THE PARADIGM OF MULTICULTURAL EDUCATION THROUGH DEVELOPMENT OF UNITY IN DIVERSITY

Suprihno
Lecture of STAI Muhammadiyah Tulungagung
hasbiatt@gmail.com

Abstract

This article is analysing the paradigm of multicultural education trough development of character unity in diversity. Multicultural education is an alternative to solve the problem of the diversity in Indonesia. Diversity in negative meaning has spawned suffering long time for human beings. At this time, at least there have been 35 major conflicts between ethnic groups in the world. More than 38 million inhabitants driven out of the place that they live, at least a bit of 7 million people has been killed in the conflict ethnic bloody. A long conflict involves sentiments of ethnic, racial, class and religion. Nation Indonesia is needed of unity. Things have to be formed if done by the principle of unity in diversity. To foster a tradition of unity in diversity, multicultural education is needed. Multicultural education is a bridge to usher in a new generation of open faces of difference, the development of a nation's culture that is farthest from prejudice, conflict and violence. Eliminating sectarian views and exclusivity. And will open the view inclusivity open to cooperation with other people, despite having beliefs, opinions, identity and different style of life.

Keyword: Education, Multicultural, Unity in Diversity, Service-learning

Abstrak

Artikel ini menganalisis paradigma pendidikan multikultural melalui pengembangan kesatuan karakter dalam keragaman. Pendidikan multikultural adalah alternatif untuk menyelesaikan masalah keragaman di Indonesia. Keragaman makna negatif telah melahirkan penderitaan lama bagi manusia. Pada saat ini, setidaknya ada 35 konflik besar antara kelompok etnis di dunia. Lebih dari 38 juta penduduk diusir dari tempat mereka tinggal, setidaknya 7 juta orang telah tewas dalam konflik berdarah etnis. Konflik yang panjang melibatkan sentimen etnis, ras, kelas dan agama. Bangsa Indonesia sangat dibutuhkan persatuan. Hal-hal harus dibentuk jika dilakukan dengan prinsip kesatuan dalam keanekaragaman. Untuk menumbuhkan tradisi persatuan dalam keberagaman, diperlukan pendidikan multikultural. Pendidikan multikultural adalah jembatan untuk mengantar generasi baru dari wajah terbuka perbedaan, pengembangan budaya suatu negara yang terjauh dari prasangka, konflik, dan kekerasan. Menghilangkan pandangan sektarian dan eksklusivitas. Dan akan membuka pandangan inklusifitas terbuka untuk kerjasama dengan orang lain, meski memiliki kepercayaan, pendapat, identitas dan gaya hidup yang berbeda.

Kata Kunci: *Pendidikan, Multikultural, Bhinneka Tunggal Ika.*

A. PRELIMINARY

Over three decades, a policy that centralized and escorts are strictly against the issue of the difference has been eliminating the ability of people to think about, discuss and solve the problems that arise from differences in an open, rational and peaceful. Violence between the group that burst in sporadic, cases of Sampit, Poso and the last in Wamena Papua, shows how the vulnerability of a sense of togetherness that was built in the country- Nation, how the climate of prejudice between groups and how lack of mutual understanding between groups. The context of the global after of 11st September tragedy and the invasion of United States to Iraq, Declare of State ISIS, the proximity of Indonesia with China in terms of the economy, as well as the hustle and bustle of the politics of identity in the era of the election outright

and election directly adds to complexity of the issue of diversity and inter- group in Indonesia.

History shows, meaning it negatively on diversity has spawned suffering long being human. Wahyudin said that this was marked by the emergence of radical Islamic groups have known to be disrespectful and very anti-cultural and traditional values of Indonesian Muslims. Many religious traditions carried out by the Indonesian people-which according to them-are deeds of heresy because they never existed at the time of the Prophet and were never taught by the Prophet Muhammad.[1]

At this time, its most happened 35 show down major inter-ethnic world. More than 38 million inhabitants driven out of the place that they live, at least a bit of 7 million people has been killed in the conflict ethnic bloody. Disputes like this occur from West to East, from North to South. The world witnessed blood flowing from Yugoslavia, Czechoslovakia, Zaire to Rwanda, from the former Soviet Union to Sudan, from Sri Lanka, India's massacre, Rohingya-Myanmar to Indonesia. Conflict long it involves sentiments of ethnic, racial, class and religion.

The fact that there can be denied that the nation Indonesia consists of various s groups of ethnic, cultural, religious so the nation Indonesia is simple can be called as a society "multicultural". But on the other hand, the reality of "multicultural" are confronted with reconstructing "culture of national Indonesia" that can be "integrating force" that binds the whole diversity of ethnicities and cultures are.

Differences culture is a conduction in interpersonal relationship. As explained by Ngainun Naim in Amin Abdullah stated that cultural differences or multiculturalism is an understanding that emphasizes the inequality and equality of local cultures without ignoring the rights and existence of existing cultures. In other words, the main

---

[1]Didin Wahyudin, "Pendidikan Aswaja Sebagai Upaya Menangkal Radikalisme" dalam jurnal Dinamika Vol. 17, No. 2, November 2017, 292

emphasis of multiculturalism is on cultural equality.[2] For example, there are people who when spoken to listeners in expressing their attention enough to nod their heads while saying "uh... huh" or" hmmm". But in other groups to express agreement is enough to blink his eyes. In some cultures, individuals whose status high usually are initiated, while individual whose status is low only receive only in cultures other just the opposite.

Some psychologists claim that culture shows the level of intelligence of the people. For example, the dance movement is characteristic of the main society of Bali. 'Cos of his ability to master the things that are characteristic of the level of their intelligent. While the manipulation and engineering of words and numbers become important in Western society. By thus "expertise" that is owned by someone it shows the ability of their intelligent.

At least there are three viewpoints that are used to responding differences identity in relation to conflicts that often arise. First, primordialism views. this views regard, the differences are derived from genetics as ethnic, racial (and religious) is a source of major birth of conflicts of interest of ethnicity or religion. Second, the views of the instrumentalists. According to them, tribe, religion and identity of the other is considered as a tool that is used individual or group to pursue a goal that is more substantial, either in the form of material or non-material. This conception is more widely used by politicians and elites to get support from identity groups. By shouting "Islam" for example, it is expected that all Muslims close ranks to back up their political interests. Because of it, in view of the instrumentalists, for every person willing to budge from preference who desired the elite, there is also avoid a clash between a group identity. Third, the constructivist, which assumes that the identity of the group is not to be rigid, as that envisaged

---

[2]Achmad Rois, "Pendidikan Islam Multicultural Telaah Pemikiran Muhammad Amin Abdullah" dalam jurnal Epistemé, Vol. 8, No. 2, desember 2013, 302.

the primordialism, Ethnicity, this group can be processed to form a network of relationships socially. Therefore, ethnicity is a source of richness intrinsic who possessed humans to each other to know and enrich the culture.

B. METHOD

Method of this research used is library research. The use of this type of research is expected to be used to obtain complete literature data, meaningful and more credible and more profound.[3] Sources of data used by researchers in accordance with the type of research that is literary or library research (library research) then in the form of literature from books, documents, journals or scientific papers. Primary data were obtained from books Multicultural education while secondary data were obtained from books and other journals that were still related to unity in diversity.

Methods of data collection in literary research by digging literary information in the form of documents, laws and also about journals and books by using documentation techniques. Documentation techniques in literary research study various information obtained from within the document the outcome of an event or contain information, facts and data in accordance with the title research researcher. Critical analysis is used to reveal the other side of a data derived from books, journals or electronic documents that discusses in multicultural education more depth.

C. DISCUSSION
Multiculturalism Education History

The concept of multicultural education embraces the concept of democracy like the United States and Canada, not the things new again. They have to implement, especially in the effort to eliminate discrimination racial between the white or black, which aims to promote

---

[3]Dwi Putra Syahrul Muharom, "Visualisasi Amsal Pada Metode Pengajaran", Jurnal Antologi Studi Islam", Seri 15, 2017, 33-34

and maintain the integrity of the national. Multicultural education recognizes the diversity of ethnic and cultural communities of a nation, as stated by R. Stavenhagen: Religious, linguistic, and national minorities, as well as indigenous and tribal peoples were often subordinated, sometimes forcefully and against their will, to the interests of the state and the dominant society. While many people. had to discard their own cultures, languages, religions and traditions, and adapt to the alien norms and customs that were consolidated and reproduced through national institutions, including the educational and legal system.

In America, as an example, emerged a series of concepts of plurality are different, ranging from the melting pot to multiculturalism. Since Columbus discovered continent of America, various kinds of nations have occupied the continent it. Residents who already were in there before the nations of Europe to form colonies of them in North America, consisting of various kinds of tribes that different languages and cultures. But in the eyes of the people of the Anglo- Saxon world are spreading colonies in the century to the 17th, the land in the State just that there are no man's land and the nations who met in the continent just that no more than being primitive that is a part of nature that must be conquered. From the perspective of the Puritans who became the benchmark prime mostly large arrivals from the UK such, the various parts of the nation are labelled as generic with the name "Indian" is the nation's pagan worshipers of the God who endanger the lives of community -based religions such.

In here seen how the view perspective, the single that came from cultures of certain blind eye to the fact of diversity that exist. United States when it wants to form a community of new-post-independence (4 July 1776) just realized that society is composed of various races and origin countries differ. because of it, in terms of this American trying to seek a new alternative strategy, namely by taking a strategy to make the school as a centre of socializing and civilizing values are just that aspired. Me going through the approach here, from

elementary to University High, United States succeeded in shaping the nation that in its development beyond the communities that is Europe.

Relation to the values of the culture that needs to be passed on and developed through the system of education in a society, the United States put on the system of democracy in education which is pioneered by John Dewey. The point is tolerance not only cater to the interests of collective will but also appreciate the trust and interact with members of the community.

Multiculturalism is etymologically widespread use in the 1950s in Canada. According to Longer Oxford Dictionary the term "multiculturalism" is a deviation from the word "multicultural". This dictionary cites a sentence from the Canadian newspaper, the Montreal Times that describes the Montreal community as a "multicultural and multi-lingual" society.

While the discourse about education multicultural, it is simple, multicultural education can be defined as "education for/about the diversity of cultures in responding to changes in the demographic and cultural environment of society limited or even the world as a whole". This is in line with the opinion of Paulo Freire, education is not an "ivory tower" that tries to stay away from social and cultural realities. Education according to him, should be able to create the fabric of society that is educated and uneducated, not a society that only exalt the prestige of the social as a result of wealth and prosperity happened.

Multicultural education is a response to the development of the diversity of the population of the school, as well as the demands of equality rights for each group. In another dimension, multicultural education is the development of curriculum and educational activities to enter various views, histories, achievements and concerns of non-Europeans. While in broad education multicultural it covers the entire student without differentiating factions such as gender, ethnic, racial, culture, strata of social and religious.

Further more, James Banks explains that the education of multicultural has five dimensions are mutually related:

1. Content integration, integrating the various cultures and groups to illustrate the concept of fundamental, generalizations and theories of subjects or disciplines of science.
2. The knowledge construction process, bringing the students to understand the implications of culture to the subjects (disciplines)
3. An equity pedagogy, customizing the method of teaching by way of learning the students in order to facilitate the achievement of academic students were diverse both of racial, cultural or social.
4. Prejudice reduction, identifying the characteristics of the race of students and determine their teaching methods.
5. Train groups to participate in sports activities, interact with all staff and students of different ethnicities and races in an effort to create an academic culture.

In the activity of education anywhere, participant students are the object and at the same time as the subject of education. Because, to understanding the nature of the participant students, the educators need to include an understanding of the characteristics of general participant students. At least in general participants has several characteristics, there are; (1) Participants learners' role in a state of being helpless, meaning he was in a state of helplessness to use ability, willingness, and so on. (2) Having the desire to evolved into directions adult. (3) students as participant which have different background. (4) Participants students conduct exploration of the natural surroundings with the potential of the base that is owned by an individual.

According to Tilaar, multicultural education begins with the development of ideas and awareness about "inter-culturalism" after World War I. The emergence of the idea and awareness of "interculturalism" is in addition to associated with the development of politics internationally. Regarding human rights, freedom from colonialism and discrimination racial and others, as well as the

increasing plurality in the Western countries themselves as a result of an increase in migration from new countries to America and Europe.[4]

Regarding the focus of multicultural education, Tilaar revealed that in multicultural education programs, the focus is no longer directed solely to racial, religious and cultural domain or mainstream groups. Focus like this ever be pressure on education intercultural that emphasizes enhancement of understanding and tolerance of individuals who come from groups of minorities to the cultural mainstream of the dominant, which in the end led to people from groups minority is integrated into the public mainstream. Multicultural Education actually an attitude of "care" and want to understand (difference), or "politics of recognition" politics of recognition to peoples of groups of minorities.

In the context of education multicultural viewed society is more spacious. Based on the basic view that the attitude of "indifference" and " non-recognition " not only stems from racial structural inequality, but also the multicultural education paradigm includes subjects regarding injustice, poverty, oppression and under development of minority groups in various fields: social, cultural, economics, education and so on.

Paradigm as this will encourage the growth of studies on "ethnic studies" to later find its place in the curriculum of education since from the rate base until college high. The core purpose of the discussion on this subject is to achieve empowerment for minority groups and disadvantaged.

The term "multicultural education" can be used both on the level of descriptive and normative, which illustrate the issues and problems of education are associated with multicultural a society. Furthermore, it also includes the notion of consideration of the policies and strategies of education in multicultural societies. In the context of descriptive, the curriculum of education multicultural must necessarily include subjects such as: tolerance; themes about differences ethno-

---

[4]Lihat Tilaar, H. A. R, *Perubahan Sosial dan Pendidikan*: *Pengantar Pedagogik Transformatif untuk Indonesia,* (Jakarta, Grasindo, 2002)

cultural and religious; the danger of discrimination; the settlement of conflicts and mediation; Human Rights; democratic and plurality; universal humanity and other relevant subjects.

In the context of theoretical, learning from models of education multicultural that ever exist and are being developed by countries developed, known as the five approaches, there are: first, education about the differences in culture or multiculturalism. Second, education about cultural differences or cultural understanding. Third, education for cultural pluralism. Fourth bi cultural education. Fifth, multicultural education as a human moral experience. Lasijan said that the goal of Multiculturalism is an understanding of the acceptance of pluralism in society so that horizontal conflicts are avoided in the community.[5]

Multicultural Education Discourse in Indonesia

Multicultural education in Indonesia is relatively new is known as an approach that is considered to be more appropriate for the heterogeneous people of Indonesia, especially during the autonomy and decentralization are just done. Education multicultural that developed in Indonesia consistent development of democracy which is run as a counter to the policy of decentralization and autonomy of the region. When the case was carried out with not careful it will plunge us into nationwide divisions. According Azyumardi Azra, at the level of national, expiration centralism power that at the time of order just to impose "monoculturalism" were almost uniform, bring the reaction back, which is not contain the implications of a negative for the reconstruction of the culture of Indonesia are multicultural. Coinciding with the process of autonomy and and decentralization of powers of government, occurred an increase in symptoms of " provincialism " which almost overlap overlaps with "ethnicity". The tendency is, if not controlled will be able to generate not only the disintegration of the socio-cultural are very severe, but also the disintegration of politics.

---

[5] Lasija, "Multikulturalisme Dalam Pendidikan Islam", Jurnal TAPIs Vol.10 No.2 Juli-Desember 2014, 137

The model of education in Indonesia and in other countries shows the diversity of objectives which implement the strategy and means are used to achieve it. Some critics see that the revised curriculum of schools that performed in the program of education multicultural in the UK and some places in Australia and Canada, are limited in the diversity of cultures that exist, so limited dimensions of cognitive.

Adding information about cultural diversity is a multicultural education model that includes revisions or learning material, including revisions of textbooks. Regardless of criticism on application in some places, the revision of learning as in the United States is a strategy that is considered the most important in the reform of education and curriculum. Writing back in the history of America from the perspective of the more diverse that is an agenda of education who fought intellectuals, activists and practitioners of education.

In Japan humanitarian activists conduct serious advocacy to revise history books, especially those concerning the role of Japan in World War II in Asia. Although it has not been accepted, businesses have already started to open the eyes of most of the public will be the importance of perspective new about the war, so that the tragedy of humanity are not repeated back. While in Indonesia still needed effort that long to revise the books of text in order to accommodate the contribution and participation that is more inclusive for citizens from various backgrounds in the formation of Indonesia. Indonesia also requires also the material of learning that can address the " historical revenge" in various regions.

The other model of multicultural education is not just revising the material of learning but do reforms in the system of learning it themselves. Affirmative action in the selection of students to the recruitment of teachers in the United States is one of the strategies to make improvements inequality structural to the group of minorities. Examples of the other is model "school intermingling" Iskandar Muda in Medan, which facilitates the interaction of students from a variety of background behind the culture and draw up programs of children foster

cross-group. In the United States in conjunction with the discourse of multiculturalism, conducted various workshops in schools and in society widely to increase the sensitivity of the social, tolerance and reduce the prejudice between groups. To realize the models of these, education multicultural in Indonesia need to wear a combination of models exist, so that as the proposed Gorski, multicultural education may include three things kind of transformation, namely: (1) self-transformation; (2) school transformation and the process of teaching and learning, and (3) society transformation.

Develop educational multicultural in the order of society which is full of problems between group containing challenges that are not light. Multicultural Education no means limited to "celebrate diversity" here. Moreover, if the order of society that there still full of discrimination and are racist. Can also be questioned whether perhaps ask the students that in life everyday experience discrimination or oppression because of the color of his skin or the difference of culture that is dominant? In such conditions multicultural education is more precisely directed as an advocacy to create a tolerant.

There are several approaches in the multicultural education process, they are: First, it is no longer limited to equating the views of education with schooling or multicultural education with formal school programs. The views are more widely on education as the transmission of culture frees educators from the assumption that the solve responsibility of primary improve the competence of culture in the children students. It is getting a lot of parties who are responsible for programs of schools should have associated with learning informally in outside of school.

Second, avoid the view that equalize culture culture with groups of ethnicities is the same. There is no need to associate culture solely with ethnic groups as has happened so far. as traditionally, the educators associate culture only with groups of social are relatively self-sufficient, rather than the number of people who are kept constantly and repeatedly engage one each other in one or more activities. In the

context of education, multicultural, the approach is expected to inspire the constituent programs of education multicultural to eliminate the tendency to look at the child learners are stereotypes according to the identity of ethnic them and will increase the exploration of understanding that is great about the similarities and differences in the children students of various groups of ethnic.

Third, since the development of competence in a "culture of new" usually requires interaction initiatives with people who already have the competence, even can be seen more clearly that the undertakings efforts to support the schools are separated by ethnicity is antithetical to the purpose of education multicultural. Maintain and expand solidarity group is inhibiting socialization into the culture of the new. Education for pluralism of cultural and multicultural educational not be equated be logical.

Fourth, multicultural education increases competence in several cultures. Which culture will be adopted is determined by the situation.

Fifth, it is likely that education that education (both inside and outside of school) increases awareness about competence in some cultures. Consciousness as it then will keep us on the concept of bi-cultural or dichotomy between indigenous and non- indigenous. The dichotomy sort of this is limiting the individual to fully express the diversity of cultures. The approach is increasing awareness will multiculturalism as an experience of a normal human being. Awareness of these contains the meaning that education multicultural potential to avoid the dichotomy and develop an appreciation that much better through competency cultures that exist in the children as students.

In the context of Indonesian-ness and diversity, the five approaches that must be harmonized with the condition of the people of Indonesia. Society is a collection of human beings or individuals who implement in group social with a culture challenge or traditions specific. The opinion is also expressed by Zakiyah Darajat which states, that the community is simple defined as a collection of individuals and groups are bound by the unity of the country, culture and religion.

So, it can be understood that the core of society is a large group of individuals who have lived and worked together for a relatively long period of time, so that individuals can meet their needs and absorb social character. Conditions were subsequently made most of them into the community organized who thinks about himself and distinguish the extension of the extension community. From the other, if life in the community means that the interaction between the individual and the environment social. So that makes the formation of the individual that is education or with terms other educators.

For that, every member of society has a role and responsibility in charge of moral to the implementation of the process of education. It is due to the relationship of lead forth between society and education. In an effort to empower people in the world of education is an important thing for the advancement of education. Chusnul Chotimah said that to realize a nation's civilization must start from the mental improvement of the nation's generation starting from the most basic things, namely education. Education becomes one of the important aspects to fix the mentality of the nation's children so that in the future they become generations of good character and culture.[6]

Multicultural Education Perspective

Nation Indonesia, which comprises various tribes, customs and culture is a richness and a characteristic typical of the nations of the other. Tensions between Indonesia and Malaysia some time ago due to the recognition of Malaysia towards a culture called "reog" which is obviously a culture of Indonesia, would not be the case if since early nation is giving attention to the great against the diversity of cultures that exist. Unites culture with the community is a demand that not be in delay it again, because the culture is a root in a society and education is one of the ways to preserve the culture that is very plural.

---

[6] Chusnul Chotimah, "Peran Pendidik dalam Membangun Peradaban Bangsa Melalui Pendidikan Karakter" dalam jurnal Dinamika Penelitian, Vol. 16, No. 1, Juli 2016, 9

By thus education with the principle of multicultural who appreciate the difference and diversity should be in Transforma sikan in institutions of education. Management education multicultural not be separated from efforts to do the selection of the perspective of the management of pluralism of cultures that exist in society. At the theoretical level there are two perspectives.

First, the confessionalism approach that recognizes the diversity of cultural identities. In the case of this each entity culture was given the right to bring the symbols to the public. The concept of unity in this case is structured by cultural diversity or later known as unity in diversity. Secondly, de-confessionalism perspective, which in case this should be no arrangement of management symbols at public. Symbols that represents the identity or culture particular are not allowed to be brought to the public. In interrelation with the public, only allowed use symbols together. The concept of unity then structured in uniform or who are known to unity without diversity.

The old order government initially chose the confessionalism approach. the government recognizes the diversity of ethnicities and cultural or ethnic identities, particularly between natives and non-natives. Will but then restrict the business and a place to stay. In a note anthropology, facing the intervention of society other, a number of people inland trying to maintain the pretext of cultural as that carried out by tribal Badui in. Most of them pull themselves into the interior, avoid or limit relationships with people outside, d late into society alienated.

The new government order to take the pattern de-confessionalism by doing "uniformity" for the sake of "unity" and "integrity" of the nation which is actually corporatism. Streams beliefs and religions are genuine no or "less" is accepted as a feature of "typical" that must be respected in the local community, such as the direction and culture nationwide. Adherents flow belief and religion original, forced entry in the "box" that has been provided by the State, namely

the five religions officially. Organizations Religiosity was "governed" by the State.

So, with the migration of people from outside the relationship indigenous pressed. Stories from the village yard Juweng, at.al., 1996) tells the ideology of modernization of the government order a new force people indigenous doing resistance. Community non- Muslims as a resistance against nation and non-native community.

The pattern of management of cultural identity pluralism then changed after the reform. At the time of the State in the state weak (stateless). When the State is fragile, not more authoritarian, because the policy of economic macro wrong and resulted a crisis of monetary, the State does not have what are called by the state capacity to manage differences of identity culture. Countries choose to let people carry symbols and identity of the particular into the realm of the public. But what were then happened is the emergence of a variety of prejudices and conflicts between ethnic. As well as the immediate community natives demanding right yes and there was a conflict open, As case Sambas, Aceh, Ambon.

Things are the same in fact also occur in Europe. When the state is weak, the tendency to do violence emerging region that, Stoer and Cortesao even noted that the loss of European law governed state, makes the citizens of the state of the nation in the region is doing the practice of violence, most of it on behalf of the absence of the state of Europe. A group of people formed a violent entity into a mafia group that had become very powerful in Eastern Europe.

Learning from the practice of managing the reality of multicultural on top, it can be understood how fragile if assumptions are used is the homogeneity of culture. Wolfgang Sach said that the planet Earth we are not able to again be imagined as a plateau homogeneous that therein the difference must be levelled. Planet Earth we are the plains of the plateau are disaggregated by differences in colouring various regions on the surface of the earth. Such then offer a

perspective that respect the self-determination of localism middle of the process of cosmopolitanism.[7]

In various practices, unity without diversity (unity wihout deve rsity) just gave birth to corporatism which then triggered the birth of the violence state. Then it is not entirely wrong if there were reminded that racism modern is not a question of the relationship with the other course, but also the implications of the intervention countries.[8]

Multicultural Education in teaching Learning

Reverse from the pluralism of culture and constructivism of education then in management education should begin from a belief that every citizen. They have to the construct the identity of the culture that they select. The education has to be open admission and openness for the public to express symbols particularity of their culture.

Retnasari and Hidayat stated that multicultural education needs to be given to children as early as possible, so that children can understand and realize that cultural diversity exists in their environment. Cultural diversity will more or less affect the way of thinking, attitudes and human behaviours, so that it has procedures for habits, moral rules and customs that are different from one another.[9]

At the level of the school the student or students in give space to create the structure of knowledge and construct about the identity of the culture of their own. Perspective is implemented must accept diversity construct on students, because it is the students of the school come from a variety of background behind the values, beliefs and culture, ethnicity, ideology and religion. In the context of this is the education could not in the container by way of a monoculture, but still have to provide space for students to be able to enter the current

---

[7]McMichael P. *Development and Social Change: A Global Perspective. Thousand Oaks,* (CA: Pine Forge, 1996), 234

[8]Christina Hajosotariou, et, al, *The Gobalisation of intercultural education, the politics of macro-micro integration,* (London: Palgrave, Macmilan, 2016), 259

[9]Lisa Retnasari dan Muhamad Taufik Hidayat, "Pendidikan Multikultural Dengan Pendekatan Aditif di Sekolah Dasar" dalam Jurnal Pendidikan Ilmu Sosial, Vol 28, No.1, Juni 2018, 19

transformation of social demands egalitarian, democratization and justice in the middle of the plurality of cultures.

Something urged in the development of multiculturalism education is consciousness of the importance of the values that sustain a culture plural. These values should be developed into a part of the culture of the school. This means that schools can not only be conceptualized as an institution to master knowledge and develop potential in a monocultural perspective. Educational institutions must also be exercise for students to be developed on the basis of multicultural principles. In an institution like this education becomes a medium to grow a set of values of pluralism, such as how to give a tribute to the self itself is fair. From how to appreciate proportional themselves, will affect the way of being and the respect of others is fair anyway. More far would grow later attitude of respect and care on the rights of other people who have various differences, both in the opinion, temperament nor the background behind.

In addition to raise awareness will be difference, essential for grown values of equality. With a view of equality is, developed an understanding that every person has the basic right are the same, without distinguishing the differences of race, gender, age, capacity, beliefs religious, affiliation political, civic State, the region and the background behind them. Recognition of the rights of the base are equal without any view of fur that would be realized if instilled the values of responsibility in charge of social and bear responsibility together as fellow children of the nation. The values that can encourage an attitude open to every mortal to co- participate in the process of social and political. Open participation of every citizen in solving the problem and create goodness together.

It's appreciated that the national education curriculum has included multicultural education as one of the subjects of learning sociology in the middle class. If the standard of competence that formulated it successfully achieved, then education, multicultural, people who uphold a sense of justice enforcement laws and inclusive.

If it turns out that multicultural education has not been fully realized by the education actors. If yet been realized, perhaps aspects of technology learning are set effective transformation. For the transformation of multicultural education to be effective. Quezada and Room establish four dimensions of multicultural education which must receive emphasis.

First, reform the curriculum, which is inside in the transformed knowledge of the results of the study of history. In order to obtain learning materials that support awareness of the importance of openness to face multicultural reality, it can be done by detecting biases in various writings, media and educational materials. Besides the reformer 's theory of curriculum it alone.

Second, when students learn about justice and community inclusiveness, students are directed to the challenge of building a just society.

Third, when the students gain the opportunity improve the sensitivity and multicultural competence then the competence of cultural students include understanding will culture groups of ethnic, efforts to reduce prejudice and the development of the identity of ethnicity.

Fourth, increasing multicultural competence is also related to justice pedagogy, which is related to the climate in schools and classrooms, student performance, cultural patterns in teaching and learning.

At developed country, multicultural education in transformed through a program service learning is a method of learning that the students or participant learners learn and develop their competence by way of actively participating in the practice of the service of society is organized. Students in the case is trying to understand and learn to meet the needs of the community, together with the community, increasing their responsible as citizenship. Students are integrated into the curriculum of academic or components of the education program service community. With service-learning school usher students into the

service of the community in line with the achievement of standards of competence are set out in the curriculum be the responsibility of citizenship late and empowerment of communities.

According Cipolle, service learning is characterized by: (1) learning which cantered on the students, (2) a collaborative, (3) experience, (4) an intellectual, (5) analytical, (6) a multicultural, (7) based on the value and (8) based on the spirit of activity.

Based on the students, they are involved in choosing the issues that became the focus of attention and asked for explaining how the issues are related to the life of them. Is a collaborative, because in service learning, students collaborate with peers in class they are, with other schools and that is more important in the community who receive services, within a framework of design project service-learning. Emphasizing on experience, students invited active in efforts to understand and meet the needs of society, the development of research and project activities, including the activities of services at school and or community.

Service-learning done by intellectuals in the sense of students trying to get a variety of sources in perspective a double as they learn and analyse the issues that they charge. They use what they set. They use the skills and knowledge to plan service-learning activities. Conducted by analytic, meaning that service learning examines the roots of the problems which become the cause, and do reflect the role they are in solving the problem.

Service-learning is characterized by multicultural principals because students accept an inclusive approach in dealing with problems. They are receiving open perspectives that vary in facing issues and problems that exist. Including being helped to collaborate with others. Service learning is based to the values of certain, so the students discuss the problems that exist in the perspective of the values that are owned. Service learning is done in the spirit as an activist, because students in case it encouraged to actively into action immediately, including the conduct of advocacy in create society based on justice.

Multicultural education not only a development discourse, but also transformed in action real and direct can be perceived outcome, either by the student's own or by society. Model learning multicultural as this would only require kualifikasi force teachers are relevant. There are six principles which by Renner et al to be held by teachers in empowering multicultural education.[10]

1. Teachers must understand and be able to apply the discipline of science of humanity and society to understand the meaning of education schools are diverse varieties.
2. Understand and be able to improve perspective normative to the education and school.
3. Understand and be able to implement the critical perspective in education and school.
4. Understand how moral principles relate to democratic institutions that can be used as information that can be used to guide school practice, leadership and education management.
5. Understand the meaning of a difference in the community of democracy and how to translate it into the destination instructional, leadership and education management.
6. Understand how moral commitment influences the evaluation process at the practical level of school, leadership and education management.

CLOSING

This nation impossible be managed based on monoculture assumptions. This nation needs unity. the concept to build unity based on the principle of unity without diversity is impossible too. Instead of unity, cohesion and social capital be formed by the principle of unity in diversity. To foster a tradition of unity in diversity, multicultural education is needed. Multicultural education is a bridge to new

---

[10]Renner Adam, dkk, "Service learning, multicultural/antiracist education, and the Social foundations ot Education; Weaving a cultural Studies", dalam Educational Studies, Vol. 35, No. 2, 2004

generation openly facing differences. Multicultural education is also a golden bridge to continue efforts to develop the nation's culture that is furthest from prejudice, conflict and violence. Furthest also of the view sectarian and exclusivity. Instead be open views of inclusivity open to cooperation with other people, despite having beliefs, opinions, identities as style of life is different.

Multicultural education is an approach progressively to undertake the transformation of education who are thoroughly dismantle the shortcomings, failures and practices are discriminatory in the process of education. Multicultural education is based on the notion of social justice and equal rights in education.

Education Multicultural facilitate the process of learning to teach the changing perspective of monocultural are essential, full of prejudice and discrimination into perspective multiculturalist who appreciate diversity and differences, tolerance and attitude open. Change the paradigm of some sort is demanding a transformation that is not sputtered s on the dimensions of cognitive sheer.

The world of education not be alienated from the conversation the reality of multicultural it. If not realized, lest the world of education also have a part in creating social tensions. because of it, in the middle of the bells and whistles the song aloud "about curriculum -based competencies", must sneak into the rationality of us. Educate our children to become cultured and civilized humans. No time for further education ignores the reality of the culture that is diverse it.

REFERENCES

Chotimah, Chusnul. *Peran Pendidik dalam Membangun Peradaban Bangsa Melalui Pendidikan Karakter* dalam jurnal Dinamika Penelitian, Vol. 16, No. 1, Juli 2016.

DEPAG RI dan IRD, Jurnal Inovasi Kurikulum*; Kurikulum Berbasis Multikulturalism*, Edisi IV, Tahun 2003

Dewey, John, *Democracy and Education, New York*: The Mac Millan Company, 1964

Freire, Paulo, *Pendidikan pembebasan*, Jakarta, LP3S, 2000.

Gorski, Paul, *Six Critical Paradigm Shiifd for Multicultural Education and The Question We Should Be Asking*, dalam www. Edchange.org/multicultural

Hajosotariou, Christina. et, al. *The Gobalisation of intercultural education, the politics of macro-micro integration,* Palgrave, Macmilan, London. 2016

IKA UIN Syarif Hidayatullah, Jurnal Tsaqafah*: Mengagas Pendidikan Multikultural*, Vol. I No: 2

Jalaluddin, *Teologi Pendidikan*, Jakarta, PT Raja Grafindo, 2001, cet I

Lasija, *Multikulturalisme Dalam Pendidikan Islam*, Jurnal TAPIs Vol.10 No.2 Juli-Desember 2014.

Maliki, Zainudin, *Sosiologi Pendidikan*, Gajah Mada University, Press, Yogyakarta, 2008

McMichael P. *Development and Social Change*: *A Global Perspective*. Thousand Oaks, CA: Pine Forge 1996.

Muslim, *Nilai-Nilai Pendidikan Multikultural Dalam Buku Teks Bahasa Indonesia Untuk Siswa SMP dalam Jurnal* Riksa Bahasa Volume 2, Nomor 1, Maret 2016.

Nita E. Woolfolk, *Educational Psychology*: Seventh Edition, The Ohio State Universiy, 1998

Rosyada, Dede. *Pendidikan Multikultural di Indonesia Sebuah Pandangan Konsepsional* dalam jurnal Sosio Didaktika: Vol. 1, No. 1 Mei 2014. 6

Retnasari, Lisa dan Muhamad Taufik Hidayat, *Pendidikan Multikultural Dengan Pendekatan Aditif di Sekolah Dasar* dalam Jurnal Pendidikan Ilmu Sosial, Vol 28, No.1, Juni 2018.

Rois, Achmad. *Pendidikan Islam Multicultural Telaah Pemikiran Muhammad Amin Abdullah* dalam jurnal epistemé, vol. 8, no. 2, Desember 2013

Renner, Adam, Dkk, *Service learning, multicultural/antiracist education, and the Social foundations ot Education*; Weaving a cultural Studies, dalam Educational Studies, 35, no. 2, 2004

Soedijarto, *Pendidikan Nasional sebagai Wahana mencerdaskan kehidupan Bangsa dan Membangun Peradaban Negara-Bangsa*, Jakarta, CINAPS, 2000.

Stavenhagen, Rudolfo, *"Education for a Multikultural world"*, in Jasque Delors (et all), Learning: the treasure within, Paris, UNESCO, 1996.

Tilaar, H. A. R, *Perubahan Sosial dan Pendidikan*: Pengantar Pedagogik Transformatif untuk Indonesia, Jakarta, Grasindo, 2002.

Wahyudin, Didin. *Pendidikan Aswaja Sebagai Upaya Menangkal Radikalisme* dalam jurnal Dinamika Penelitian, Vol. 17, No. 2, November 2017.