

# A MULTICULTURAL SOCIETY AND SCHOOLS

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**Abstract:** This report has been developed based on a library research investigation of numerous library materials related to communities and schools that conflict with multicultural terminology. The approach states that the data collection methods used in this study are documented procedures, in which data is obtained through documents known as library materials. Data from this study are analyzed using content analysis. It became clear that multicultural schools and communities are higher education establishments that acknowledge and are willing to accept the existence of a wide variety of diverse identities in the communities.

**Keywords:** Multicultural, society and Schools

## INTRODUCTION

The fact that Indonesia's socio-cultural and geographic diversity make it one of the world's largest multicultural countries is evidenced by its staggering diversity. Indonesia is comprised of numerous islands, each of

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which is home to a distinct group of people who make up a society. A culture of the community as a whole emerged from it. Which affects the presence of a lot and different societies. As a result of its diversity, Indonesia is regarded as a multicultural nation.

Indonesia, a heterogeneous country, is required to be able to manage diversity or pluralism well in "*Bhineka Lives Ika*" in order to support the patriotic spirit. In order to prevent the emergence of a variety of social conflicts, such as those that arise between ethnic groups, religions, ethnicities, and races, economic disparities, gaps between the majority and minorities, natives and non-natives, and others, this is meant to maintain the nation's unity and integrity. can shatter the unity of the country.

It is crucial for Indonesia to adopt intercultural education in this environment. Additionally, community, non-formal, formal, and family educational institutions offer the aforementioned education. The implementation of multicultural education must therefore be examined in this study, with a focus on the idea of a multicultural-based curriculum in multicultural schools and communities.

### **An Overview of Multiculturalism**

Culture is the root of the term multiculturalism. Multiculturalism comes from the words "multiple," <sup>1</sup> "culture," and "ism," which means "school" or "understanding," respectively. The Complete Indonesian Dictionary says that the word "multicultural" comes from two root words: "multi," which means more than one, many, multiples. Additionally, the terms <sup>2</sup>"culture" and "cultivation method" are synonymous. According to Mahfud (2006), the term "multicultural" itself is implicitly a cultural concept that refers to the similarity of language, history, religious beliefs, geographic origin, race, nationality, and ethnicity. <sup>34</sup> In essence,

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<sup>1</sup> Susilo Riwayadi dan Suci Nur Anisyah, *Kamus Lengkap Bahasa Indonesia*, (Surabaya: Sinar Terang, 2009), p. 487.

<sup>2</sup> Susilo Riwayadi dan Suci nur Anisyah, *Kamus Lengkap.....*, p. 413

<sup>3</sup> Choirul Mahfud. *Pendidikan Multikultural* (Yogyakarta : Pustaka Pelajar, 2006), p 75

<sup>4</sup> C.W. Watson, *Multiculturalism Concepts in the Social Studies*, (Open University Press, 2000), p. 1



multiculturalism includes an acknowledgment of the dignity of humans who live in their communities with their own unique culture. In the meantime, Hidayat stated that the term multicultural not only refers to the anthropological and social reality of Indonesia's diverse ethnic, linguistic, and religious groups but also implies a democratic and egalitarian attitude in order to accommodate cultural diversity.

From this point of view, multiculturalism can be understood as an acceptance of the fact that there is a lot of cultural diversity. This diversity includes both traditional forms of diversity like racial, ethnic, or religious diversity and the diversity of life forms (subcultures) that continue to emerge at every stage of people's history, both horizontally and vertically. Karim believes that the idea of multiculturalism emphasizes the importance of social diversity. Therefore, fostering equality among differences is necessary for cultivating an intercultural spirit. Reciprocity is a crucial issue in a multicultural society. Cultural, social, and personality competencies are the three normative competences that are required for happy reciprocal relationships.<sup>5</sup>

Multiculturalism goes beyond merely recognizing differences; rather, it promotes symmetrical differentiated citizenship, or the acceptance of a range of identities within a given society. People are no longer enmeshed in fundamentalist or sectarian issues that could endanger the harmony in their shared existence as a result of the acceptance of the variety of identities.<sup>6</sup> According to Suparlan, who was cited by Fay, Jary, and Jary, Watson, and Reed, multiculturalism serves as the primary reference for the creation of a multicultural society.<sup>7</sup>

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<sup>5</sup> M. Sukardjo dan Ukim Komarudin, *Landasan Pendidikan Konsep dan Aplikasinya*. (Jakarta: Rajawali Pers, 2009), p. 70

<sup>5</sup> Abdul Gafar Karim, *Multikulturalisme*, (Yogyakarta: Bahan Ajar Program Pascasarjana Universitas Gajah Mada, 2010).

<sup>6</sup> Syamsuddin Haris, *Paradigma Baru Otonomi Daerah*, (Jakarta: Pusat Penelitian Politik Lembaga Ilmu Pengetahuan Indonesia (P2P LIPI), 2001)

<sup>7</sup> Parsudi Suparlan, *Menuju Masyarakat Indonesia Yang Multikultural*, Makalah, Disajikan pada Simposium Internasional Jurnal Antropologi Indonesia ke-3, Membangun Kembali "Indonesia yang Bhinneka Tunggal Ika", Menuju Masyarakat Multikultural, Universitas Udayana, Denpasar, Bali, 16-19 Juli 2002



Multiculturalism is an ideology that values equality among different. In this instance, civilization has a widely accepted culture with characteristics that resemble a mosaic. To later build a larger community, the cultural mosaic incorporates all the cultures of smaller communities. Therefore, even if it is made up of people from different cultural origins, diversity is necessary in the form of a peaceful and happy community life. In *Recognition And Difference: Politics, Identity, Multiculturalism*, Scott Lash et al. define multiculturalism as the "religiousness" of a culture.<sup>8</sup>

Multiculturalism, plurality, and diversity are three terms that are frequently used to describe religiously, racially, linguistically, and culturally diverse societies. They don't exactly represent the same thing, despite the fact that they both make reference to dissonance. The notion of plurality assumes that multiple things exist. Diversity demonstrates that the existence of multiples is diverse and cannot even be compared. In contrast, multiculturalism places an emphasis on the willingness to accept other groups as equals, regardless of differences in religion, gender, culture, or ethnicity. Multiculturalism emphasizes that regardless of their differences, they are the same in the public sphere, as opposed to plurality, which merely represents the existence of plurality (which is more than one). Parekh divides the idea of multiculturalism into three main parts in this instance: First, there are differences between subcultures (subculture diversity), which refers to individuals or groups of people who live differently from large communities with a common value system or culture. Second, individuals or groups with a critical perspective on the mainstream values or established culture that the majority of the community around them adheres to, also known as perspective diversity. Third, diversity within a community, specifically individuals or groups that live authentically in accordance with their communal identity (the way of life of indigenous people).<sup>9</sup>

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<sup>8</sup> Scott Lash dan Mike Feathersone (ed), *Recognition And Difference: Politics, Identity Multiculture*, (London: Sage Publication, 2002), p.2-6.

<sup>9</sup> Bhikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory* (Cambridge: Harvard University Press, 2000), p.3-4.



## Education and Multiculturalism

Multicultural education is defined by James Banks, a pioneer in the field, as a set of beliefs and justifications that acknowledge and evaluate the significance of cultural and racial diversity in terms of lifestyle, social experience, personal identity, and educational opportunities from individuals, groups, and communities. country.<sup>10</sup> As a result of this comprehension, we are able to comprehend that the primary objective of multicultural education is to alter the organizational framework of educational establishments so that students of diverse racial, ethnic, and cultural backgrounds, students with special needs, and male and female students will all have the opportunity to achieve academic success in school. However, the values of multicultural education have actually been incorporated into the objectives of national education themselves; the implementation, on the other hand, is left to the schools in their respective locations.<sup>11</sup>

Similar to this, multicultural education promotes all human potential by viewing majority and heterogeneity as a result of social, ethnic, ethnic, and strict diversity. Multicultural education aims to instill a genuine, sincere, and tolerant attitude toward the ethnic diversity that permeates society. <sup>12</sup> According to the two definitions, multicultural education is instruction based on respect for one another, sincerity, and tolerance for diversity or distinctions resulting from racial, ethnic, or religious diversity. More than that, disagreements also result from divergent points of view, divergent modes of reasoning, and a host of other distinctions. Therefore, mutual respect, sincerity, and tolerance for diversity are the goals of this education. Multicultural education, or education in a different language, is the process of instilling various pertinent values so that students or students can live in harmony with the reality of diversity and exhibit positive

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<sup>10</sup> Faridah Hanum, *Pendidikan Multikultural Dalam Pluralisme Bangsa*, E. Jurnal dalam eprints.uny.ac.id, p. 4

<sup>11</sup> Abdullah Aly, *Pendidikan Multikultural Islam Pesantren, Telaah Kurikulum Pondok Pesantren Modern Islam Assalam Surakarta*, (Yogyakarta: Pustaka Pelajar, 2011), p. 6-7

<sup>12</sup> Ngainun Naim dan Achmad Saiqi, *Pendidika Multikultural*, (Yogyakarta: Pustaka Pelajar, 2010), p. 50



behavior, so they can manage the diversity of strengths to achieve Indonesia, without eradicating religious values, self-identity. both culture<sup>13</sup>

The executive and legislature gave some support to the proposition addressing the importance of multicultural education that was debated by Indonesian education professionals. the introduction of the National Education System Law of the Republic of Indonesia No. 20 of 2003, which integrates multiculturalism and human rights concepts. In fact, these values are employed as one of the guiding principles for carrying out national education, as stated in Chapter III, Article 4, Paragraph 1 Education is carried out in a democratic, equitable, and nondiscriminatory manner while upholding human rights, religious and cultural values, and national plurality.<sup>14</sup>

The assumptions above further strengthen the perception that multicultural education is absolutely necessary to build the character of a nation. Through multicultural education, mutual respect, understanding and mutual trust in differences will be built and developed properly. Especially when the factors that motivate the emergence of conflicts in this country are related to the character of our nation which is vulnerable to being provoked. With the content of these three values, multicultural education can be said to be very urgent as the most strategic means to hone in instilling awareness and developing citizens who have the skills to grow awareness of a democratic way of life, the essence of which is moral cultivation and active participation in society. Indonesian civil.<sup>15</sup>

Last but not least, religious and multicultural education are our nation's collective responsibility. It is expected of all religious people to actively participate in the pursuit of this noble goal. In order to foster

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<sup>13</sup> Tim Kemenag RI, *Panduan integrasi Nilai Multikultural dalam Pendidikan Agama Islam*, (Jakarta: PT. Kirana Cakra Buana. 2012), XI, bandingkan dengan Muhammad Tholhah Hasan, *Pendidikan Multikultural sebagai Opsi Penanggulangan Radikalisme*, (Malang: Lembaga Penerbitan Universitas Malang, 2016), p. 51

<sup>14</sup> Suardi, "Pendidikan Multikultural Sebuah Dekonstruksi Pendidikan Di Tengah Kemajemukan", *Jurnal Wahana Didaktika* Vol. 14, No. 1 Januari 2016, p. 19, <http://dx.doi.org/10.31851/wahanadidaktika.v14i1.562>

<sup>15</sup> Sulalah, *Pendidikan Multikultural, Didaktika Nilai-nilai Universalitas Kebangsaan*, (Malang: UNI Maliki Press, 2012), p. 66





interreligious and cross-cultural relationships in our nation, a dialogical, inclusive, and intelligent pattern of religious understanding needs to be developed. This is where the significance of multicultural education in our social and national life comes into play. We will continue to cultivate and develop an attitude of mutual acceptance and respect among ethnicities, religions, and cultures through this multicultural education in order to realize unity in religion or diversity in unity in the life of society, nation, and state throughout this beloved Indonesian territory. In this manner, our nation's positive correlation between nationalism, constitutionalism, and multiculturalism will continue to flourish. So the four mainstays of state life, specifically: *Pancasila, Bhineka Tunggal Ika and NKRI, UUD Tahun 1945*. The ideal foundation of Indonesia is Pancasila, which is the state's philosophy and foundation. The foundation on which life, society, the nation, and the state are built is the 1945 Constitution. The nation is unified by the Republic of Indonesia's Unitary State, and *Bhineka Tunggal Ika* serves as the link between the various strands of pluralism.<sup>16</sup>

### **Multicultural School**

As previously said, informal (family), formal (school), non-formal (outside of school), and community education can all be used to implement multicultural education. Multicultural education can be practiced in official educational institutions at all levels of education, from elementary to tertiary. The author Banks lists five facets of intercultural education in schools, including:<sup>17</sup>

- a. integration of educational content/materials in the curriculum. Integrate diverse groups and cultures to demonstrate fundamental concepts, generalizations, and theories in subjects and fields; The

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<sup>16</sup> Marzukie Ali, *Pemahaman Multikulturalisme untuk Keutuhan Negara Kesatuan Republik Indonesia*, makalah dalam Bahan Pembicara untuk Dialog Kebangsaan Universitas Negeri Surabaya 23 Desember 2010, p, 4

<sup>17</sup> James A Banks, "Multicultural Education: Historical Development, Dimention, And Practice", *Sage Journals* Vol. 19 No. 1 Tahun 1993, p. 3-49  
<https://doi.org/10.3102/0091732X019001003>



- instructor may employ examples, data, and other culturally relevant information in this scenario.
- b. the knowledge construction process. The instructor can aid students in "understanding how knowledge is formed and how it is shaped by the racial, ethnic, and social class positions of individuals and groups" by bringing them to comprehend the cultural implications of a subject (discipline).
  - c. fair or equal education; equal pedagogy. refers to the application of instructional strategies that make it easier to teach pupils from many social and racial backgrounds. In order to support the academic success of students who differ in terms of ethnicity, culture, and social background, multicultural education must be maintained by changing teaching strategies to how kids learn. Therefore, equality pedagogy exists when teachers adapt their instruction to support the academic success of students from diverse ethnic, cultural, and socioeconomic class groupings. The utilization of a variety of teaching methods that are compatible with the diverse learning preferences seen in different ethnic and racial groups is part of this approach.
  - d. eradication of prejudice. One important goal of multicultural education is to reduce prejudice. Positive relationships among students of various ethnic backgrounds, as well as more democratic attitudes and tolerance for others, are all components of prejudice reduction.
  - e. strengthening the social structure and culture of the school. Examples of ways to empower school culture include training teams to participate in sporting events and fostering an academic culture through interactions with staff members and students of all racial and ethnic backgrounds.<sup>18</sup>

A multicultural school maintains the reality of cultural diversity and is dedicated to creating multicultural awareness among students who have

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<sup>18</sup> Dasim Budimansyah, dan Karim Suryadi, *PKN dan Masyarakat Multikultural*, (Bandung: Universitas Pendidikan Indonesia, 2008) p. 31-32





a more humane and pluralist understanding of difference through instructional activities. The flexibility concept can be used in schools to implement multicultural education. It can be included into subjects or through academic cultural habituation activities in schools; the curriculum need not change. According to Gay (2002), which Zamroni cited, it is very wrong to teach multicultural education through separate or monolithic subjects. Instead, he suggests considering multicultural education as a strategy for improving education as a whole. Community members can also be made to be more tolerant, inclusive, and have a spirit of equality in social life through multicultural education. They can also always take a stand.<sup>19</sup> While this was going on, Hidayat published the following set of guidelines for educators to follow when managing institutions that are influenced by ethnic cultures:

- a) Each child is unique. Each student must be viewed as special, individual, and born with distinct talents by teachers. In order for children to develop to their full potential in accordance with their interests and talents, they need to be understood, loved, and supported.
- b) A "multi-intelligences" strategy. A school that encourages kids' multiple intelligences is the best one. Given that every person has a unique set of intelligence-related strengths and shortcomings, each student needs to be understood on an individual basis.
- c) Active education. Since students are learning subjects, the teacher's actions should aim to maximize their potential. As a result, students develop the ability to freely and actively communicate their ideas and thoughts. Teachers always provide signs in their roles as facilitators and educators. In the spirit of education and appreciation, motivation and correction.
- d) Ubiquity of religion. There are two approaches to dealing with the numerous religions that exist. The first is to present religion as something that students should be aware of in society and culture.

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<sup>19</sup> Zamroni, *Pendidikan Demokrasi pada Masyarakat Multikultural*, (Yogyakarta: Gavin Kalam Utama, 2011), p. 150



The first thing that needs to be established is the idea of religious universality, which states that all religions should teach the same moral lessons. All religions instill in their adherents a love of peace, compassion for others, and a hatred of evil in spite of the diversity of practices and distinctive symbols.

- e) The spirit of Indonesiannes and humanity. Students should be allowed and conditioned from an early age to understand and live the values of humanity and nationalism in order to maintain self-identity without having to be exclusive.<sup>20</sup>

### **Multicultural Society**

A complex society is one that embraces diversity. This intricacy has a wide range of effects on development, including both possibilities and difficulties. The definition of society as a whole is the unity of human life that interacts in accordance with a set of ongoing customs and is connected by a feeling of common identity..<sup>21</sup> Because of this, studying multicultural society is important, particularly for the Indonesian people, who are eager to use their potential for development. Various social conflicts that have erupted in various regions may have their origins, according to some people, in this diversity and religiosity. This further demonstrates the significance of character development for "nation building" in a multicultural society.

Watson is conceptualized as a cosmopolitan civilization where many different cultures coexist and thrive..<sup>22</sup> A multicultural society, according to Suryadinata, is one that is made up of many ways of living and value systems. <sup>24</sup> Cultural conflict in a multiracial society is inevitable. In order to lessen the conflict, the idea of multicultural integration is presented. Each

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<sup>20</sup> M. Sukardjo dan Ukim Komarudin, *Landasan Pendidikan Konsep dan Aplikasinya*, (Jakarta: Rajawali Pers, 2009), p. 74-75

<sup>21</sup> Koentjaraningrat, *Pengantar Ilmu Anthropologi*, (Jakarta: Akasara Baru, 1990) p. 164-147

<sup>22</sup> C.W. Watson, *Multiculturalism Concepts in the Social Studies*, (Open University Press, 2000), p.1

<sup>24</sup> Suryadinata, *Penduduk Indonesia, Etnis dan Agama dalam Era Perubahan Politik*, (Jakarta: LP3ES, 2004), p.ix



culture of many ethnicities coexists in a multicultural society, respects one another, and gains knowledge from the other. In Indonesia, for instance, we frequently gather in a region or neighborhood where the population is multicultural in terms of both religion and ethnicity as well as race, culture, and other factors. However, in a unique way, despite their differences, they may coexist peacefully and in harmony. Even while it cannot be denied, the opposite is equally true.

Parekh (1997) specifies five models of multiculturalism in society in this situation, including:

- 1) Multiculturalism that emphasizes isolation, or isolationist multiculturalism, is characterized by a society in which different cultural groups live apart and meet only occasionally...
- 2) Accommodative multiculturalism, A society with a dominant culture that makes some changes and accommodations for the cultural demands of minorities is said to practice accommodative multiculturalism. In these societies, which also have rules and regulations that are culturally sensitive and are put into action, minorities are allowed to retain and develop their culture. On the other side, minorities do not challenge the majority culture. Multiculturalism is practiced in several European countries.
- 3) Autonomous multiculturalism is a plural society in which the major cultural groups want to be treated equally with the dominant culture and want autonomy within a political framework that everyone agrees on. Preserving their way of life, which enjoys the same rights as the dominant group, is this culture's top priority. They want to create a society in which all groups can coexist as equal partners and question the dominant group.
- 4) 4.Critical/active multiculturalism is a plural society in which cultural groups generate a collective work that reflects and promotes their distinctive viewpoints rather than excessively focusing on their own separate cultural existence.
- 5) Cosmopolitan multiculturalism is a pluralistic society that seeks to entirely abolish cultural boundaries to establish a society in which



every individual is no longer limited to a specific culture but instead freely engages in intercultural experimentation and creates their own cultural life.<sup>23</sup>

In Parekh's multiculturalism, it is vital to concentrate on three key elements, namely "factual descriptions" of the community, normative prescriptions, and practical policies, in order to close the gap between the majority and minority groups. In the first place, as a "factual description" of society that clarifies the reality of cultural plurality, in which everyone engages in social interaction and participates in social life in a positive and active manner.

Different cultures cohabit in one place, each with its own distinctive beliefs and rituals. As a "normative prescription," multiculturalism shows how to address and arrange the diversity of cultural groups in society. The acts made might result in a politics of difference, politics of identity, or politics of acknowledgment. The various groups' identities cannot be diminished or eliminated. However, it is necessary to acknowledge the diversity of existing group identities as something distinct. Thirdly, as a "pragmatic policy," multiculturalism serves as a model for government responses to community diversity, such as: facilitating the use of attributes and religions, subsidizing a variety of ethnic festivals, and other activities to recognize the various ethnic languages that exist. Every person, regardless of their culture, will receive justice if the three aforementioned elements are implemented.

### **Multicultural-Based Schools and Communities**

Similar to the above definitions of school and community, schools and communities based on multiculturalism can be understood as formal educational establishments and community settings that uphold and acknowledge the existence of multiple identities in society and are willing to accept all diversity. In order to cultivate an intelligent attitude toward

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<sup>23</sup> Azra, Azyumardi. 2007. Identitas dan Krisis Budaya: Membangun Multikulturalisme Indonesia  
<http://www.kongresbud.budpar.go.id/58%20ayyumardi%20azra.htm>



comprehending ethnic, cultural, and religious diversity in society and schools, Komarudin argues that at least five factors must be taken into consideration.

- a) From a theological and philosophical point of view, it is necessary to be aware of this in order for there to be a developing understanding that each individual and ethnic group contains universal goodness that is encased in a diverse and localized container of culture, language, and religion.
- b) Developing an open-minded and upbeat attitude toward other people or groups requires psychological conditioning.
- c) It is necessary to plan the school's culture and curriculum so that students can experience diversity firsthand while receiving instruction from qualified and experienced teachers.
- d) At the start of the process, it should be prioritized to find universal principles and similarities among the various cultural and religious traditions that already exist. This will keep sensitive and potentially contentious topics from taking center stage.
- e) The noble ideals of Pancasila ought to be resurrected and instilled in society, and in students in particular, by employing a variety of inventive and novel strategies to bolster a sense of citizenship in a nation-state.<sup>24</sup>

Two advantages will accrue simultaneously if this policy is properly implemented. First and foremost, the comprehensive multicultural education that is provided will result in ownership of multiculturalism, specifically the comprehension that emerges in a society that is accepting of diversity. Second, well established multiculturalism will form into a philosophy among individuals who have strict, phonetic and social variety which are applied in their day to day conduct. Fajar, a former Minister of National Education, once emphasized the significance of Indonesian multiculturalism education. He asserts that multiculturalism education must be developed due to Indonesia's extraordinary potential in terms of

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<sup>24</sup> See Sukardjo dan Komarudin, *Landasan Pendidikan ...*, p. 70

<sup>27</sup> *Ibid.*, p. 71



culture, tradition, environment, and demographics, education that is both formal and informal. He asserts that education plays a significant role in overcoming this. In order to instill a sense of ownership and pride in the culture of the nation in the child until he reaches adulthood, multicultural understanding should be fostered as early as possible.<sup>27</sup>

The implementation of intercultural education is a shared duty between communities and schools. At every educational level, the community also has a significant impact on how multicultural education ideals are taught. In particular, community education has the ability to significantly contribute, including

- a) The ability to enhance one's career professionally through events like workshops, seminars, scientific conferences, and other like activities;
- b) Technical academic proficiency in a national education system, such as open schools, written coursework, instruction via radio and television, etc.
- c) A person's ability to develop a religious life through recitations, religious instruction in a surau or langgar, a convent, Sunday school, and other comparable activities;
- d) Developing knowledge and skills through the apprenticeship system, such as in the construction industry, etc.
- e) The ability to create a sociocultural life through activities like theater, martial arts, sports, art workshops, and other locations.<sup>25</sup>

Seeing the importance of the community's role in the success of multicultural education, it is time for us to change the paradigm in viewing education (education) with schooling (schooling). This means that multicultural education is not defined as education carried out only with formal school programs. Rather, a broader view of education as a cultural transmission frees educators from the assumption that the primary responsibility is in developing cultural competence among students. This is solely in their hands and more and more parties should be held

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<sup>25</sup> *Ibid*, 34-35





accountable because school programs are related to informal learning outside of school.<sup>26</sup>

It is necessary to shift our perspective on education (education) and separate it from schooling (schooling) due to the significance of the community's contribution to multicultural education's success. Intercultural education is not a requirement for official school programs alone. Instead, educators are freed from the presumption that their primary responsibility is to teach students to be culturally competent by expanding their understanding of education as a cultural transmission. More and more parties ought to be held accountable for this given that school programs are connected to informal learning outside of school.

This program, in its simplest form, adds a multicultural component to the standard curriculum. Active curriculum modification with three objectives is a more sophisticated version of this approach:

- a) Creating intercultural content using a range of academic fields
- b) Including a range of viewpoints and views in the curriculum;
- c) Modifying the rules in order to usher in a new paradigm for curriculum design.

Second, student-centered initiatives that, despite the fact that they did not at the time significantly affect the curriculum's substance, were created to improve the academic performance of different student groups. Instead than changing the curriculum or the social backdrop of education, several of these initiatives aim to support students from other cultures and languages in mainstream school. There are several typical program types, such as:

- a) language programs that draw on a minority group of students' language and culture;
- b) bilingual (bilingual) or bicultural (bicultural) programs; and

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<sup>26</sup> Muhaemin El -Ma'hady, *Multikulturalisme dan Pendidikan Multikultural: Sebuah Kajian Awal* (<http://pendidikannetwork>, 2004), p. 4. See juga dalam Iis Arifudin, Urgensi Implementasi Pendidikan Multikultural di Sekolah," *Jurnal Insania, Pemikiran Alternatif Pendidikan*, P3M STAIN Purwokerto, Vol.12 No 2 (Mei-Agustus 2007), p. 4



- c) programs that use research on culturally-based learning styles to determine which teaching methods are used for specific student groups.

Thirdly, programs with a social focus that aim to alter education as well as the political and cultural context of education in order to significantly impact cultural and racial tolerance and bias reduction rather than academic achievement or the accumulation of multicultural knowledge.<sup>27</sup> In order to develop a society full of love, tolerance, respect for one another, and dignity as well as to promote an inclusive awareness of all kinds of diversity, multicultural education must be transformed in both multicultural-based communities and schools.

## CONCLUSION

The aforementioned definition of multicultural-based schools and communities describes them as official educational institutions and community settings that support and respect the plurality of identities in society and are prepared to welcome all manifestations of diversity without prejudice. certain. so that multiculturally oriented schools and communities may cultivate a generation of individuals who desire to accept all types of diversity, such as those based on culture, ethnicity, gender, language, or religion. In order to constantly be democratic, pluralist, and humanist, they also wish to comprehend that difference and plurality are gifts from God Almighty, for which they must be grateful and possess strong character.

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<sup>27</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi menuju Millinium baru*, (Jakarta: Penerbit Kalimah, 2001). As quoted in *Jurnal LENTERA 78 PENDIDIKAN*, VOL. 13 NO. 1 JUNI 2010: 78-91, by Siti Mania, Implementasi Pendidikan Multikultural Dalam Pendidikan.



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