

**MULTICULTURALISM: Values Implementation
in Educational Institution**

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Abstract

The aim of the research is to describe and analyze: 1) the scope of multicultural education; 2) multicultural education approaches in plural countries; and 3) the urgency of multiculturalism-based education in educational institution. Types of research used qualitative with fenomenology approach. The research held in Semarang with the objects some of public and private senior high school/vocational school. The key informan is policy maker in Semarang education authorities, whereas the additional informan is senior high school/vocational school history teachers in Semarang. Data collection technique used observation and interview, whereas data analysis technique used interactive from Miles and Huberman. The result of the research concluded that multiculturalism-based education is education that specifically focuses on understanding and awareness of the diversity of cultural values. Cultural diversity is something that must be considered by curriculum developers and must be able to accommodate cultural differences, use of culture as a source of content and a starting point for cultural development, understanding of other people's culture, tolerance, awakening a national spirit based on unity in diversity, development of ethical behaviour, and what is no less important is being able to utilize personal culture as part of entry-behaviour.

Keywords: Multiculturalism, Implementation, Educational Institution

Introduction

Multicultural education is a response to the growing diversity of the school population, as a demand for equal rights for every citizen. Another dimension, multicultural education is the development of curriculum and educational activities to tap into various views, histories, achievements and concern of non-European people. History learning cannot be separated from the existence of a history teacher, because in the learning process teacher has a big role, so it is reasonable that year to year the government tries to improve the quality of the teachers (Slamet, 2016). Although various efforts have been done, however the packaging has not provided significant results. On the other hand, the process of learning history as understanding and awareness can be a source of inspiration and a basis for the growth and development of a sense of

nationality and responsibility for students as citizens. Therefore, the spirit of nationalism can be instilled among the younger generation starting from students. Such conditions refer to Gazalba's opinion (1983) which states that without idealism and aspirations regarding the homeland and nation, so appreciation of the state and nation will feel shallow, moreover for the plural nation state of Indonesia.

The Indonesian nation is full of diversity, including ethnicity, religion, culture, race, regionalism etc, so understanding and applying multicultural values is something that is very urgent. Multicultural education if cannot stand alone as a subject, at least can be placed in other subjects such as Civic Education and Religious Education (Supriyoko, 2015). Thus the problems that arise in this study are related to: 1) the scope of multicultural education; 2) multicultural education approaches in plural countries; and 3) the urgency of multiculturalism-based education in educational institution.

Method

This type of research uses a qualitative approach with a phenomenological design which tries to reveal events according to actual conditions, so it is very dependent on: 1) perception; 2) understanding; 3) definition and 4) someone's opinion (Bungin, 2018). The research takes place in Semarang with the objects several public and private high school/vocational school. The key informan is policy maker in Semarang education authorities, whereas the additional informan is senior high school/vocational school history teachers in Semarang.

Data collection technique used observation and interview, whereas data analysis technique used interactive from Miles and Huberman (2015), includes four components: 1) collecting data; 2) data reduction; 3) data presentation; and 4) drawing conclusion/verification. To test the validity of the data, credibility tests are used both through data triangulation and member check (Moleong, 2016).

Discussion

The Scope of Multicultural Education

Bank (1993) defines multicultural education as education for people of color, wants to explore differences as an inevitability of God's grace. Multiculturalism is the understanding of diverse cultures, in cultural diversity it is inevitable that there will be understanding, mutual understanding, tolerance etc, to create peaceful and prosperous life and avoid prolonged conflict

(Naim & Sauqi, 2016). Anderen and Cuher (in Parekh, 2014) suggests that multicultural education can be interpreted as education regarding cultural diversity. Based on several opinions above, it is stated that multicultural education is education about cultural diversity in responding the change of demographics and culture in a pluralistic society, such as the countries of Indonesia. It illustrates that the scope of education is a space for the transformation of knowledge should be able to provide the values of multiculturalism by respect each other and honor the plural reality from the background and the social culture that surrounds it.

Multicultural Education Approaches in Plural Countries

A key aspect in implementing multicultural education in school is the absence of policies that inhibit tolerance, including the absence of insults towards: race, ethnicity, culture, religion, gender, regionalism etc. Apart from the development of sensitivity to the cultural differences of the school community, which is structurally different. Therefore, multicultural education design is needed in a complex and pluralistic society, so it necessary to realize that multicultural education is not only something that is massively diverse, but also as a challenge for the future. As mentioned by Mahfud (2014) that to achieve targets in multicultural education several approaches need to be used, they are: 1) does not equate the view of education with schooling or multicultural education with the formal school programs; 2) avoid views that equate culture with ethnic groups, it means there is no need to associate culture solely with ethnic groups as has happened in the past view decades; 3) the development of competence in a new culture usually requires initiative interaction from people who already have the competence, so it can be seen that efforts to support ethnically separate schools are antithesis to the goals of multicultural education; 4) multicultural education is able to increase competence in several cultures, its adoption really depends on the situation and conditions proportionally; and 5) it is possible that (formal and non formal) education can increase awareness about competence in several cultures, this will move away from the bi-cultural concept or dichotomy between native and non-native which has been abolished so far.

These five approaches must be harmonized with the conditions of Indonesian society, because one side of society is a collection individual in social groups who have certain different customs and cultures. These conditions then make some become organized communities that think about themselves and differentiate their existence from the existence of the community. On the other hand, I f life in society means interaction between individuals and the social environment, then what shapes individuals is education or a community of educators (Slamet, 2017)

The condition like this will then move away from the concept of dual cultures or the dichotomy between natives and non-natives. This kind of dichotomy limits individuals from fully expressing cultural diversity. This approach can increase awareness of multiculturalism as a normal human experience. This condition also means that multicultural education has the potential to avoid dichotomy and develop a better appreciation through the cultural competencies that exist in children.

The Urgency of Multiculturalism-based Education In Educational Institutions

According to Supardan (2015); in realizing multicultural education in educational institutions, there are at least three things that need to be considered, they are: 1) multicultural education functions as an alternative means of resolving conflict; 2) multiculturalism-based education lessons for students are not uprooted from their cultural roots; and 3) implementation of multiculturalism-based education in the national curriculum.

1. Alternative means of conflict resolution

Through multicultural education in educational institutions it is believed to be one of the solutions to conflict and disharmony, especially what often happens in societies which realistically are plural societies. In other words, multiculturalism education can be an alternative means of resolving socio-cultural conflicts. The cultural spectrum of the Indonesian nation is a challenge for the world of education to process these differences into an asset and not a source of division. Therefore, schools and universities as educational institutions can develop multiculturalism education with their respective models in accordance with the principle of educational otonomy.

2. Students are not uprooted from their cultural roots

Besides as an alternative means of conflict resolution, multiculturalism education also has significant in developing students so that they are not uprooted from their previous cultural roots. Especially in the current era of globalization, intercultural encounters are a “threat” to students. Responding to this global reality, students should be given awareness about diverse knowledge, including cultural aspects, through multiculturalism-based education.

3. Implementation of multiculturalism-based education in the national curriculum

Slamet and Agustiningrum (2021) stated that future curriculum development based on a multicultural values approach is no longer negotiable. The steps that need to be taken are: 1) change the curriculum philosophy that applies uniformly as it is now to a curriculum philosophy that suits the goals, vision, mission, function of each level and educational unit; 2) curriculum theory

regarding content must change from a theory that defines content as a substantive aspect containing facts, theories, generalizations, understandings that also include moral values, procedures, processes and skills that must be possessed by the younger generation; 3) learning theories used in the curriculum in the future by paying attention to social, cultural, economic and political diversity must not only be based on psychological learning theories which place students as social, cultural and political beings who live as active members in society, the nation and the world must be standardized; 4) the learning process developed for students must be based on a process that has a high level of isomorphism with social reality; and 5) the evaluation used must cover all aspects of the student's abilities and personality, according to the objectives and content developed.

Actually, education and curriculum experts have long realized that culture is one of the bases for curriculum development, in addition to other bases such as the development of society, science and technology, politics and economics. Ki Hadjar Dewantara's father of education (1936) states that culture is an important factor as the root of a nation's education. Print curriculum expert (in Supardan, 2015) stated the importance of culture as a basis for curriculum development, namely curriculum is a construct of that culture. Culture is the totality of the way humans live and the development of life patterns so that it not only becomes the basis for the curriculum to be developed but also becomes the target for the development results of implementing the curriculum.

The position of culture in a curriculum process is very important, but in the development process experts often pay little (read: not yet) attention to the culture (Maksum, 2014). In reality, the curriculum development process is often colored by the influence of the developer's views on the development of science and technology. Considerations regarding the needs of students and society are often addressed under the pretext of developments in science, so the important position of culture is neglected as are other bases that must be taken into account in developing the curriculum.

Closing

Conclusion

Multiculturalism-based education is education that focuses on understanding and awareness of the diversity of cultural values. This means that cultural diversity is something that must be considered by curriculum developers. The definition of a multicultural education approach in the curriculum must be able to accommodate students' cultural differences, utilize culture as a source of

content and as a starting point for cultural development, understanding other people's cultures, tolerance, awakening students' national spirit based on diversity, developing ethical behavior, and it is also no less important to be able to utilize students' personal culture as part entry-behaviour so that the same can be created for students to achieve.

Suggestion

Indonesia is a country which is rich in culture, as stated in the slogan: "*Bhinneka Tunggal Ika*". Therefore, if culture is a strong foundation in curriculum development, then the development process should take into account the existing cultural diversity. This means that a multiculturalism-based approach in developing the national curriculum is something that should be and is no longer negotiable.

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