

Implementation of Multicultural Education in Education Practice at Indonesia

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Abstract : *Indonesia has a population of more than 240 million people with hundreds of ethnic groups and all their substances, has the potential for inter-ethnic conflict, if each ethnic group does not have an attitude of tolerance between one another. To address this, the role of education in providing an understanding of tolerance is very much needed. This study aims to describe the implementation of multicultural education in educational practice. The method used in this study uses a qualitative approach to the literature study method. The results of the research are that multicultural education is a means of understanding the importance of tolerance through the design of cultural competencies in the form of: 1) individual competence to respect, 2) cultural competence and 3) cultural competence development by concocting 4 factors involved in the learning process, which are related to factors : 1) the character of the students, 2) the nature of the teacher, 3) the pedagogy and 4) the content of the curriculum.*

Keyword : *Practice, Education, Multicultural, Tolerance.*

Introduction

Geographically, Indonesia is a country consisting of thousands of islands with a population of approximately 240 million people and has a different natural character and has its own peculiarities. The differences and uniqueness of the different nature will shape and give birth to different cultures and people's character. In addition, as a multi-ethnic country, Indonesia also has hundreds of ethnic groups and their parts. Although Indonesia is a country that has a very pluralistic population, it is morally united under the motto "Bhinka

Tunggal Ika" within the framework of the Unitary State of the Republic of Indonesia (NKRI). This progress is not only due to the large ethnic diversity, but also because it consists of various cultural differences and peculiarities inherent in each ethnicity, both horizontal and vertical. (Agil, 2006).

This vertical difference is intended as a difference related to the upper and lower layers consisting of the social, economic, political and educational fields. Whereas horizontal differences relate to differences in social unity including regional languages, traditional houses, traditional clothes, culinary arts and various symbols attached to each ethnicity and culture. If the complexity possessed by each ethnic group is not maintained and addressed properly, it is feared that it will potentially give rise to inter-ethnic conflict.

On the one hand, these ethnic and cultural differences are dynamics in social life, but if each ethnic member feels that they have the best cultural values from other ethnic cultural values, even if only on a small aspect, it will give birth to problems that seem dramatic and serious. (Vergeuwen, 2004).

In the current era of globalization, the waves of democracy are increasingly being heard in the context of respecting human rights (HAM) and the existence of a community group. Of course this brings positive values, but at the same time it presents the danger of division (Mahfud, 2009). Samuel P. Huntington in *The Clash of Civilization* predicts that there will be a clash between civilizations caused by: economic, social, political, race and even religion. (Huntington, 2007).

Seeing the phenomena and threats related to the clash between civilizations, education in Indonesia must be able to have awareness and sensitivity in the face of globalization. The wave of democracy brought about by the current of globalization demands an acknowledgment of differences in the country of Indonesia, which has various ethnicities and cultures. For this reason, in order to build a sense of unity and integrity and form a spirit of nationalism to be able to answer various kinds of pluralism problems as described above, it is necessary to take strategic and systematic steps that can be used as a national movement, namely through educational practices (Anggraini & Anwar, 2021).

Approaches in educational practice are seen as having a wider contribution in providing solutions to resolve or at least minimize

conflicts. Because it is able to form awareness systematically related to the importance of mutual respect so that a peaceful life can be achieved.

Multicultural education can be interpreted as an effort to raise awareness in understanding cultural diversity, human rights and the elimination of all forms of prejudice to achieve a just and advanced society. This multicultural education can also be used as an instrument to shape and develop students' awareness to have a sense of pride in their nation.

Through multicultural education, students are expected to be able to see that every difference in the form of: socio-economic, racial, ethnic or cultural has the same opportunities in learning at school. Multicultural education is based on that every student who attends school has brought their own culture which indirectly affects the way they learn. (Parkay et al., 2012).

Based on the background of the problem, it is necessary to conduct an analysis related to the Implementation of Multicultural Education in Educational Practices in Indonesia.

Research Method

This research is library research, referred to as library research because in completing this research the researcher uses materials and data in the form of books, journals, documents and so on. (Sugiyono, 2010). In this case, it supports research related to the implementation of multicultural education in educational practice in Indonesia.

Result and Discuss

Multicultural Education

Etymologically, multicultural education consists of two words, namely education and culture. Education is simply defined as a conscious and planned effort in developing the innate potential possessed by humans, both physical potential and spiritual potential, in accordance with the values prevailing in society and culture. While the word multicultural is defined as the diversity of cultures and customs. As for terminology, multicultural education is defined as education related to cultural diversity (Mahfud, 2009).

Multicultural education can also be said as a discussion that describes the issues and problems of education related to the diversity of society. Furthermore, multicultural education also includes those

related to educational policies and strategies in a multicultural society. Thus, in the context of a multicultural education curriculum, ideally, it includes discussions related to: tolerance, ethno-cultural and religious differences, the dangers of discrimination, conflict resolution, human rights, democracy and plurality and various other relevant topics. (Tilaar, 2002).

Multicultural education is an internalization process in instilling the values of mutual respect, tolerance and sincerity in the face of cultural diversity that develops in a pluralistic society. Thus, the purpose of multicultural education is to create mental flexibility of the nation in dealing with various forms of social conflict (Kompasiana.com, 2012).

In line with the opinion above, Banks said that the main goal of multicultural education is to reconstruct educational institutions so that male and female students, students with special needs and students from different racial, ethnic, and cultural groups have equal opportunities to achieve their goals. academic achievement in school (Banks, 2002).

Not much different, Anderson and Cusher state that multicultural education is education related to cultural diversity (Mahfud, 2009). Sleeter, Grant and Smith as quoted by Zamroni define multicultural education as a progressive approach that aims to transform education comprehensively and provide criticism related to weaknesses, failures and discrimination in the world of education. (Zamroni, 2011).

Ainul Yaqin argued that multicultural education is a strategy that is implemented in all subjects by using various kinds of cultural differences that exist in students such as differences, ethnicity, culture, race, social, economic and ability so that the learning process becomes easier. (Yaqin, 2021). Multicultural education is expected to train and build students' character so that they are able to have a democratic, pluralist and humanist attitude in their environment. That is, in addition to students being able to master and have good competencies related to the subjects they study, students are also expected to be able to have a democratic, pluralist and humanist attitude both within the school environment and outside the school.

Multicultural education is a response to the development of the school population which is increasingly diverse (inclusive), so it is

required to be able to provide equal rights for each group. In the aspect of another dimension, multicultural education is the result of curriculum development in educational activities in entering various views, histories and concerns for people from other ethnicities. That is, multicultural education can embrace all students regardless of their background, race, ethnicity, culture, gender and even religion. So it is hoped that this multicultural education can lead students to become tolerant, democratic and humanistic human beings in dealing with every difference.

Prinsip-Prinsip Pendidikan Multikultural

Multicultural education is a new phenomenon in the world of education as a response to the expectations of mankind who expect equal rights, one of which is to get an equal education for everyone, "Education for All". As a movement that aims to create equality for all students in the school environment, multicultural education has the following principles:

First, multicultural education is a political movement that guarantees social justice for all members of society regardless of their background. *Second*, multicultural education consists of two dimensions, namely: 1) classroom learning and 2) institutional (schools), both of which cannot be separated, but have a relationship between one another. *Third*, multicultural education demands a comprehensive educational reform that can only be achieved by critical analysis. *Fourth*, based on the results of this critical analysis, multicultural education emphasizes guaranteeing equal rights for all students in achieving their achievements in school. *Fifth*, multicultural education is good education for all students, regardless of their background (Al Arifin, 2013).

Multiculturalism emphasizes the need to present schools that view that every difference in ethnicity, race, ethnicity, culture, religion, gender, social class and even the limitations that students have as a valuable resource to enrich the learning process.

Multicultural Education Goals

Tri Astutik Haryati (Haryati, 2009): distinguishes the purpose of multicultural education into three parts, namely : *First*, goals that are oriented to the attitude aspect (attitudinal goals), which are related to the development of cultural sensitivity and awareness, cultural tolerance, respect for each cultural identity, responsiveness to other

cultures and skills to avoid conflict. *Second*, goals that are oriented to the cognitive aspect (cognitive goals), which are related to acquiring knowledge related to other people's cultures and languages, awareness of cultural perspectives and also the ability to analyze cultural behavior. *Third*, goals that are oriented to the learning aspect (instructional goals), namely, correcting distortions, stereotypes and misunderstandings about ethnic groups, learning media and textbooks. It also provides value clarification and explains cultural dynamics.

Rustam Ibrahim identified the dimensions of multicultural education goals as follows:

1. Dimensions of material integration. Among the approaches that can be used by teachers in the learning process is to combine the content of the material presented with several topics related to multicultural material.
2. Dimensions of knowledge construction. Is a dimension where the teacher helps students to understand several knowledge perspectives so that they are able to draw conclusions based on the knowledge that students have previously
3. Dimensions of prejudice reduction. It is the teacher's effort in forming positive behavior in students in dealing with the group differences they face.
4. Dimensions of fair education. Is a dimension that pays attention to changes and adjustments to learning facilities with the aim of making it easier for students from various groups to be able to access these facilities so that equality of rights and equality in obtaining learning opportunities and achieving learning outcomes can be achieved for all students.
5. Dimensions of empowerment of school culture and social structure. This dimension is seen as very important in empowering the culture of students who are brought to school from different backgrounds. In addition, the differences in student backgrounds can be used to develop social structures in schools that take advantage of the potential for diverse cultural diversity of students as a distinctive characteristic of the school. (Ibrahim, 2013).

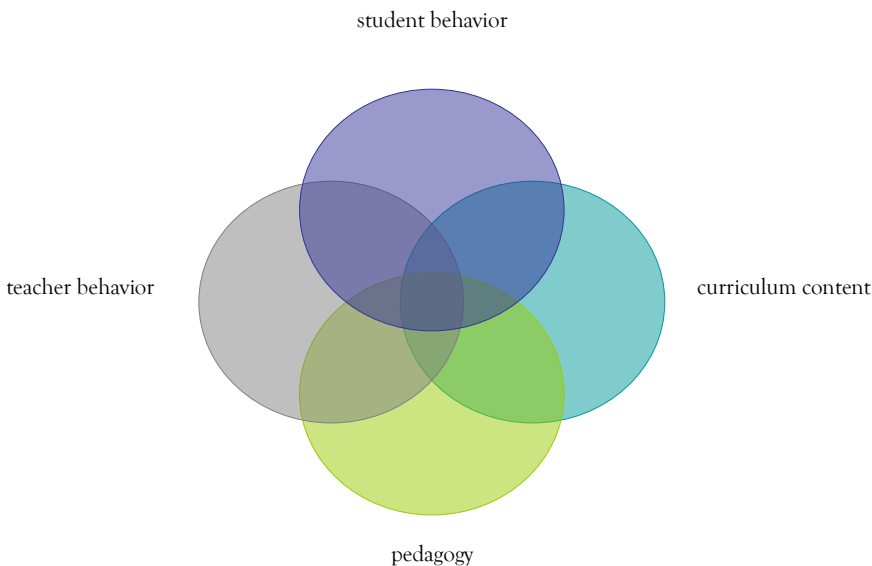
When viewed more specifically, multicultural education must be able to provide awareness regarding the importance of tolerance,

respect for differences in race, ethnicity, ethnicity, religion and culture of multicultural Indonesian society by designing curricula, materials and even methods in the learning process to students.

Implementation of Multicultural Education in Educational Practices in Indonesia

The concept of multiculturalism views the world as a diverse cultural reference for that recognizing and appreciating every cultural diversity within countries and global communities becomes a necessity. Multiculturalism emphasizes the need to present schools that are friendly to all forms of differences in the form of: ethnicity, race, gender, religion and so on.

In relation to the learning process in schools, not all the factors involved in it can be controlled properly by the teacher. That is what causes the learning process to be very complex and complicated. Adam and Love as quoted by Al Arifin there are four factors involved in the learning process, namely related to factors: 1) student behavior, 2) teacher behavior, 3) pedagogy and 4) curriculum content. The linkage of these 4 factors can be described as follows:



Gambar 1 : Faktor-Faktor dalam Pembelajaran (Al Arifin, 2013).

The first factor; the teacher when he enters the class already has his own innate, both general and very personal, *second*; When students

enter the class, they also have their own characteristics, which are general or very personal, *third*; curriculum, can be perceived and understood differently by each individual student so that it will produce a different impact for each student, *fourth*; pedagogy, in the hands of a different teacher can produce different meanings and impacts. The four factors must be mixed by the teacher in the form of a learning process.

The failure of teachers to mix these factors can result in, among others: students with low economic backgrounds being hampered in participating in the learning process compared to students with high economic backgrounds or students with different cultural backgrounds, failing to adapt in the learning process, for example, due to because the teacher ignores students from different cultural backgrounds and low economic

Until now, the concept of multicultural education has not been fully implemented in Indonesia, one of the reasons is the long history of education in Indonesia which is mostly motivated by primordialism. An example is the establishment of educational institutions based on regional backgrounds, individuals and groups.

Therefore, the practice of multicultural education in Indonesia should be carried out flexibly by carrying out the principles of multicultural education. Any form and model of education used in the multicultural education process, should not be separated from the general goals of multicultural education, namely:

1. Development of understanding to create a system and provide equal education services.
2. Integrating curriculum content with teacher character, student character, pedagogy, classroom climate, school environment and culture in creating the vision of an "equal school environment.

Gay as quoted by Zamroni, said that the principle of flexibility in multicultural education does not mean in the form of separate subjects. Rather, multicultural education must be integrated into all subjects contained in the curriculum as an approach in an effort to advance education as a whole and comprehensively (Zamroni, 2011).

Furthermore, Zamroni emphasized that multicultural education can be used as an instrument of social engineering through formal education. This means that schools must be able to play a role in

internalizing the values of multicultural education to students, so that students can develop an attitude of tolerance and tolerance for all existing differences.

Schools can be seen as a small community, that is, all school members, one of which is students, must be seen as individuals who have their own backgrounds and characteristics so that they bring different interests and talents and aspirations. Therefore, schools must pay attention to that: a) the developmental needs of each student are different, including social and personal needs, b) students have vocational and career needs, c) students have psychological and spiritual-moral developmental needs. Berdasarkan hal tersebut, maka proses pembelajaran harus diarahkan kepada pengembangan individu secara utuh yang terdiri dari faktor, intelektual, sosial dan spiritual-moral. Selanjutnya, dari perspektif hasil pembelajaran yang harus dikembangkan pada diri siswa pendidikan multikultural memiliki tiga sasaran yaitu :

First, the development of cultural identity is a competency in which students realize and identify themselves as part of a particular ethnic group. This competency consists of knowledge, understanding and awareness of one ethnic group so that it can create awareness and self-confidence as part of that ethnic group. Second, the development of interpersonal relationships. Namely the competence to be able to relate to other ethnic groups. Based on the values of equality and equality and avoiding prejudice and stereotypes. Third, self-empowerment. That is the ability to continuously develop what one has in relation to multicultural life.

In detail, cultural competence includes the following :

1. Individual competence to respect, accept and cooperate with any individual or group with whom he or she has differences.
2. Cultural competence, is an awareness of the knowledge it has related to cultural differences.
3. The process of developing cultural competence requires the development of knowledge, awareness, skills, attitudes and behaviors that enable a person to interact efficiently with individuals or groups who have cultural differences with him.

Multicultural education is considered to be in accordance with the structure of democratic education in a multicultural society like the one in Indonesia, which focuses on understanding multicultural,

multi-racial, and multi-ethnic which requires a new structural construction of understanding equality and justice in a democratic society.

Conclusion

The ethnic and cultural diversity possessed by the Indonesian people should be viewed as a gift from God Almighty. However, at the same time, this diversity also has the potential to cause conflicts between ethnic, cultural, gender and even religious groups if the tolerance attitude of these community groups is low. For this reason, multicultural education is expected to be able to raise awareness regarding the importance of tolerance through cultural competencies in the form of: 1) individual competence to respect, 2) cultural competence and 3) cultural competence development.

To be able to achieve the cultural competence that has been formulated, the teacher is required to be able to try to mix 4 factors involved in the learning process, which are related to factors: 1) student character, 2) teacher character, 3) pedagogy and 4) curriculum content.

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