

Writing Multicultural Education in Indonesia

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Abstract - Multicultural education is an alternative means of preventing the occurrence of social conflict. The very diverse spectrum of Indonesian societies culture is a challenge for the world of Islamic education in order to process these differences into assets, not sources of division. At present, multicultural Islamic education has two major responsibilities; prepare Indonesian Muslim to deal with the flow of external culture in the era of globalization, and unite the Indonesian nation which consists of various cultures.

1. Acknowledgement

Indonesia is one of the largest multicultural countries in the world. This fact can be seen from the sociocultural and geographical aspects that are so diverse and wide. With the number in the territory of the Unitary Republic of Indonesia (NKRI) around 13,000 large and small islands, and a population of approximately 200 million, consists of 300 tribes that use nearly 200 different languages. In addition, also adheres to religions and beliefs that are diverse such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, as well as various kinds of beliefs and other beliefs.

This diversity is recognized or not, will be able to cause various kinds of problems currently faced by this nation, such as KKN (corruption, collusion and nepotism), thuggery, political feuds, poverty, violence, separatism, environmental destruction and loss of humanity to always respect rights the rights of others is the real form of multiculturalism. Concrete examples of the tragedy of the massacre of PKI party followers in 1965, ethnic Chinese violence in Jakarta in May 1998, and the war between Islam - Christians in North Maluku from 1999 to 2003.

As followers of a predominantly Muslim religion, Islamic education institutions have enough place in this country. But the basic problem in this case is the extent of the orientation of Islamic education in accommodating the problems that arise in the midst of community labor. Considering that in the condition of this multicultural society, it is very vulnerable to disintegration and gaps in the community, if religious orientation and understanding are not able to accept social facts in their midst.

In an effort to bridge these expectations, the concept of multicultural education is one of the solutions in dealing with these problems. However, this educational issue is still relatively new in the education arena in Indonesia, especially in the Muslim community. This is because multiculturalism is a relatively new development in the knowledge of science, especially in the social sciences. But thus multiculturalism continues to develop in accordance with the social changes faced by humanity, especially in the era of the open world and the era of democratization of life.

From the background of the above problems, some problems can be formulated to be answered in this paper, namely:

- 1) What is meant by multicultural education?
- 2) What is the concept of multicultural education?

- 3) How much can the concept of multicultural Islamic education be applied in Indonesia?

With the existence of research on multicultural education it is expected to be useful as follows:

- 1) To examine and analyze more deeply about multicultural education in the current condition of the Indonesian nation.
- 2) To further investigate the concept of multicultural Islamic education, is it appropriate to the conditions of the Indonesian nation which is multi-culture.
- 3) To be used as an alternative model in learning strategies that make students' backgrounds in different classes and social environments and multi-culture.
- 4) expected to be used as a new model education concept in order to further expand and sharpen the existing and current concept of education.

2. The Concept of Multi-culturalism

2.1. The Meaning of Multiculturalism

In addition, this research is Multiculturalism simply means "cultural diversity". The term multiculturalism is often used to describe the condition of society which consists of different religious, racial, linguistic and cultural diversity.

Furthermore, in the scientific repertoire, the term multiculturalism is divided into several simpler expressions, such as plurality, diversity and multiculturalism itself. The pluralist concept assumes the existence of "things that are more than one (many)", while diversity shows that the existence of "more than one" is different, heterogeneous, and even cannot be equated. While multiculturalism, actually still relatively new. Conceptually there are significant differences between plurality, diversity, and multiculturalism.

As a new term, multiculturalism, according to Tilaar (2002: 32), still not widely understood. Because the term multiculturalism itself is not an easy thing. In it contains two very complex notions, namely "multi" which means plural or plural, and "kultural" which means culture or culture.

In the first stage, new multiculturalism contains essential things in the struggle for different cultural behaviors (the other). And at the next stage of development called the second wave, the understanding of multiculturalism has accommodated various types of new thoughts as follows (Tillar, 2002: 41-42); *First*, the influence of cultural studies. Cultural studies (cultural studies), among others, see critically the essential problems in contemporary culture such as group identity, the distribution of power in a discriminatory society, the role of marginalized society groups, feminism, and contemporary problems such as intergroup tolerance and religion.

Second, postcolonialism. The idea of postcolonialism re-saw the relationship between ex-colonizers and their colonies which had left a lot of stigma which usually demeaned the colonized. The views of postcolonialism, among others, want to bring back indigenous values in their own culture and strive to regenerate pride in foreign culture.

Third, globalization. Globalization turns out to have given birth to a global culture that impoverishes the potential of indigenous culture. For this reason an attempt was made to oppose globalization by looking back at the role of types of cultures in society. Revitalization of local culture is an effort to oppose globalization that leads to world cultural monoculture.

Fourth, feminism and post feminism. The feminism movement that first attempted to seek prosperity between women and men has now increased the partnership between men and women. Women do not just claim the same rewards with the same function as men but also as equal partners in carrying out all the tasks and work in the community.

Fifth, Post-structuralism. This view points to the need for deconstruction and reconstruction of people who have established structures that are usually only to perpetuate existing power structures.

From the description of the multicultural understanding presented above, it can be understood that the core of the concept of multiculturalism is the willingness to accept other groups equally as a whole, regardless of cultural, ethnic, gender, language, or religious differences. If plurality merely represents pluralism (which is more than one), then multiculturalism affirms that with all the differences they are the same in public space. Multiculturalism has become a kind of new policy response to diversity. In other words, the existence of different communities is not enough; the most important thing is that the communities are treated equally by the State. Therefore, multiculturalism as a movement demanding recognition (politics of recognition) of all differences as an entity in society that must be accepted, appreciated, protected and guaranteed its existence. Diversity in modern society is biased in the form of many things, including differences that are naturally accepted by individuals and groups and which are constructed together and become a kind of common sense.

The difference according to Bikhu Parekh (1999: 45) can be categorized into three things, namely; First, differences in subculture diversity, namely individuals or groups of people who live with different perspectives and habits from large communities with a prevailing value or culture system.

Second, perspective diversity, namely individuals or groups with a critical perspective on the value mainstream or established culture adopted by the majority of the surrounding community.

Third, community differences (communal diversity), namely individuals or groups who live with a genuine lifestyle in accordance with their communal identity (indigeneous people way of life).

2.2. The History of Multiculturalism

As a movement, according to Parekh (1999:45), multiculturalism only around the 1970s began to appear first in Canada and Australia, then in the United States, Britain, Germany, and others. After that, discourse cultivated culturalism very quickly. After three decades since it was rolled out, multiculturalism has experienced two important waves, namely; First, multiculturalism in the context of the struggle for recognition of different cultures. The principle of needs of recognition is the main feature of this first wave.

Secondly, the so-called second wave, is multiculturalism that legitimizes cultural diversity, which has undergone several stages, including: the need for recognition, involving various other academic disciplines, liberation against imprevaility and colonialism, liberation movements of identity groups and indigenous peoples / indigenous peoples people), post-colonialism, globalization, post-nationalism, post-modernism, and post-structuralism which deconstruct the structure of establishment in society (Jay: <http://www.uwm.edu/gjay/Multicult/contextsmulticult.htm>).

This second wave of multiculturalism, according to Steve Fuller in turn raises three challenges that must be considered at the same time must be watched, namely, *first*, the existence of Western hegemony in the political, economic, social and scientific fields. Community, especially developing countries need to learn the causes of Western hegemony in these fields and take the necessary steps to overcome them, so that they can be aligned with the Western world.

Second, cultural essentialism. In this case multiculturalism seeks to find the essence of culture without falling into the view of xenophobia and ethnocentrism. Multiculturalism can give birth to narrow tribalism which ultimately harms the community itself in the era of globalization. Third, the process of globalization, that globalization can suppress the identity and personality of a culture (Najib: <http://www.psap.or.id/jurnal.php/id=14>)

.Therefore, to avoid errors in the discourse on multiculturalism, Bikhu Parekh (2002: 177) underlines three assumptions that must be considered in this study, namely; *First*, basically humans will be bound by their own cultural structures and systems where they live and interact. This attachment does not mean that humans cannot be critical of the cultural system, but they are shaped by their culture and will always see things based on their culture.

Second, cultural differences are representations of the other system; aid and different perspectives on goodness. Therefore, a culture is a relative and partial entity and requires another culture to understand it. So that no culture has the right to impose its culture on other cultural systems.

Third, basically, culture internally is a plural entity that reflects interactions between traditions and traditions. This does not mean asserting cultural coherence and identity, but culture is basically something that is plural, continues to process and open.

In its history, Budianata stated that multiculturalism began with the theory of melting pots that were spoken by J. Hector St. John de Crevecoeur (2007: 14) is a Normandy immigrant who describes the mixing of various human beings from different backgrounds into a new nation "new man" (

Sangkot, 2006: 12). In this case Hector wants to emphasize the unification of the nation and "melt" the original culture, so that all American immigrants only have one new culture of American culture. In this case, however, the concept of melting pot still shows a monocultural perspective, because the references or "cultural prints" that are used to "melt" various cultural origins have characteristics that are generally colored by white groups, culture-oriented angos and nuances of Protestant Christianity (White Anglo Saxon Protestant) - commonly called WASP - as a European white immigrant culture.

Multicultural discourse in the West, in turn, will become a global issue in line with the process of globalization that does not recognize demarcation between countries. Moreover, with the development of science and technology that allows intercultural interaction in the world community.

2.3. Multicultural education

Multicultural education is a learning strategy that makes various cultural backgrounds of students used as an effort to improve student learning in the classroom and school environment. Such conditions are designed to support and expand cultural concepts, differences, similarities and democracy (Gholnick & Chinn, 1998: 3). There are also those who claim that multicultural education is an

idea or concept, a movement for education and process renewal. This concept arises on the basis that all students, regardless of their type and status, have equal opportunities to study in formal schools (Levy, 2005: 8).

The above two definitions seem to have been born in a special historical setting, namely in certain educational institutions in the American region which were initially colored by an education system containing ethnic discrimination, which later received serious attention from the government.

Education with multicultural insight in the formulation of James A. Bank is the concept of ideas or philosophy as a set of beliefs and an explanation that recognizes and assesses the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identities, opportunities education from individuals, groups or countries (Banks and Cherry, 2001: 28). Meanwhile, according to Sonia Nieto, multicultural education is a comprehensive and fundamental education process for all students. This type of education opposes the form of racism and all forms of discrimination in schools, the community by accepting and affirming plurality (ethnicity, race, language, religion, economy, gender, etc.) that are reflected among students, their communities, and teachers. According to him, this multicultural education must be inherent in the curriculum and teaching strategies, including in every interaction conducted between the teachers (Nieto, 2002: 29), students, and family as well as the overall atmosphere of teaching and learning. Because this type of education is a critical religion, reflection and a basis for action in society, multicultural education develops the principles of democracy in social justice.

3. Multicultural Islamic Education in the Indonesian-Indonesian Context

Ismail Faruqi said, as stated by Sangkot, that there were at least four main issues that were seen as the basis of normative multicultural Islamic education, especially in the religious field, namely: 1) unity in the aspects of divinity and His grace (revelation), 2) prophetic unity, 3) there is no compulsion in religion, and 4) recognition of the existence of other religions (Sangkot, 2007: 9). All such things are called normative because they are God's provisions. Each classification is supported by the text (revelation), although one verse can function to justify the other.

While the problems that arise from multicultural education in Indonesia in general there are two things, namely; first, multicultural education is a process. That is, the concept of multicultural education that has just begun in the world of education, especially in Indonesia, requires the process of formulation, reflection and action in the field in accordance with the development of fundamental concepts about education and human rights.

Second, multicultural education is a multifaceted one. Therefore, ask for a border crossing approach from experts and education practitioners to further refine and sharpen the concept of multicultural education needed by the community, in this case the Indonesian people.

The basic concept of multicultural education has these four values (core values), namely:

- 1) Appreciation of the reality of cultural plurality in society.
- 2) Recognition of human dignity and human rights.
- 3) Development of the responsibilities of the world community
- 4) Development of human responsibility and planet earth.

Based on the above core values, several objectives related to these core values can be formulated, namely:

- 1) Develop diverse historical perspectives from community groups;
- 2) Strengthening cultural awareness that lives in the community;
- 3) Strengthening intellectual competence and cultures that live in society;
- 4) Eradicate racism, sexism and various types of prejudice;
- 5) Develop awareness of planet earth ownership, and;
- 6) Develop social action skills.

From the description above, there are some things that need to be studied in the application of multicultural Islamic education in Indonesia, namely; First, multicultural education has inherently existed since the Indonesian nation existed. The philosophy of the Indonesian nation is *bhineka Tunggal ika*, mutual cooperation, help, and respect between one another, how can be seen in the chronological portrait of this nation which is loaded with the entry of various foreign tribes and continues to be acculturated with indigenous peoples.

Second, multicultural education provides a glimmer of hope in overcoming the various social upheavals that have occurred lately. Multicultural education is education that always upholds values, beliefs, heterogeneity, plurality, and diversity, regardless of aspects in society.

Third, multicultural education opposes business-oriented education. At this time, educational institutions, both schools and colleges, are competing to make their educational institutions an institution capable of generating large income.

Fourth, multicultural education as a fanaticism resistance that leads to various types of violence. Violence arises when the channel of peace is gone. Violence is a result of the accumulation of various community problems that are not resolved completely and accept each other.

4. Conclusion

From the description above it can be concluded that multicultural Islamic education as a coach so that students are not deprived of their cultural roots other than as an alternative means of conflict disunity. Multicultural education is also significant in fostering students so that they are not uprooted from the cultural roots that were previously owned when dealing with social and cultural realities in the era of globalization.

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