

Multicultural Education In Social Perspective

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Abstract

This article discusses the concept of multicultural society from a sociological perspective, using the Indonesian state as a historical aggregator of diverse ethnic groups, nations, religions, and beliefs as a case study. There are times when variety in Indonesia leads to conflict, but there are other instances where the nation's diversity serves as a source of strength to shield each other from being crushed by the progress of time. Equipped to understand multiculturalism is not limited to intellectuals or community leaders; rather, knowing multiculturalism is required at all levels, layers, and tiers of society. As a result of the media's exaggeration of SARA (ethnicity, religion, race, and inter-group) concerns, the Indonesian populace is currently extremely vulnerable to catastrophic social changes. To prevent a recurrence of "bloody conflict" tragedies, it will always be necessary to discuss diversity, keeping in mind that generations are always changing. This research aims to reintroduce the concept of multiculturalism to the younger generation, as well as to all levels of society in general, and not simply academic debate. This paper's methodology involves library research and the presentation of incidents that have occurred in Indonesia. Based on the results of the study presented in the discussion chapter, it can be inferred that the concept of multiculturalism in Indonesia does not originate from the outside, i.e., that old indigenous knowledge helped strengthen the condition of multicultural society. But, because community members do not have equal access to education, the potential for horizontal conflict has always persisted. In the context of the repercussions of a pluralistic society in Indonesia, the seeds of conflict inside a diversified structure might become dormant dangers to the social order. Because there are no longer any constraints on the public's ability to absorb information, local concerns will rapidly become national ones.

Keywords: Social and Multicultural Perspectives

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INTRODUCTION

Indonesia is an incredibly rich country, both in terms of natural resources and human potential. The Indonesian nation's riches must, of course, be as thoroughly protected as possible against a variety of threats to the divinely ordained order. One of them is the multicultural social situation that runs from Sabang Aceh to Merauke Papua on the Indonesian landmass. According to the 2010 Census of the Central Bureau of Statistics, there are 1,340 ethnic and ethnic groups in this country, as well as 6 religions and 187 belief groups across 13 provinces. These responsibilities are shared by all Indonesian people. Indonesia cannot be separated from the various types of problems it confronts, ranging from conflicts between community groups, conflicts involving mass organizations and minorities, religious sentiments, separatism, and others, as a result of which these conditions have implications for the social order between tribes, ethnicities, and interfaith communities.

The efforts of the Indonesian government to implant the values of religious moderation through the ministry of religion have strategic importance, but resolving the problem of intolerance will not be as simple as turning the palm of the hand. On March 28, 2021, a suicide bomber assaulted the Makasar Cathedral Church, a place of worship for a second time. This incidence contributed to the long record of religious extremism incidents in Indonesia. Given the aforementioned events, it is evident that the status of a multicultural society in Indonesia is constantly and everywhere at risk. In the Islamic world, the challenges caused by ustad's lectures on diversity, customs, culture, and understanding frequently result in the deterioration of community relations, and in some cases, the outbreak of extremely destructive confrontations. This conflict occasionally extends beyond internal Muslims and into the realms of interreligious and ethnic life.

One example is the case involving ustadz Yahya Waloni, which was eventually transferred to the South Jakarta District Court. This case began with one of Ustad Yahya's lectures, which was later videotaped and distributed on YouTube, containing references to fictitious and counterfeit bibles. Later in the trial, however, Yahya Waloni apologized to the whole population, particularly Christians. The primary issue in this situation is ethics and morality, despite the fact that, according to the Prophet Muhammad, he consistently stressed the need of developing good morals.

1. Multiculturalism Definition

The environment consists of everything surrounding humans. It is common to use

the phrase multiculturalism to describe a society comprised of several religions, races, languages, and cultures. Multiculturalism is also frequently used to describe the cohesion of diverse ethnic populations within a nation. If in Indonesia it is frequently linked with religious differences, then social and cultural ethnicities frequently transcend class, gender, and political ideology. The etymological origin of the phrase multiculturalism is culture. Multiculturalism derives from the word 'multi' (many). Culture and ism (ideology, flow) or essentially in that term incorporates acknowledgement of the dignity of people who reside in communities with their own distinct culture. According to Lawrence A. Blum, multiculturalism includes an understanding, appreciation, and evaluation of one's own culture, as well as respect for and interest in the ethnic cultures of others. According to Azyumardi Azra, multiculturalism is essentially a viewpoint that may be converted into numerous cultural policies that promote the acceptance of religious, multicultural, and pluralistic realities in people's life. Multiculturalism may also be seen as a worldview that is then expressed in political consciousness. Barbara Houston argued that multiculturalism seeks common consciousness in order to share values and identities (shared identity) (Yusuf Perdana et al., 2019).

In a plural society, the common knowledge of a willingness to exchange values despite differences will foster the establishment of basic normative agreements as the foundation for attitudes that become collective decisions. Recognizing these disparities can facilitate the development of a sense of community. In the meantime, the attitude of identity sharing is an endeavor to widen the process of identity fusion in order to attain socially and politically similar citizenship status. Citizenship is not just a legal position that is defined by rights and obligations, but it is also an identity that expresses membership in the political community. (Houston, n.d.) Multiculturalism is a worldview exemplified by "politics of recognition." Each individual is urged to appreciate and respect the existing culture of society. As with every type of culture, it must be embraced by all without discrimination towards different cultures. It is then articulated within the concept of unity and difference as well as uniqueness within an overarching humanitarian framework (Rohmat, 2016)

2. Multiculturalism Foundation

First, Pancasila is the Precepts of Belief in the One and Only God, a declaration of devotion to God Almighty by the Indonesian people. In the Outlines of State Policy (GBHN) TAP MPR.IV dated 12 March 1973 in Jakarta, it was stated that: (1) On the foundation of the Indonesian people's believe in God Almighty, the principles of religious life and the life of belief in God Almighty are consistent with the Pancasila philosophy. (2) The objective of the development of religion and belief in God Almighty is to establish a pleasant living

environment among fellow religious communities, all followers of believe in God Almighty, and to increase charity in collaboratively constructing society. (Jamaluddin 2015) Both Of the 1945 constitution, article 28 paragraphs 1 and 2, the amendments stated: (1) everyone is free to adopt a religion and worship according to their faith, to select education and teaching, to select a career, to select citizenship, and to return. (2) Everyone has the right to freedom of belief, including the ability to express thoughts and attitudes in accordance with his conscience. This is reaffirmed in article 29, paragraph 1, which states, "The state is founded on belief in the One and Only God," and article 29, paragraph 2, which states, "The state guarantees each resident the freedom to embrace their own religion and worship in accordance with their religious teachings and beliefs." The three articles 22 of Law no. 29 of 1999 concerning Human Rights, namely: (1) "everyone is free to embrace their own religion and to worship according to their own religion and belief," and (2) "the state guarantees the freedom of everyone to embrace their respective religions and to worship according to their own religion and belief." Hence, religious pluralism, variety of views, thoughts, schools of thought, parties, groups, cultures, and traditions are required by sunatullah and cannot be disregarded (Wati, 2022).

Thus further, cohabitation with many persons and groups from varied origins is inevitable. The concept of multiculturalism is included in the Quran. In Q.S. Al Hujurat (49:13), it is stated: "Indeed, We created you from a male and a female, and then We divided you into nations and tribes so that you would know one another. Certainly, the most honorable among you in the eyes of Allah is the most devout. Allah is really All-Knowing and All-Conscientious." With every religion in the world, there are ideals that are exclusive to that faith.

This value is referred to as a specific value, yet every religion also contains universal values that are adhered to by all religions. Generally speaking, multicultural concerns do not have the capacity to eradicate the unique significance of religion. Amin Abdullah writes in Fikri Amiruddin that some values remain inside the area of the group that upholds such principles. Meanwhile, a multicultural society applies global values. Especially religious rites are designed just for the religion's internal believers and may not be imposed on people who do not believe. Examples of universal values include justice, humanity, equality, doing good to others, and honesty, among others (Horton, 2022).

3. Multiculturalism Model

People have a descriptive understanding of multiculturalism, which explains the multicultural reality in society. Parekh's multiculturalism is categorized into the following five models: Multiculturalism Isolation, essentially the fact that diverse cultural groupings exist separately and have normal relations with one another. It involves appreciating each other's uniqueness while attempting to preserve one's own culture. For example, the Kajang tribe in the Bulukumba regency.

Accommodative Multiculturalism is specifically defined as a society in which the dominant culture makes adaptations and allowances to meet the cultural demands of minorities. These societies establish and execute culturally sensitive laws, rules, and regulations, and offer minorities the freedom to keep and develop their culture. The dominant culture is not challenged by minorities. In a number of European countries, multiculturalism is adopted. In Indonesia, examples include the Javanese who reside in the Palopo area.

Autonomous multiculturalism is a plural society in which the major cultural groups strive for equality with the dominant culture and seek autonomy within a collectively approved political framework. Their culture is primarily concerned with preserving their way of life, which enjoys the same rights as the dominant group. They oppose the dominant group and strive to establish a society in which all groups may exist as equals. Critical or interactive multiculturalism refers to a plural society in which cultural groups are not overly preoccupied with independent cultural life, but rather develop a communal creativity that reflects and affirms their unique perspectives (Gilblom et al., 2022).

The dominant group opposes and attempts to implement its own dominating culture. LGBT organizations in Indonesian society is an illustration. Cosmopolitan multiculturalism, i.e., a plural society that seeks to eradicate all cultural boundaries in order to create a society in which each individual is no longer bound to a specific culture, but rather freely engages in intercultural experiments while simultaneously developing their own cultural lives. In addition to descriptive multiculturalism, there is normative multiculturalism, which is a positive support for communal variety based on the rights of other groups to be respected and acknowledged or the advantages that may be acquired through a broader social order of moral diversity. and cultural. To accomplish multiculturalism, normative multiculturalism necessitates deliberate, directed, and planned policies from the government and components of society (Lin & Jackson, 2022).

4. Multicultural Education

"In today's society, multicultural education is a must since it can construct a successful and secure world where ethnic groups within a country may sit together and appreciate one another. The objective of multicultural education is to urge us to embrace the numerous diversity that exist among our fellow humans, to inculcate awareness (plurality), equality (equality), humanity (justice), and democratic principles (democratic values) that are necessary for diverse activities. social. Education is the best setting for fostering multicultural awareness. With curriculum-integrated education, the comprehension of differences is translated into conduct that respects and acknowledges the plurality of identities within the context of fostering harmony. According to Azumardi, he stated: "Multicultural Education reacts to changes in cultural variety and the culture of a particular community as a whole. Prudence Crandall maintains that multicultural education is education that takes into account the ethnic variety (ethnicity), race, custom, religion/spirituality, and culture of pupils. According to Andersen and Custer, multicultural education is the teaching of cultural variety (Szech, 2022).

Multicultural education and understanding must begin at a young age since it is intimately tied to the process of building a way of life that is in harmony with the environment, sincere, and accepting of cultural variety, particularly among urban dwellers. As is well known, the original residents of Jakarta were of the Betawi tribe, but the city is also the capital of Indonesia, therefore multiculturalism is a given in Jakarta. From the nation's inception, numerous subsets of the nation's youngsters with various interests have converged in the nation's capital. So, in order for a nation to function properly, a capital city rich in racial and cultural variety should promote multicultural education in early childhood and youth education.

In Indonesia, multicultural education should reflect contemporary cultural developments. This necessitates linking intercultural education with technology, goods, art, architecture, and even culinary arts, in addition to addressing attitudes. Its intercultural engagement with technology stresses the employment of anti-racist technology and the transmission of humanist knowledge. Users of technology are taught to be conscious, to be agents of change, and to take moral responsibility for their actions. Multicultural links with goods may be traced back to the final outputs of industrial activity; for instance, every product utilized by society contains the subject of diversity, particularly in Indonesia, which has a great deal of variety (Gilblom et al., 2022).

Thus further, the community also receives multicultural education through the usage of industrial products. Multiculturalism is connected to art, namely the combination of creative practices and cultural themes. This is a highly efficient way to introduce students to cultural education through artistic activities, and artistic activities are also quite diverse in their respective sectors. Multiculturalism may also be applied in the world of architecture, such as when the architect develops a structure and the building's connoisseurs view works of art that reflect a certain culture. The objective is to introduce cultural variety through construction. In the realm of cuisine, multiculturalism exposes all Indonesians, who are dissimilar, to a variety of flavors. During this gastronomic experience, individuals are also supposed to learn to know and appreciate one another."

CONCLUSION

Understanding Multiculturalism in the Environment refers to everything surrounding people. It is common to use the phrase multiculturalism to describe a society comprised of several religions, races, languages, and cultures. Multiculturalism is also frequently used to describe the cohesion of diverse ethnic populations within a nation. If in Indonesia it is frequently linked with religious differences, then social and cultural ethnicities frequently transcend class, gender, and political ideology. The etymological origin of the phrase multiculturalism is culture. The term multiculturalism is derived from the word "multiple." Culture and ism are ideologies, schools of thought, or, in essence, an acknowledgment of the dignity of human beings who live in a society with its own distinct culture. The Multiculturalism Model People often understand multiculturalism descriptively, i.e., as a term that expresses the multicultural reality in society. Parekh divides multiculturalism into five models as follows: Multiculturalism Isolation, essentially the fact that diverse cultural cultures exist separately and have normal relations with one another.

Recommendation

Respect and understanding for one another, based on the preceding information, is the cornerstone to national unity and integrity. As long as we do not break existing cultural norms, practices, laws, and Pancasila, we must comprehend and accept Indonesia's growing diversity. In addition, the author would like to thank everyone who have contributed to the completion of this project, and the author practices and respects what has become a national culture.

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