Kerr, 1999). Education is carried out democratically and fairly and not discriminatively by highly valuing human rights, diversity values, cultural values, and the plurality of the nation (Gorski, 2009). Educational management needs a curriculum so that the multicultural values have to become the basis for the planning, implementation, and evaluation of the curriculum of educational institutions (Castagno, 2009). Therefore, the students can apply their own culture in understanding and developing varieties of insights, concepts, skills, values, attitudes, and morals. Based on the existence of the problems above, there needs to be a comprehensive study on multiculturalism-based civics education. Therefore, the research question is "What is the pattern of the teaching of multiculturalism-

based civics education in universities in Surakarta City?" and thus this research is expected to reveal the teaching of multiculturalism-based civics education in universities in Surakarta City.

Method

Research Goal

This research aims to reveal the pattern of the multiculturalism-based civics education at higher education institutions in Surakarta, Indonesia. It applied the descriptive qualitative method with the dual case study approach, conducted at State University of Sebelas Maret and Slamet Riyadi University in Surakarta. A case study is a study that applies a strategy in the natural approach with the aim of answering the question of why a case occurs (Sugiyono, 2009). In this research, the researcher tries to find out the information from the elements of university management (particularly the head of the study program/head of the department) because they are considered to understand the field conditions of the lecturer of civics education and the students involving in various activities conducted in the teaching of civics education in universities.

This research was conducted at State University of Sebelas Maret (UNS) and Slamet Riyadi University (UNISRI) in Surakarta City from 2016 to 2018. The research subjects were established using the purposive sampling technique, which is the sample that prioritizes the research objectives rather than the population that determines the research sample (Bungin, 2001; Moleng, 2004).

Sample and Data Collection

The data were collected through an observation sheet and interviews using an interview guide. In qualitative research, the validity and reliability of the research instrument are measured in the data collecting processes. However, the researcher as the instrument in qualitative research has to be validated in terms of the extent to which the researcher is ready to conduct the research and then to go to the field (Sugiyono, 2009). The standard of data validity in qualitative research refers to the standard of credibility, transferability, dependability, and conformability. These four criteria are considered as fulfilling the data validity of qualitative research (Creswell, 2010). The validity of the human instrument is measured by the researcher herself, through self-evaluation on the extent to which the researcher understands the research method, mastery of theory and insights into the research topic, and the readiness and qualification for field research. The data collected through observation were collected through careful observation of social interaction, discipline, work performance, and so on, through the process of teaching Civics Education in universities, both at UNS and UNISRI. The number of lecturers observed was 10 from UNS and 8 from UNISRI. During the observation, the researcher used an observation guide which is shown in Table 1 below.

Table 1. Observation Guide of Civics Education Teaching

Observed aspects	Categories			
	Excellent	Good	Fair	Poor
Lecturer does apperception and motivation reflecting the internalization of multicultural values in civics education teaching				
Lecturer applies teaching strategy reflecting interesting teaching for internalizing multicultural values in civics education teaching				
Lecturer uses the scientific approach which reflects the internalization of multicultural values in the teaching of civics education				
Lecturer uses authentic assessment reflecting the internalization of multicultural values in the teaching of civics education				
Lecturer uses learning resources/media in teaching, reflecting the internalization of multicultural values in the teaching of civics education				
Lecturer uses accurate and appropriate language in teaching				

The face-to-face interviewee is the informant who is considered as the most knowledgeable about the issues under study. The interview was conducted to 18 respondents. Table 2 and Table 3 present the number of respondents at UNS and UNISRI as follows.

Table 2. Respondents From UNS

No	Name	Religion	Gender
1	Dr. Winarno, M. Si	Islam	Male
2	Wijianto, S.Pd., M. Sc	Islam	Male
3	Erna Yuliandari, SH., MA	Islam	Female
4	Rima Vien Permata Hartanto, SH., MH	Christian	Female
5	Dr. Rini Triastuti, M.Hum	Islam	Female
6	Dr. Rusnaini, M. Si	Islam	Female
7	Drs. Hassan Suryono, SH., M. Pd., MH	Islam	Male
8	Dr. Sri Haryati, M. Pd	Islam	Female
9	Yudi Ariana, SH., MH	Islam	Female
10	Dra. CH. Baroroh, M. Si	Islam	Female

Table 3. Respondents from UNISRI

No	Name	Religion	Gender
1	Dr. Anita Trisiana, MH	Islam	Female
2	Drs. Yusuf, M. Pd	Islam	Male
3	Dr. Siti Supeni, M. Pd	Islam	Female
4	Drs. Sarafudin, M. Pd	Islam	Male
5	Drs. Wartoyo, M. Pd	Islam	Male
6	Prof. (ret) Dr. Ir. Kapti Rahayu K	Islam	Female
7	Dr. Sutoyo, M. Pd	Islam	Male
8	Giyarto, SH., MH	Islam	Male

Table 4. Interview guide

Problem formulation	Questions to lecturer and top management	Questions to students
What is the civics education Paradigm in universities like?	<ol style="list-style-type: none"> 1. What is the aim of civics education in universities? 2. What do you think of the implementation of civics education in universities? 3. What do you think of students' enthusiasm to attend civics education class? 4. What strategy do you use so that your students can implement civics education? 5. Can the students in the teaching process master competencies in civics education (civic knowledge, civic skills and civic disposition)? 	<ol style="list-style-type: none"> 1. What is the aim of civics education in universities? 2. What do you think of the teaching of civics education? 3. What is the process of civics education teaching in your class like? 4. What is the lecturer's role in the teaching of civics education? 4. Is the teaching of civics education in universities useful in your life? 5. Can the knowledge you get from civics education teaching be implemented?
What is the implementation of multiculturalism-based civics education in the universities in Surakarta City like?	<ol style="list-style-type: none"> 1. What do you think of student diversity in universities? 2. What do you think if civics education functions as a means of multicultural education? 	<ol style="list-style-type: none"> 1. How do you define multiculturalism? 2. What is multicultural education? 3. Can civics education develop the knowledge about multiculturalism?

Analyzing of Data

Analysis of the data used in this study using interactive models of analysis (Milles & Huberman, 1984). The data analysis began, namely (1) Collecting data from observations and results of interviews that have been prepared. (2) Data reduction has been carried out since data collection began by making summaries with the intention of excluding irrelevant data/information. Once selected, the data is simplified by making classifications and data abstractions. (3) The data presentation is done by describing a set of information for drawing conclusions. Presentation of qualitative data in the form of narrative, and it can also take the form of matrices, diagrams, tables, and charts. (4) Conclusions

drawn by interpretation or giving meaning from the results of research using clustering (grouping), find patterns and themes about multicultural citizenship education based on tertiary institutions.

The validity of the human instrument is done by the researchers themselves, namely through self-evaluation of how far the understanding of research methods, mastering the theory and insight into the field under study.

Findings

Finding from Observation

Based on the field findings at State University of Sebelas Maret in Surakarta, the lecturer of civics education integrates the values of diversity or multiculturalism in almost every example case is shown to the students. This became more intense when entering the year of politics, which is prone to nation disunity, conflicts of political differences, and so on. Semester lesson plan at State University of Sebelas Maret in Surakarta discusses the values in civics education in the form of the essence of civics education, the essence and urgency of national identity, values and norms in the Indonesian constitution, application of the harmony of rights and duties of the state and citizens. In teaching civics education, the lecturer leads the students to always pay attention to multicultural values which have long been inherent in the soul and existence of the Indonesian nation and country. The teaching of multiculturalism-based civics education at State University of Sebelas Maret pays attention to at least five dimensions of teaching multiculturalism awareness, which is assumed to help the implementation of multicultural education, including the dimension of content integration, the dimension of knowledge construct, the dimension of *prejudice reduction*, the dimension of *equitable pedagogy*, the dimension of school culture empowerment and social structure.

At Slamet Riyadi University, Surakarta, the students of the civics education Study Program are offered optional subjects, one of which is multicultural education given in Semester VII with 2 credits. In the lesson plan for the general subject of multicultural education taught in all faculties and study programs, there are materials on the values of civics education which implicitly contain: norms and ethics based on Pancasila in line with national identity, the ability to show the behavior reflecting the rights and duties of a citizen, the ability to show the constitutional attitude and behavior, the ability to show the democratic attitude and behavior, and the ability to support the improvement and protection of human rights in Indonesia. Based on observation and research findings, the teaching of civics education at UNISRI always considers the five dimensions of the teaching of multicultural awareness, which are presumably able to help implement multicultural education as a program which can respond to students' differences, including content integration, knowledge construction, prejudice reduction, equitable pedagogy, school culture, and social structure dimensions. In relation to the discussion about the pattern of the teaching of multiculturalism-based civics education at UNS and UNISRI, it can be concluded that the multicultural values in civics education include the value of the awareness of cultural diversity, building mutual trust, maintaining mutual understanding, uphold mutual respect attitude, and appreciation.

Finding from Interviews

Furthermore, in relation to lecturers' opinions about the diversity at UNS and UNISRI. This is reinforced by the opinions of several Civics teaching lecturers, students and document data taken in the field, among others: informant Wn (Head of PPKn FKIP UNS) "Mainly developing the national character of students." Followed by the opinion of the informant EY: said that the main purpose of Civics is to "Equip students to become good citizens and smart citizens by remaining based on Pancasila and in the Unitary State of the Republic of Indonesia (NKRI)." Informant Wj stated that the main goal of Civics is to "Make good citizens who are able to support the survival of the nation and state." More detailed was stated by RVPH which stated that "Basically the general purpose of citizenship education is to make students a good citizen, a citizen who has a sense of nationality and love for the motherland" and is reinforced by the Rs opinion which states that "The formation of the character of the nation's civilization having dignity in the context of educating the life of the nation and making humanity a democratic and philosophically responsible, socio-political, and psycho-pedagogical citizen."

The implementation of Civics Learning in UNISRI, whether it is in accordance with its objectives. This can be seen from the opinions of the teaching lecturers at UNISRI as follows: According to the AT informant (as the head of the PPKn Department at UNISRI), the aim of Civics Education at PT is to "Form students into citizens who know the rights and obligations as well as disclosure of knowledge and insights on ideology, national identity and so on." This is reinforced by the opinion of the informant Ys, as a lecturer who stated that:

So that students are able to understand the meaning and scope of Civics in terms of their meaning, purpose, and urgency, their identity, state, citizenship, constitution, democracy, OTDA, Good Governance, civil society. Furthermore, the SS informant stated that the purpose of Civics in PT was: To make citizens who are obedient and obedient to the 1945 Constitution and Pancasila, with Indonesian personality, to prepare Indonesian students as the next generation of the nation who loves the country and is able to advance Indonesia. Strengthened by the opinion of the informant Sf, who stated that: To educate students about the origins of citizens and the rights and obligations of citizens, to educate students on Indonesian insights, including the heterogeneity of the Indonesian nation "and also explained by informant

11, who stated that the purpose of Civics in PT is "educating to become good citizens and enhance the soul of nationalism.

It can be concluded that students' condition and diversity are not the constraints in teaching-learning processes, but they are the unity factors. The students taking civics education have a variety of social-culture backgrounds, which are different from each other so that classes have diversity in terms of race, religion, and so on. The lecturer needs to know the character of each of his students, which is heterogeneous, and he has also to be sensitive to his students' aspiration, open-minded, and friendly. In relation to the implementation of multicultural values in the teaching of civics education at UNS and UNISRI, which can be seen from the aspects of multicultural values very important to give to students, almost all lecturers and students answered, "It is very important to remember that our nation is built with various diversities so that the students need to be aware to respond to diversity in the framework of the Unitary State of the Republic of Indonesia". Multicultural values can build the students' awareness to respond to diversity in the framework of NKRI which is known as Unity in Diversity (Bhinneka Tunggal Ika) which means 'although we are different, yet we are one'. The aim of this is that the students understand in detail and deeply the diversity of the Indonesian people including the communities and because all students, in general, have different cultures and races.

In relation to the policy that the students can accept the diversity at UNS and UNISRI, accepting diversity is one of the realizations of character. In order to do that, the students need to have the knowledge of believing and then the ability to do that, and therefore they should be given the knowledge about diversity which includes popularizing the philosophy of the nation in the form of Bhinneka Tunggal Ika (Unity in Diversity). Then, the lecturers have to try hard to enable their students to accept it and believe in it in their everyday lives. In doing group assignments in heterogeneous classes, the students are grouped based on the condition of group heterogeneity reflecting diversity in Indonesia. For example, in a group assignment, the lecturer always tries to make the group members heterogeneous at least heterogeneity in terms of gender. In the teaching process, the students are given concrete examples of life diversities, for example diversity of religions with differences. Developing teaching models is made through role-plays and attitude assessments. In relation to the teaching model applied, it can be concluded that one of the examples most often applied in class is group discussion with the themes including multicultural issues, and the students analyze the existing values and then implement them. They give an innovative teaching model, based on projects, such as a citizen project.

Discussion

Based on the research findings, the pattern of the teaching of multiculturalism-based civics education in the Indonesian education context needs to be developed. This is considering the factor of the diversity of the Indonesian people and other factors which become the experience of Indonesian people. The occurrence of social disintegration and conflict so far has to be more anticipated accurately and the most possible activity to do is through multiculturalism-based programs. In this context, one of the fields of analysis which can be the means of inculcating multicultural values is through the course civics education. Multicultural diversity which is most easily found is when we are on campus and its surroundings. The multicultural diversity is very obvious and emblazoned on campuses because on campuses meet our fellow countrymen from various places, who may not be able to visit so many different places in Indonesia because the number is very big.

Civics education in universities should have prioritized the process aspect over the result aspect in the form of grade or score. The process of teaching civics education in universities plays a very strategic role in inculcating multicultural and moral values so that the students are expected to be smart scholars in line with the aim of civics education subject, i.e. to produce a good citizen. According to Krek et al. (2019), moral education plans must be an important factor by paying attention to the principles, norms, rules, and so on for teachers, students, and parents. Thus, relevant to multiculturalism which has led to the emergence of multicultural education (Aslan, 2019).

Bromley and Makinen (2011) point out that civics education is the teaching which always emphasizes the existence of multiculturalism so that it can be said that if people want to learn about multiculturalism, they have to learn about civic education. Some European countries also implement civics education which emphasizes multicultural education, because the people's migration level is very high so that the diversity of religions, ethnicities, and languages is so high that it cannot be ignored that tolerance attitude in Europe becomes an effective way of creating harmony. Civics education is expected to contribute to solving national problems of ethic value shifting, lessening awareness of cultural values, the threat of national disintegration, the lessening independence, and the problems of young generation demoralization, as shown by the lessening application of living values (Komalasari & Saripudin, 2015; Komalasari & Rahmat, 2019).

Basically, multiculturalism must be deeply rooted in every student so that unity in the diverse community can be achieved in universities in Surakarta. Coskun (2017) exposes that multiculturalism is one of the consequences of globalism and giant development in communication technology. Multiculturalism is culture wealth for living together, and the ethnic groups having different cultures and living together in one place need a common way and strategy to communicate with each other. Alismail (2016) explains that multicultural education is basically created for providing teachers who are competent at understanding and applying multicultural competence in their lives and as the capital

for educating students. Multicultural competence needs the development of three levels of understanding, i.e. awareness, knowledge, and skill. The aim of multicultural education is to build relation, develop understanding, support self-concept, develop multicultural atmosphere in universities, and develop a curriculum that encourages multicultural awareness. Multicultural education must be taught to students in their early ages, from elementary school to university education.

Multiculturalism-based civics education plays a very important role for students, considering that social conflicts often happen in Indonesia, particularly on university campuses. Mahfud (2006) explains the significance of multicultural value-based education in Indonesia, which is multicultural education as a means of social conflict solution alternative. In addition, according to Verkuyten and Thijs (2013), multicultural education has a positive effect on inter-ethnic attitude, especially in two mechanisms: improving cultural knowledge and developing anti-racism norms in the classroom.

The role of a teacher or lecturer in teaching is highly needed because developing the teaching of multiculturalism-based civics education needs strategies so that the students can understand multiculturalism and are able to implement it in their lives. Zamroni (2015) explains that education which is based on multicultural values puts highly tolerance and democratic attitude as a form of reward for differences in insights, ideas, and cultural complexity. Teaching strategies play a very important role in teaching processes, particularly in the teaching of civics education. According to Komalasari and Saripudin (2018), the educational policy in Indonesia plays the civics education which is able to understand the rights and duties to be an Indonesian citizen who is smart and polite in accordance with the demand of Pancasila. The choice of effective teaching models and methods is the key to success in achieving the goal of teaching. Multiculturalism-based civics education becomes that kind of teaching. It becomes effective teaching in opening the students' insights into diversity in Indonesia, particularly in universities in Surakarta.

Conclusion

The pattern of the teaching of multiculturalism-based civics education at State University of Sebelas Maret (UNS) and Slamet Riyadi University (UNISRI) Surakarta has the same implementation pattern, that is, media-assisted pattern. It is the teaching pattern that puts media as a teaching system component equal with other components in terms of the planning, implementation, and evaluation in teaching in universities. The implication of the research findings has shown that the teaching of multiculturalism-based civics education in universities in Surakarta plays a strategic role in achieving the goal of civics education in universities, is to produce a good citizen. The other implication is the openness of the students' insight into diversity in Indonesia, particularly among university students and it can develop students' tolerance attitude, considering the increasing diversity of the students of the universities in Surakarta.

Suggestions

The suggestions that can be put forward based on the research findings are that the students of the universities in Surakarta should be able to master theories, self-evaluate, and implement the goal of civic education in universities. In addition, lecturers must always develop the materials, content, method, and strategy of the teaching of multiculturalism-based civics education, considering the increasing diversity of the students and for the sake of the slogan Bhineka Tunggal Ika (Unity in Diversity).

Limitations of the Study

Limitations in research about Multicultural Based Citizenship Education (studies in Universities in Surakarta), which only take samples in two universities, namely Sebelas Maret University and Slamet Riyadi University of Surakarta. The students' enthusiasm in answering the interview prepared by the researchers are still weak, so they are a limitation in this study.

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