

THE EFFECT OF THE USE OF TJONG A FIE'S BIOGRAPHY AS A SOCIAL STUDIES LEARNING RESOURCE ON MULTICULTURAL UNDERSTANDING AND STUDENT TOLERANCE

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ABSTRACT

*Understanding tolerance and multiculturalism within the context of Indonesia's diverse society holds a very important position in social studies education in schools. This is because social studies education is closely linked to the real conditions in society. Therefore, relating the content of the material to the students' environment is crucial, one way being through the use of Tjong A Fie's biography as an important figure in Medan. Hence, using Tjong A Fie's biography can be a valuable learning resource in social studies education to help students understand the concepts of multiculturalism and tolerance. This study employs a quantitative approach with a quasi-experimental method conducted at Al-Ulum Integrated Islamic Junior High School as the research population. After selecting the research sample using random sampling techniques, class VIII C was chosen as the experimental class, and class VIII E as the control class. The treatment was conducted over three sessions and showed fairly good results. The use of Tjong A Fie's biography as a social studies learning resource in the experimental class resulted in an increase in students' understanding of multiculturalism and tolerance, with a significance result of $0.000 < 0.005$. The *t*-test results showed that the calculated *t*-value was greater than the *t*-table value, indicating that the hypothesis of the influence of using Tjong A Fie's biography as a social studies learning resource on the understanding of tolerance and multiculturalism in the experimental class can be accepted. Additionally, the influence of Tjong A Fie's biography on students' understanding of multiculturalism and tolerance was analyzed, showing that the data was normal and homogeneous. The difference in understanding of multiculturalism and tolerance between the control and experimental classes was evident from the pretest and posttest results, with an average score of 71.00 in the control class and an average score of 85.5 in the experimental class.*

KEYWORDS *Tjong A Fie Biography, Multiculturalism, Tolerance*



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INTRODUCTION

Multiculturalism and multiculturalism are often associated with a society that has cultural and religious diversity, including Indonesian society. It has become a characteristic that Indonesian society is a multicultural society. Multiculturalism itself is an understanding, ideas, and ideas about respect and appreciation of all forms of diversity that exist both ethnic, tribal, racial, religious and other symbols of differences that are important to be planted in the world of education. Multiculturalism can be planted through education with the term multicultural education. Banks (in Mahfud, 2016, p. 175) defines multicultural education as education for *people of color*, which means that multicultural education wants to explore differences as a necessity, and how we are able to respond to differences in various social activities. Banks' explanation emphasizes that the position of multicultural education in supporting various social interaction activities in a society that has cultural, ethnic, tribal, and religious differences.

The differences that exist in society should not be a barrier to social interaction, but these differences are used as an inseparable part of social interaction, so it is necessary to respect and respect each other among the community through tolerance of existing differences. Rahmawati (2020, pp. 86-91) says multiculturalism as an understanding that accepts all forms of difference and diversity has derivative values from the multicultural concept itself is an expectation of how life can respect each other, help each other tolerate each other despite diversity. So that people can live and mingle in a multicultural society and accept every difference that exists in their social life. So that with the acceptance of the concept of multiculturalism, it is hoped that the derivatives of multiculturalism can be understood by everyone in realizing Indonesian society that upholds tolerance.

Tolerance is an attitude where a person will be brought to be able to appreciate, respect, towards the behavior of others. Of course every individual has differences with other individuals, we can see this difference from all aspects such as physical form or to the values held by the individual. Tolerance referred to in this study is how a person can appreciate and accept differences in one's background such as race, ethnicity, language, and religion owned by others. Having an attitude of tolerance is very important for every individual. With an increasingly open world, we will always find new things that are certainly different. With tolerance, the interaction between humans will be able to run well, considering that one region with other regions on this earth has its own differences. Frans Magnis Suseno (in Naim, 2010: 50) explains that the attitude of tolerance among every community will bring every community to open their eyes to a broader horizon which is able to cross the boundaries of ethnic groups, or cultural and religious traditions, so that we will be able to see humans as a family who have differences and similar ideals. From Suseno's opinion, diversity is an absolute thing that exists in the world, and everyone cannot avoid it. To deal with this diversity, then with an attitude of tolerance humans can interact with individuals who have different backgrounds. The attitude of tolerance will also change one's perspective on existing diversity

because the attitude of tolerance brings a person across all the boundaries that exist in these differences.

Indonesia's diversity in the form of its multicultural society is a distinctive feature of Indonesia, and has also been recognized by other countries. However, this characteristic is not only a gift, but has the opportunity for conflict between ethnicities, races, or religions in Indonesia. This should be a concern of the government or other related parties. This is also emphasized by Mahfud (2016, p.185) that on the one hand the plurality of society in Indonesia has a positive impact in the form of the treasures of Indonesian society. But on the other hand, this progress has a negative impact because the plurality factor sometimes often causes conflicts between community groups which lead to security, socio-economic stability, and social disharmony.

Talking about conflicts between ethnicities, races and religions in Indonesia, we can see the current condition that the unity of the nation at this time is being tested. If we look back in 2017 at the DKI Jakarta Regional Head Election (Pilkada), there was an inter-religious conflict after one of the candidates for Governor at that time was considered to have insulted one of the holy verses. It turned out that this incident had an impact on the following years, such as in the North Sumatra Regional Election a year later in 2019 and even in the 2019 Presidential and Vice Presidential Elections the issue of conflict over religious harmony echoed again at the five-year democratic party. Other cases that are a sign of the fading attitude of tolerance possessed by the Indonesian people are the rejection of the establishment of houses of worship in various places and the refusal to carry out religious activities in various places. Of the many conflicts of inter-religious harmony in Indonesia, the case above researchers make as one example of the diversity of ethnicity, race, and religion in Indonesia. This indicates that behind the diversity of ethnicity, race, and religion in Indonesia there are consequences behind it, namely the occurrence of conflicts of harmony between races, or religions.

Based on one example of the above case, it can be noted that the importance of multicultural understanding and the concept of tolerance in students. The noble attitude of the nation that has been passed down from generation to generation is considered to experience friction with the many cases that clash with this diversity issue. According to Endang (2009, pp. 89-105), tolerance is very vulnerable to the influence of external values. He argues that this attitude of tolerance has been well accepted by the Indonesian people and no one disputes it, but in today's life, the flow of modernization is often rashly considered as something better increasingly shifting these very noble values. With the influx of outside influences such as ideas, ideas that come from outside increasingly position the noble attitudes of Indonesia also began to be forgotten by the nation's successor generations.

In creating an understanding of multiculturalism and understanding of tolerance of students is through education. Learning in schools by teaching tolerance is one of the efforts that can be made by the world of education in order to solve the problem of diversity in Indonesia. Boghian (2016, pp. 189-203) said that teaching tolerance in education is also very important in solving various social problems faced by the world in the current global era. Tolerance in education will provide solutions to problems that are often encountered such as economic

problems, political tensions in a country, climate and environmental sustainability issues. He continued that tolerance in education will certainly cross existing boundaries such as individual boundaries, ethnic groups, religions, and cultures, as well as the complexity of people who feel, act and express according to their own will. By teaching an understanding of the concepts of multiculturalism and tolerance to students, it is hoped that it can solve the problem of diversity conflicts that exist in Indonesia.

The world of education is the basis of a person knowing the things that happen around him. When connected with the conditions of the problems that researchers raise, education is also a solution to solving this problem, considering that the function of education in Indonesia is to develop the ability and shape the character and civilization of a dignified nation in order to educate the nation's life, which aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. To realize the goals of national education, it depends on the quality of learning activities at school. Learning is a person's effort to find or discover something, either with guidance from others, or his own efforts. In terms of finding and looking for something, individuals need a source of what they want to find. In the context of this research, learning is an important medium in achieving tolerance attitudes in students. This is in accordance with what is said by Gagne (in Komalasari, 2014) that he defines learning as a process that directs behavioral changes in a person which aims to improve his ability in various performances. From this opinion it is clear that learning is a medium in bringing and directing someone to become a better person. So that learning can also create students who understand the concepts of multiculturalism and tolerance so that schools not only release students who are smart in the exact sciences, but also have an understanding of the problems that surround them.

In the learning process, there is an important element in achieving learning goals called learning resources. Cahyadi (2019: 6) explains that learning resources are aimed at all sources used by students and educators to achieve learning goals. If observed in the social studies learning process in schools at this time, learning activities have not reached the maximum word, where learning resources used are limited to handbooks and electronic media such as the internet. In fact, if we really use learning resources can improve learning activities itself, given that learning resources have many variations. But the learning resources used by social studies teachers, in fact each very far in using a variety of learning resources available. Some of the problems of social studies learning in schools in accordance with this fact, among others, as presented by Farijal (2017) where according to him the strong reason social studies teachers do not innovate the learning resources used is because of the limitations of teachers to innovate learning resources because they stick to social studies textbooks provided by the school.

The variety of learning resources today is quite a lot when compared to conventional learning that uses notes, textbooks, journal articles, or tutors (Cahyadi, 2019 p. 7). Various types of learning resources can be utilized in learning activities such as television, interactive videos, museums, and places related to learning

activities can be maximized. In fact, learning activities in schools are more dominant in the use of textbooks that have been determined by local educational institutions, although in recent times the use of computers and the internet has begun to be used in schools. Some reasons why teachers do not use other learning resources besides books include time and cost constraints and the age of the teachers in making new innovations to the learning resources used. The learning resource raised in this study is the biography of a figure.

In this study, the biography or life history that was raised as a social studies learning resource was the biography of Tjong A Fie, who is one of the influential figures in the history of the development of Medan. Tjong A Fie himself was a businessman from China who later managed to build his own business in the North Sumatra region. It is known that the business owned by Tjong A Fie is a plantation business which at that time was a very profitable business. The success of Tjong A Fie's plantation business can be seen from the number of employees he has more than 10,000 employees. Because of his success in running his plantation business, Tjong A Fie was then known to be close to the Sultan of Deli who served at that time Sultan Ma'moen Al Rasyid. He was also known to be close to high-ranking Dutch officials who ruled in Deli so that he received an honorable title from the Dutch. Although Tjong A Fie himself was a Chinese who migrated to Deli he did not forget to show commendable attitudes in his life in the Land of Malay, such as his daily life as a Chinese community but took part in building houses of worship and the story of his friendship with the Sultan of Deli. We can find this from the relics of Tjong A Fie which are stored at the Tjong A Fie Mansion which is Tjong A Fie's private house which is currently used as a museum. The museum is located on Jl. Jend. Ahmad Yani, No.105 Medan City. The focus of Tjong A Fie's biography is related to the development of tolerance attitudes towards students where in this historical site there is a special room prepared by Tjong A Fie for the Malay Sultan of Deli. The existence of the Tjong A Fie House should be utilized by teachers and the wider community to foster tolerance values and strengthen national integration.

The attitude of diversity shown by Tjong A Fie needs to be integrated into the learning of social science (IPS) because IPS learning is meaningful learning. This is because social studies education itself is taught not emphasis on the theoretical, but its implementation of the individual with the environment, it is necessary to teach social studies education materials that link social studies learning resources with the environmental conditions of students. This is in accordance with the main purpose of social studies education itself which aims to develop the potential of students to be sensitive to social problems that occur in society and have a positive mental attitude. Of course, this goal can be achieved if social studies learning in schools can be done and organized properly. By using learning resources through the biography of a figure allows students to be able to take lessons from past events and implement them into life at the present time. In addition, by utilizing the biography of a figure will help social studies teachers in transferring the values of tolerance which is one of the main values in social studies education. So that social studies learning by using biographies will provide its role in embedding the values of tolerance to students through the lives of the figures taught. Diversity issues in

Indonesia need to be considered more deeply considering Indonesia as a country that has a diversity of ethnicity, race, and religion.

Social studies education is essentially an education that examines human behavior in its interaction with the natural environment and its social environment. Usually the framework of social studies education is not emphasized to the theoretical but more towards practice with the human environment. As a field of study social studies education equips intellectual students in fostering awareness of life in a complex and pluralistic society (Deny & Nurmala, 2018, p. 3). Because social studies education itself is taught not to emphasize the theoretical but its implementation of individuals with the environment, it is necessary to teach social studies education materials that link social studies learning resources with the environmental conditions of students. This is in accordance with the main purpose of social studies education itself which aims to develop the potential of students to be sensitive to social problems that occur in society and have a positive mental attitude. Of course, this goal can be achieved if social studies learning in schools can be done and organized properly. Linking social studies learning materials with the conditions around students can be said to be that social studies learning includes learning that emphasizes contextual learning. Komalasari (2014, p. 7) explains contextual learning means learning that links between the material learned with the real life of students both that occur in the smallest environment such as family to a wider scope, citizens with the aim to find the meaning of the material for students' lives. Because social studies learning is more directed towards contextual learning, using biographies as a learning resource is one of the right steps that teachers can take in innovating the learning resources they will use.

RESEARCH METHOD

The research method that will be used in this research is to use a quantitative research approach, with a quasi-experimental research method. Sugiyono (2013, p. 77) explains that this quasi-experimental model is a development of the true experiment design. He continued, this quasi-experimental model is famous for its control groups, but it does not function as a whole to control external variables that affect the implementation of the experiment. In line with Sugiyono, Creswell (2012, p. 295) said experimental research is conducted to test an idea, practice or procedure to determine whether the idea can affect the outcome or dependent variable. He continued that this research is used when researchers want to propose the possibility of cause and effect between the two variables being tested, namely the independent variable and the dependent variable. In experimental and quasi experimental research the researcher controls all variables that affect the results except for the independent variable.

The research design carried out in this study is to use a quasi-experimental non-equivalent control group design. In this design will use two groups, namely the treated group, and the control group. Before using this design, researchers will conduct a pretest for four times which aims to determine the stability and clarity of the group situation. If the results of the pretest show different data, then the data is unstable and uncertain. After the stability of the group data can be clearly known, then treatment can be carried out to the group that is given treatment. Before

determining the research sample, the author previously determined the population in the study. The population in this study is Al-Ulum Integrated Islamic Junior High School class VIII, this is based on the VIII grade level there is material "diversity of Indonesian society" and Al-Ulum Integrated Islamic Junior High School although it is a private Islamic school, but the students in this school come from various tribes in North Sumatra. After determining the research population, then the author determines the sample in the study as for determining the two groups that are given treatment and those that are not given treatment using random sampling techniques. After sampling by drawing lots from five existing classes, then from the lottery came out class VIII E as a control class totaling 20 students and class VIII C as an experimental class with 20 students.

RESULT AND DISCUSSION

The control class in this study was class VIII E which was selected using *random sampling* technique. For data on the initial test results (pre-test) of control group students is presented in the following table.

Table 1. The Initial Test Results (Pre-Test) of Control Group Students

No.	Value	Frequency (Students)	Percent (%)
1	45-53	2	10%
2	54-62	5	25%
3	63-69	4	55%
4	70-80	9	10%
Total		20	100%

Source: Research Results, 2023

From the data presented in the table above, it can be seen that in the presentation of *pretest* questions in the control class, the lowest score is 45 (forty-five) and the highest score achieved by students is 80 (eighty). From the table above, it can be seen that students who managed to reach the KKM criteria, namely with points above 70, there were only 7 students.

Meanwhile, the experimental class in this study was class VIII C which was selected through *random sampling* technique. Class VIII C is a class that is given treatment by researchers, which in this study is the utilization of Tjong A Fie's biography as a social studies learning resource on multicultural understanding and tolerance of students. Then, for the data of the initial test results (*pre-test*) of the experimental group will be presented in the following table.

Table 2. the initial test results (*pre-test*) of the experimental group

No.	Value	Frequency (Students)	Percent (%)
1	55-60	2	10%
2	61-65	3	15%
3	66-69	5	35%
4	70-80	9	40%
Total		20	100%

Source: Research Results, 2023

From the results of the *pretest* questions done by the experimental class students, it can be seen that the highest value range is 80 (eighty) and the lowest value is 55 (fifty-five). From the data it can also be seen that the students whose *pretest* results reached the KKM number of 70 were 9 people. After knowing the *pretest* results in the control class and experimental class, learning activities were carried out in both classes. The control class used learning resources as usual, namely package books, and the experimental class used teaching materials compiled from Tjong A Fie's biography for three meetings. After conducting learning activities for three meetings, a *posttest* was then conducted. The results obtained by students in the control class are as follows.

Table 3. The results obtained by students in the control class

No.	Value	Frequency (Students)	Percent (%)
1	50-57	1	5%
2	58-65	3	15%
3	66-69	5	40%
4	70-80	11	40%
Total		20	100%

Source: Research Results, 2023

The table above shows that the *posttest* test results in the control class increased after 3 meetings where 11 students reached the KKM criteria, this figure increased when compared to students who reached the KKM criteria in the previous *pretest* results. The increase also occurred in the experimental class. After conducting research activities by utilizing Tjong A Fie's biography as a social studies learning resource in three meetings in class VIII C. The results obtained by students in the experimental class are as follows.

Table 4. The results obtained by students in the experimental class

No.	Value	Frequency (Students)	Percent (%)
1	34-49	2	10%
2	50-65	0	0%
3	66-81	5	25%
4	82-100	13	65%
Total		20	100%

Source: Research Results, 2023

The table above shows that the *posttest* test results obtained by students in the experimental class had the lowest score of 34 (thirty-four) and the highest score of 100 (one hundred). From the table it can also be seen that there is an increase in the results of students' scores on the *posttest* questions compared to the previous

pretest. In this *posttest* result, it can be seen that students in the experimental class also achieved a higher total score than the total score on the previous *pretest*.

Comparison of understanding the concept of tolerance and multiculturalism of students in the control class and experimental class can be seen from the results of two trials that the author conducted, namely before and after the research activities or these two trials are called *pretests* and *posttests*. The following is the difference between the *pretest* results in the control class and the experimental class.

Table 5. The Pretest Results in The Control Class and The Experimental Class

No.	Class	Number of Students	Average
1	VIII E (Control Class)	20	63,25
2	VIII C (Experiment Class)	20	70,25
Total		40	

Source: Research Results, 2023

From the results of statistical calculations which are then described in tabular form above, it can be seen that the average value of the initial test (*pretest*) in the control class and experimental class is 63.25 and 70.25. From the results of the average *pretest* value, it can be seen that there is a difference in value that is not too far between the control class and the experimental class. Where the difference is in the difference from the average of the two classes as much as 7 (seven). The difference in the average acquisition of the control class and the experimental class is also seen in the results of the *posttest* conducted after teaching and learning activities for 3 meetings. The results of the control class and experimental class *posttest* questions will be summarized in the following table.

Table 6. The results of the control class and experimental class *posttest* questions

No.	Class	Number of Students	Average
1	VIII E (Control Class)	20	71,00
2	VIII C (Experiment Class)	20	89,5
Total		40	

From the previous table, it can be seen that the results of the *posttest* questions given to the control class and the experimental class after learning social studies on the material of the diversity of Indonesian society using learning resources from the biography of Tjong A Fie have an average value in the control group of 71.00 and the experimental class of 89.5. Based on the table above, it can also be seen that there is a difference in the average score achieved by the experimental group and the control group, and when viewed from the results of the *pretest* and *posttest* tests, the results in the experimental group increased by 18.5, namely from the initial test of 71.00 increased to 89.5. While the control group also experienced an increase, namely from the initial test of 63.25 to 70.25, only experiencing an increase of 7. The significant difference between the acquisition of

the average score in the two tests carried out in the control class and the experimental class can be seen from the results of the *pretest* and *posttest* scores conducted to both classes. The experimental class and control class after two tests, both increased the average score. However, the difference is that the increase that occurred in the experimental class was high, namely an increase of 18 points, this result is very far when compared to the results of the increase that also occurred in the control class, namely in the *pretest* score of students' knowledge of the concept of tolerance and multiculturalism had an average of 63.25 and after the *posttest* test, there was an increase in the average score of 8 points, which amounted to 71.00.

From the research data above, it can be seen that there is a difference and influence that occurs in the experimental class which is given treatment in the form of using Tjong A Fie's biography as a social studies learning resource rather than the control class which uses learning resources that are already available, namely textbooks. The existence of this influence and difference is also recognized based on the results of the t test conducted by researchers. The following t test conducted by researchers on two tests conducted on the control class as follows.

Table 7. T Test Conducted by researchers on two tests conducted on the control class

Class	Average	Tcount	Table	P
Class pre-test Control	63,25	4,610	2,021	0,000
Post-test Control class	71,00			

Based on the results of the t test, it is known that the average pre-test was 63.25 at the time of the post-test increased to 71.00 so that the increase was 7.75. Furthermore, based on the t test, the t count is 4.610 with a significance of 0.000. The t table value at db 40 with a significance level of 5% is 2.021. So the value of $t > t$ table ($4.610 > 2.021$) and the significance value is less than 0.05 ($p = 0.000$). Then for the t test of the results of two tests conducted in the experimental class is as follows.

Table 8. The T Test of The Results of Two Tests Conducted in The Experimental Class

Class	Average	Tcount	Table	P
class pre-test experiment	70,25	166.158	2.021	0,000
class post-test experiment	85,5			

Based on the table above, the average pre-test score of the experimental class was 70.25 and the average post-test score was 85.5 so that there was an increase of 15.25. Also obtained t count $>$ t table at the 5% significance level ($9.341 > 2.021$) and has a p value < 0.05 , it can be concluded that there is a significant increase in

the understanding of experimental group students. Thus, it can be concluded that hypothesis testing is accepted with the provision of the null value (H_0): If $t_{count} < t_{table}$ ($9.341 > 2.021$) at $\alpha = 5\%$ or P value ($sig > \alpha$) then H_0 is accepted and H_a is rejected (no effect). So there is an effect of using the biography of Tjong A Fie as a social studies learning resource on the understanding of tolerance and multiculturalism of students.

After conducting a t-test on the results of two tests conducted in both classes, the researchers then tested the differences between the two classes to test the hypothesis that there is a significant difference in student understanding between the two classes. The independent-Sample t-test analysis of the experimental class post-test and control class post-test aims to determine whether there is a significant difference in the post-test scores in the experimental and control classes. The research conclusion is declared significant if $t_{count} > t_{table}$ at the 5% significance level and p value < 0.05 . The complete calculation data can be seen in appendix 15. The summary of the t test of the pre-test and post-test of the control class is shown in the following table.

Table 9. The summary of the t test of the pre-test and post-test

Class	Average	Thitung	Table	P
Class post-test	71,00	9,296	2.021	0,000
Control class post-test experiment	85,5			

The summary of the post-test t test shows that the average learning outcome of the experimental class is 85.5 and the average learning outcome of the control class is 71.00, so it can be concluded that the average learning outcome of the experimental class is 14.5 greater than the control class. From the table it is known that t count is 166,158 with a significance of 0.000. The t table from db 40 at the 5% significance level is 2.021. So the value of $t > t_{table}$ ($9.296 > 2.021$) and the significance value is less than 0.05 ($p = 0.000 < 0.05$). It can be concluded that there is a significant difference in students' comprehension ability scores in the experimental and control classes.

Discussion

The results showed that there was an effect of using Tjong A Fie's biography as a social studies learning resource on students' understanding of multiculturalism and tolerance. The existence of this influence can be seen from the results of the *pretest* and *posttest* of students in the control class and experimental class. The results showed a significant influence of the two classes and the difference in the understanding of multiculturalism and tolerance of students. The difference in influence before and after using Tjong A Fie's biography as a social studies learning resource that is utilized in social studies learning, shows that the utilization can be said to be successful. As stated by Busljeta (2013, p.52-69) that the utilization of learning resources can be said to be successful if it can motivate students, can

develop student creativity, there are changes caused by the stimulus given in the utilization of learning resources, and encourage students to understand the content of the material taught, and can synthesize the knowledge they have.

The use of Tjong A Fie's biography as a learning resource in the material of the diversity of Indonesian society also has a positive impact felt by students. Since at the beginning of the first meeting until the third meeting, students are taught about the diversity of society, it is very important for social studies teachers to guide them to see the diversity around them. This is in line with the meaning of social studies learning which focuses not only on theoretical, but also on practice in their environment. This is in accordance with the opinion of Deny & Nurmala (2018, p. 3) where according to him the social studies education framework is not emphasized to the theoretical but more towards its practice with the human environment. As a field of study social studies education equips intellectual students in fostering awareness of life in a complex and pluralistic society. With the guidance of teachers who always ask students to see the real conditions of diversity around them, in this case the Medan city community, then they also understand more and can follow the material taught by the teacher.

The use of Tjong A Fie's biography as a social studies learning resource conducted in the experimental class had a positive influence on students' understanding of the concept of multiculturalism and tolerance. This can be seen in the difference in the results of tests conducted twice in each class. Based on the results of the study, it can be seen that there is a difference between the control class and the experimental class. The difference resulting from the *posttest* results in both classes is 10.5 points. The increase that occurred in the *posttest* results in the experimental class touched 18.5 points, while in the control class there was an increase of 7 points.

The increase that occurred in the experimental class when they utilized biographies as learning resources was in line with the cone of experience described by Wyatt and Looper (in Komalasari, 2014, p. 115). In this study, the authors designed learning that was different from the learning design that had been designed by the previous teacher. In the research activities, in utilizing Tjong A Fie's biography as a learning resource, students were brought not only to read Tjong A Fie's biography, but also students were invited to discuss their findings about the attitude of diversity shown by Tjong A Fie during his lifetime. In addition, students are also brought to be able to solve problems from illustrations of problems related to diversity, which are then associated with the diversity shown by Tjong A Fie found in their biography. If we relate it to the cone of learning experience, then the learning experience of students increases by 30% where students will see videos, regarding the diversity of the Medan city community, and the learning experience of students increases by 50% where students will conduct discussion activities in exploring the multicultural values and tolerance of Tjong A Fie, as well as solving illustrations of diversity problems that the author designs which will then students will provide solutions through Tjong A Fie's biography.

The utilization of Tjong A Fie's biography in social studies learning is also a means for Integrated Social Studies teachers to bring students not only to understand the material, but also to feel the meaning of the material being taught.

By using biography in learning activities, students can not only understand the connection between the material and someone's life story, but also they can feel sympathy and empathy from the story being taught. In relation to research activities, from the results of interviews the author conducted with several students regarding their reactions to the use of Tjong A Fie's biography on the material of the diversity of Indonesian society, it appears that students can take lessons from Tjong A Fie's life story who always makes friends without discriminating against his background. This is also explained by Kartodirjo (1993, p. 76) regarding the use of biographies in education. According to him, the use of biographies in education can arouse curiosity and inspiration towards the figures told to them. This inspiration arises after they read the biography of a character who is always closely related to the place and cultural background of the character they read.

CONCLUSION

Based on the findings of the research data conducted by researchers, the following conclusions can be drawn. 1. There is an influence of the use of Tjong A Fie's biography as a social studies learning resource on the understanding of multiculturalism and tolerance of students, this is indicated by the increase in the average score in the pretest test conducted after the use of Tjong A Fie's biography as a social studies learning resource. Before the treatment of the experimental class, it was seen that the average score was 71.00 and after the treatment, the average score of students' understanding of multiculturalism and tolerance increased by 89.5. 2. There is a significant difference between the understanding of multiculturalism and tolerance of students in the control class that is not given treatment and the experimental class that is given treatment. This can be seen from the results of two tests (pretest and posttest) conducted. When viewed from the results of the two tests in the control class, it can be seen that the pretest has a total score of 1265, with an average of 63.25 and the post-test research is 1420 with an average of 71.00. While in the experimental class, after two tests, there was an increase from the calculation of the average pretest score of 71.00 and the average post-test score of 89.5.

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