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**Application of Multicultural Education in Strengthening  
Community Solidarity in Indonesia**

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## APPLICATION OF MULTICULTURAL EDUCATION IN STRENGTHENING COMMUNITY SOLIDARITY IN INDONESIA

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### Abstract

*This study aims to describe the models, methods and approaches used in multicultural education in Indonesia. The research method used is systematic literature-based qualitative research, namely an approach that manages data by reducing data, presenting, and verifying, as well as concluding data, not using mathematical calculations and statistics. The results of the research found that, first, multicultural education is very important to be implemented in Indonesia, because the community is multi-ethnic and consists of various ethnicities, religions, cultures and regional languages. Second, the models, methods and approaches that are suitable for implementing multicultural education in Indonesia are inclusive education models through cooperative learning and role-playing methods and approaches. The study concludes that multicultural education in Indonesia is very important to be implemented through the integration of inclusivism values to students through classroom interaction using cooperative learning and role-playing.*

**Keywords:** *Multicultural Education; Model; Method; Approach; Indonesia.*



## **A. Introduction**

Education is a fundamental pillar in building and maintaining harmony in a society that comes from various ethnic, ethnic, cultural, racial, religious and linguistic backgrounds. Indonesia, as a country rich in diversity, has an important duty to implement a multicultural education system. The reason is rooted in the conditions that exist in the country, where Indonesian citizens inhabit areas that are heterogeneous in various aspects of life.

Indonesian society is inherently a pluralist entity that accommodates a diversity of identities, views and mindsets. It is in this context that the importance of multicultural education is felt. The main goal is to embrace, understand, and appreciate the social and cultural realities that are developing in our daily lives. This approach is not just a theory, but a concrete effort to create a prosperous, prosperous and peaceful environment for all citizens (Tilaar & Hapsari, 2004; Yaqin, 2005; Wihardit, 2010).

Amid this diversity, multicultural education in Indonesia must be a means to promote values of tolerance and respect for ethnic, ethnic, cultural, racial, religious and language differences. In addition, debates about the dangers of discrimination by majority groups against minority groups, as well as the importance of conflict resolution and mediation, human rights, democratization, and universal humanity, must become an integral part of the national education curriculum (El-Ma'hady, 2004; Arifudin, 2007).

Multicultural education involves the process of recognizing and accepting differences, as well as tolerance for cultural diversity that exists in a pluralistic society (Tilaar, 2002; Jiyanto & Efendi, 2016). Why is this so crucial in the context of Indonesia which is indeed colored by a plurality of people? The motivation behind this is to prevent cultural clashes and conflicts that could potentially undermine national unity. It is hoped that through this multicultural education, our next generation can be shaped in such a way that they can face and view every difference with an appreciative attitude.



In the theory of multicultural education Banks (1993), it emphasizes its educational aspects. Banks believes that education in schools should be aimed more at how students are invited to think in solving a problem than what needs to be thought about. Students must be taught to build all kinds of knowledge, and actively discuss and interpret different things. Good students are students who always learn various knowledge and actively participate in discussing various matters related to current issues. Students should also be taught how to interpret history and its relation to historical, present and future formations according to their point of view.

The students must become critical thinkers to build skills accompanied by a high commitment to forming a strong personal character. All of this requires democratic participation and action in following the social development of society so that they can help their nation end the gap between idealism and reality (Banks, 1993).

A multicultural expert, Banks (1993) identified three different groups of scientists in studying the existence of cultural groups, especially in research conducted in the United States. The first is traditional, which holds the same view as Horace Kallen's cultural pluralism group, that the dominant culture of a civilization, whether white, Anglo-Saxon, or Protestant, needs to be prominently presented in schools. In this case, there needs to be a comparison, for the case in Indonesia is very much different in practice because there is no dominant class or group in a school. Almost all, even most of the tribes and ethnicities unite in parallel classes. They can live together and mingle in one togetherness without anyone dominating and being dominated. Equality that respects each other takes place in the association at school. No one feels threatened by excluding other groups.

While Martin (1998), argues that the whole difference that appears has been done in various philosophical theories and social theory. As a social and political agenda, if multiculturalism is more than just sheltering different groups, then it must be a meeting of various ethnic groups. The goal is to bring radical influence to all mankind through acts of radicalism.



Martin (1998), also argues that in addition to issues about social class, race, ethnicity and other different views, it is necessary to communicate various aspects of different views as well. Society must have a collective vision and a new type of social change towards multiculturalism through social transformation.

There needs to be a fundamental shift between cultural groups until a new shared vision is found. To achieve this goal, it is necessary to communicate with various communities with different views. This is important, because so far each group has a closed attitude towards other groups, and there is no communication so prejudice between existing groups often arises.

Recognizing the important role of education in social transformation, schools and teachers in Indonesia must carry out this task with professionalism. This approach involves teaching that integrates multicultural values through subject matter and realistic examples in everyday life. The importance of inclusivism also cannot be overlooked in education, where values of respect for differences must be instilled in each student. To create an environment that supports multicultural education, this approach stimulates the formation of an inclusive school culture through ways such as fostering a sense of pride in student identity, encouraging effective communication between school members, and holding extracurricular activities that build collaboration with community members (Bush & Bell, 2002; Zamroni, 2008).

The importance of multicultural education is recognized by the international community, including in the United Nations recommendations made by UNESCO in 1994 in Geneva. This recommendation places four important demands, namely building understanding and respect for differences, promoting global brotherhood, building self-identity awareness, and realizing peace and peaceful and prosperous coexistence (Tilaar, 2002; UNESCO, 2010).

As a result of the UNESCO recommendations, it is very clear that multicultural education is highly relevant to political, social, cultural, moral,





educational and religious issues. This connection inspired us to identify three important components related to multicultural education in schools, including cultural issues, habits, and progress of community groups which are the inherent identities of groups in society (Jiyanto & Efendi, 2016).

In understanding and developing multicultural education, establishing a harmonious relationship between culture, power, and social equality is also an important question that needs to be answered. Therefore, the urgency of multicultural education in the Indonesian context contributes to the formation of citizens who are more tolerant, inclusive, and able to maintain peace and unity in diversity. Through this research, it will be easier to understand the urgency, needs and benefits of multicultural education in the context of Indonesia which is pluralistic and multicultural. Thus, it is hoped that there will be a deeper understanding of the effectiveness, impact and challenges of multicultural education in Indonesia, and how this can help build a more inclusive, harmonious and peaceful society.

## **B. Method**

In conducting this research, we adopted a qualitative, literature-based approach. This approach involves the application of a systematic literature review, a method that systematically and comprehensively collects, evaluates, and synthesizes relevant literature on topics related to the application of multicultural education. The research design in this literature-based qualitative approach focuses more on the exploration, description, and interpretation of existing material. The main goal is to understand more deeply topics or phenomena related to the application of multicultural education in strengthening community solidarity in Indonesia through relevant literature (B. Bungin, 2006).

In this study, sampling was carried out by selecting written documents related to the topic of implementing multicultural education. The process of selecting this document involves criteria such as relevance, quality, and depth of information that can be obtained from documents



such as books, scientific journal articles, and research results related to the application of multicultural education (Sudardi, 2003).

Data collection in this study involved searching, selecting, and retrieving information from written documents. Researchers will read these documents carefully to identify pieces of information that are relevant to the implementation of multicultural education. The data collected are quotes, sentences, or concepts that support further understanding of the phenomenon of implementing multicultural education in strengthening community solidarity in Indonesia (Zed, 2004).

Data analysis in this study involves the following steps: 1) Data reduction: This process involves detailing and identifying important information from the data that has been collected. The researcher will identify the main themes, key concepts, and significant elements of the existing material; 2) Data Presentation: The reduced data will be presented in the form of quotes or relevant sentences. This can help to provide concrete evidence to support findings and interpretations; 3) Data Verification: In this stage, the researcher will ensure that the resulting interpretation of the data supports and is by the context in which the data originates. This may involve re-reading, reflection, or comparison with other literature; 4) Data conclusion: The results of the analysis will be explained in detail using the words, writings, and views of the researcher. This is the stage where researchers make conclusions and interpretations about the phenomenon of implementing multicultural education in strengthening community solidarity in Indonesia based on information that has been processed (Sugiyono, 2005; Bungin, 2007).

In this literature-based qualitative research, no mathematical or statistical calculations were used. The analysis focuses more on interpretation and in-depth understanding of the material for implementing multicultural education. The researcher acts as a “scenario” in his research setting, and also as a key instrument in collecting and analyzing data from relevant written documents (Creswell & Poth, 2016).





## **C. Result and Discussion**

### **1. Result**

Multicultural education, as a learning practice carried out in schools, aims to be embedded in students to be able to recognize, accept and affirm human differences and similarities associated with gender, race, and social class (C. E. Sleeter & Grant, 2007). Multicultural education provided in schools is an education program for every nation so that the multicultural community can participate in realizing an ideal democratic life for every nation (Banks, 1993).

Diversity-friendly education is increasingly needed by the international community. The basis is that the multicultural education model guarantees the realization of optimal educational attainment to build the character of students to live in mutual respect, love, mutual acceptance and giving, and can live in harmony and peace in different communities (Waston, 2018).

#### *a. Model*

For that, what about the development of multicultural education in Indonesia in a global context? Its development can be carried out in two models, namely first: in the form of adding multicultural material which in reality is in the form of providing teaching materials about various global cultures that exist in the world, in addition to the culture of the nation itself. And secondly, it is in the form of independent subjects. Multicultural education helps students to recognize the accuracy of diverse cultural views, develop pride in their cultural heritage, and make students aware that value conflicts are often the cause of conflict between groups of people, even between countries and nations (Savage & Armstrong, 1996). Therefore, these two learning models can be included in the learning process of Cooperative Learning and Role-playing in building mutual understanding, tolerance and living in harmony and history in different communities.

In studying multicultural education, several articles serve as material for analysis as references to enrich knowledge related to research topics, including (1). Multicultural Education: Historical Development, Dimensions,



and Practice. Review and Research in Education works Banks (1993), (2) Making Choices for Multicultural Educations: Five Approachs to Races Class and Gender, works C. E. Sleeter & Grant, (2007), (3) Minority Students Retention: The best of the Journal of College Student Retention: Research Theory & Practice by Seidman (2019), (4) Multicultural Education in A Pluralistic Society, works Gollnick et al., (2009), (5) Multicultural Education: A Global Perspective, works Camelia & Suryandari (2021), in the Educative Journal, Vol. 3 No. 6 of 2021.

Based on the analysis of the above articles, it can be concluded that there are at least three characteristics of multicultural education that can be applied in the context of global education, namely 1) togetherness and peace, and 3) developing an attitude of acknowledging and accepting.

#### *b. Method*

The essence of multicultural education, viewed from an international perspective, is a method of learning and teaching that is rooted in the pluralism of diverse cultures. From an international perspective, two methods can be used as an analytical knife in studying multicultural education, namely assimilation and acculturation. From the point of view of assimilation, it is said that microcultures must release their original culture and identity to mingle or be absorbed into the dominant culture, which ends up producing a homogeneous culture, while acculturation produces a new culture as a blend of the original culture with accepted foreign cultural elements. That is why multicultural education, when studied from an international perspective, produces an opinion that negates that micro-culture maintains many traditions, such as language, religion and social customs while adopting many aspects of the dominant culture. This is also an acknowledgement that cultural pluralism is the ideal and healthy state or condition in every society that is productive and promotes equality and respect among existing cultural groups. With ever-increasing interconnections between all countries in the world, society is faced with global issues related to terrorism and conflicts between countries. This is where the



importance of international perspective multicultural education is important to be implemented at all levels of education.

Especially in the case of Indonesia, multicultural education from an international perspective has become part of the national education system as clearly stated in Article 4 of Law No. 20 of 2003, that education is organized in a democratic, non-discriminatory manner by upholding human rights. human rights, diversity values, cultural values and national pluralism. Therefore multicultural education must continue to be socialized, disseminated, and practiced in schools in the education curriculum. Likewise, studies conducted from a global perspective, multicultural education can produce individual students to develop respect and appreciation for all existing cultural groups.

The main goal of multicultural education is none other than to develop responsibility to the world community, the indicators of which are respect for the earth, acceptance and respect for cultural diversity, respect for human dignity, development of various historical perspectives, strengthening cultural awareness, and strengthening intercultural competence, combating racism, sectarianism, chauvinism, and discrimination.

### *c. Approach*

In detail, the approaches that can be used in designing a multicultural curriculum include: 1. The Contribution Approach, which reflects the involvement of figures from different cultural backgrounds in contributing to fighting for and building the nation. An example is giving compulsory reading to students about heroes and warriors who have contributed to the struggle for, defending independence and building the nation, such as Prince Diponegoro from Java, Panglima Polim from Aceh, Imam Bonjol from West Sumatra, Sultan Hasanuddin from Sulawesi, Pattimura from Maluku, and Sultan Hamid 2 from Kalimantan. 2. Adaptive Approach. In this approach, both concepts, themes and perspectives are added to the curriculum without changing the basic structure of the curriculum. The trick is to include a



variety of literature about people from various cultural backgrounds with traditional views. 3. The transformation approach. This approach has changed the structure of the curriculum and encouraged students to see concepts, issues, themes, and problems from an ethnic perspective, and viewpoints. As an illustration, a unit in a society that upholds togetherness and gathers together as gratitude and gratitude to God will become an entire unit to explore so that cultural conflicts do not occur. It must involve critical thinking with consideration of pluralism as a basic premise. 4. Social Action Approach. This approach combines transformation with social change activities. Students are not only given instructions to understand and answer questions about social issues but also on how to provide opinions and solutions for solving social problems in their communities (Banks, 1999; Susanti, 2018).

The multicultural education approach is a way to unite groups from various cultures, even though the goal is to introduce differences between each culture, but cannot solve problems that occur in intercultural communication. Therefore it is necessary to have a teacher's strategy in learning in schools which includes: (1) building an inclusive diversity paradigm in the school environment, (2) implementing an intracurricular program for civics education based on multiculturalism, and (3) building exemplary teachers. Indonesia as a unitary state is built on the concept of a multicultural nation-state, not a monocultural nation-state. In addition, there is a need for strategies in learning to focus on knowledge and meaning from the essence of interculturality, being cooperative, and recognizing the superiority of others, strengthening the spirit of nationalism and patriotism in building national character.

According to Banks (1993), five factors reinforce each other, so that they can assist teachers in implementing multicultural education programs in schools in response to student differences: a) Integration of subject matter. In this issue, teachers must be skilled at integrating various cultural and group concepts to illustrate and generalize with various theoretical approaches to learning. Teachers can provide examples, data, and information from various cultures. b) Construction of knowledge.



Teachers must bring students to understand the cultural implications of the subject. Teachers can help students understand how knowledge is affected by factors of race, ethnicity, and social class of each individual and group. c) Reduction of prejudice. Prejudice reduction is an important goal of multicultural education. This can be done by developing positive relationships among students from different ethnic backgrounds, as well as developing a democratic and tolerant attitude towards others. d) Fair education in equality. Concerning learning strategies that make it easier for students to learn with ethnic groups and social classes from different students through cooperative learning and role-playing. e) Empowerment of School culture and social structure. Empowering school culture is a culture that can create a conducive atmosphere in schools to make students feel comfortable learning to develop their academic and emotional potential (Junaidi, 2018).

## **2. Discussion**

In the Indonesian context, three important factors must be considered in implementing multicultural education: First, as a medium and means of conflict resolution; Second, so that students are not uprooted from their cultural roots; and Third, by conditions in Indonesia and can become the basis of the national education system. These three things can be described as follows: First, as a medium and means of conflict resolution. The application of multicultural education can be a solution to conflict and disharmony in society, especially in Indonesia. Can involve schools, teachers, parents, and government (Mahfud, 2006; Nakaya, 2018).

Second, as a guide for students so that they are not uprooted from their cultural roots. Multicultural education has a positive influence on developing students and helping them maintain their cultural identity amidst interactions between nations in this millennium era. In responding to global competition, multicultural-based education equips students with an understanding of various cultures (Naim & Sauqi, 2008). Third, as a basis for developing the national curriculum. The development of the Indonesian



national curriculum must take into account the diversity of society consisting of various tribes, ethnicities, religions, languages, and cultures. Teachers as curriculum implementers must be able to design inclusive learning models for students with different cultural backgrounds.

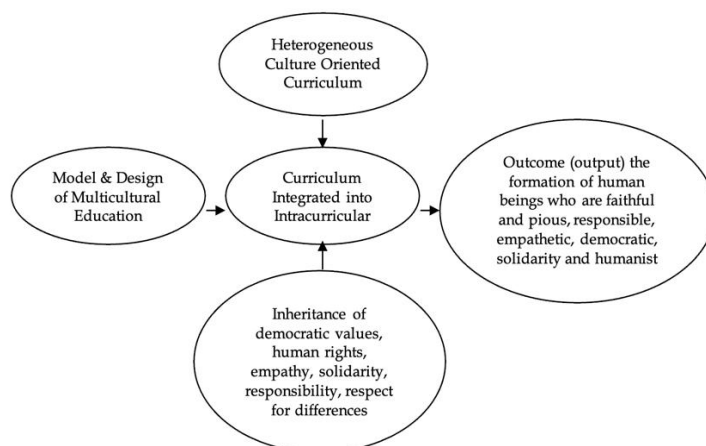
*a. Model*

Teachers as curriculum implementers must have pedagogical, social, personality, and professional competencies, as well as skills in using various teaching models and approaches, especially in multicultural-based education such as citizenship and cultural history (Chang et al., 2018; Gay, 2018). Educational institutions in Indonesia, from kindergarten to university, are inclusive because their students have diverse cultural, ethnic, ethnic, racial, linguistic, and religious backgrounds. Curriculum integration occurs through subjects such as Religion, Citizenship Education, Sociology, Arts-Culture, and Cultural History (Azra, 2001; Al Arifin, 2012), as well as through extracurricular activities inside and outside school.

The integrated content of the subject matter includes multicultural values such as tolerance, ethnic differences, culture, language, race, religion, conflict resolution, and human rights (Sue et al., 2007; Arifudin, 2007). Next, there is a discussion of the models, methods, and approaches used by teachers in multicultural-based learning in schools. Multicultural education must be specifically designed, including planning, competency strengthening, and learning processes that promote respect for differences (Banks, 2008; Rosyada, 2014; Wahyuandari & Rahmawati, 2014).

The implementation of multicultural education in Indonesia must be based on the principles of a heterogeneous culture that promotes synergy between cultures in a multicultural country. The design of the multicultural education curriculum in Indonesia can be illustrated in Figure 1.





*Figure: 1. Model and design of a multicultural curriculum in Indonesia*

Since the era of reform and democratization, Indonesia has faced several complex challenges, including cultural issues. The concept of culture is experiencing a change in value, with a shift from centralized power to regional autonomy that recognizes each local culture. There is a vulnerable point here because each region emphasizes its unique local culture. This is related to the issue of power, with regions tending to choose leaders from regional sons. However, it is necessary to avoid developing issues that trigger groupings based on race, ethnicity, tribe, and religion which could threaten harmony. Multicultural education emphasizes equality, regardless of ethnic, religious, racial, and linguistic background. Everyone has equal opportunities in a democracy. There is no single majority, and no tyranny of the minority (Renganathan & Kral, 2018).

As a multicultural nation, Indonesia must promote Pancasila as a glue for various ethnic backgrounds. Pancasila values, especially just and civilized humanity, need to be applied in everyday life, and this is relevant to multicultural education (Zamroni, 2011). Multicultural education in Indonesia requires the support of three perspectives of multiculturalism, namely cultural assimilation, cultural pluralism, and cultural synthesis, as mentioned by Robinson, quoted by Nasikun (2005). Cultural assimilation refers to the assimilation of children from various cultures into a “core society”, cultural pluralism emphasizes the preservation of cultural identity,





and cultural synthesis combines aspects of assimilation and pluralism and emphasizes synthesis and change in society (Hanafy, 2015).

Indonesia, with a very diverse population, requires a multicultural education approach based on a cultural synthesis perspective. It plays a role in developing eclecticism and the synthesis of diverse cultures. This perspective has goals in three domains, namely attitudinal (increasing cultural sensitivity, tolerance, respect, cultural responsiveness, and conflict resolution), cognitive (development of cultural knowledge, analytical skills, and critical awareness), and instructional (academic abilities) (Feldman & Quick, 2009). The instructional aspects of multicultural education include correcting distortions, stereotypes, exclusions, and misinformation about ethnic and cultural groups in teaching materials and learning media, providing strategies for living in a multicultural society, improving interpersonal communication skills, and providing the ability to evaluate cultural dynamics (Budianta, 2003; Azra, 2003).

There are three main values in multicultural education for students in Indonesia: appreciation of cultural plurality, recognition of human rights, and responsibility toward planet Earth (Tilaar, 2002; Mahfud, 2006; Naim & Sauqi, 2008; Mahfud, 2010). The adoption of UNESCO's four pillars of education as the basis for developing multicultural education in Indonesia is the right step, including developing tolerant attitudes, building mutual trust, maintaining mutual understanding, and respecting each other (Jiyanto & Efendi, 2016). This is in line with future global challenges, such as hypercompetition, technological revolution, social dislocation, and conflict, as well as situations that are difficult to predict. Creativity is the key to overcoming future challenges (Wulandari, 2016).

Non-linear and difficult-to-predict situations require a non-linear approach. The linear and rational thinking currently being developed in Indonesia is no longer suitable for facing global change. Therefore, it is necessary to design a future education system that allows students and teachers to follow the development of science and technology in this millennial era (Hanum, 2005; Naim & Sauqi, 2008; Hanum, 2009).



*b. Method*

Learning methods and approaches are important in actualizing values in learning. Some methods that are suitable for an inclusive multicultural approach include: Cooperative Learning, a method that prioritizes cooperation and teamwork, and teaches students responsibility, empathy, and mutual respect. The Role-Playing Method in multicultural education identifies social problems, values, democracy, human rights, and respect for differences. It also emphasizes student skills, such as cooperation in learning tasks, by utilizing social problems from society as material for students' acting (Mania, 2010).

In this learning model, observers observe acting in class, evaluate students' attitudes toward the role played, provide comments, and initiate discussions about the values conveyed through the role. Students are also evaluated on their ability to understand and convey values related to the topic of discussion. The following is an example of multicultural education material in high school.

*Table 1. Examples of material formulations for multicultural education in senior high schools in Indonesia*

No.	The Theme of Multicultural Values	Aspect	Indicator
1.	Democracy	Discussion	a. Do not impose will and opinion. b. Critical to a problem. c. Have a sense of brotherhood with various ethnic groups and religions.
2.	Togetherness	Brotherhood	a. Tolerance. b. Sacrifice. c. Helpful. d. Have empathy. e. Solidarity.
3.	Equality	Respect everyone's social status	Equality of all aspects, religion, ethnicity, race and gender.
4.	Obligation	Prioritize tasks and responsibilities	Equal obligations as servants of God, as citizens, and as



No.	The Theme of Multicultural Values	Aspect	Indicator
5.	Piety to God	Faith, obedience	members of society. a. Obey the orders of religious teachings and stay away from prohibitions. b. Respect the teachings of other religions.
6.	Tolerance	Appreciate and respect every difference	Not reproaching and not being hostile.
7.	Humanist	Love, be attached	a. Have empathy, and solidarity, and be sensitive to the suffering of others. b. Loyal friend.
8.	Anti-discrimination, subordination and marginalization	Prioritizing shared roles and involvement of all components in joint activities	Does not discriminate against people from religious, ethnic, ethnic, language and class backgrounds.
9.	Human rights	Freedom, Independence	a. Freedom of opinion, b. Freedom of religion. c. Freedom of expression. d. Self-actualization.

Table 1 displays nine main themes that support the development of students' competence in multicultural values. Multicultural education integrates academic and social aspects in the learning environment (Suzuki, 1979; Parekh, 2008; Tilaar, 2012). "Multicultural education aims to develop students' social sensitivity, with teacher guidance to understand and appreciate cultural pluralism in the formation of a holistic personality (Pramono, 1999; Tilaar & Mukhlis, 1999; Watson, 2000). For effective multicultural education, it is necessary an inclusive learning environment that respects all individual elements, including elements of gender, religion, ethnicity, race, ethnicity, and minority groups (Jary & Jary, 1991; Fay, 1996; Sleeter & Carmona, 2017). requires an integrative learning approach".



*c. Approach*

Integration of multicultural education materials in schools can be done through daily activities, both curricular and extracurricular. Teachers who show exemplary attitudes in practicing multicultural values will influence students who tend to imitate what they see (Haryati, 2009; Gay & Howard, 2000). For example, when a natural disaster occurs, all students and school residents, with the guidance of teachers, assist such as financial donations to the affected communities. A similar thing happens in social service activities. This helps students understand multicultural values and encourages pluralist thinking in society.

Anderson and Cusher in Hasan (2000) define multicultural as education that respects cultural diversity, including religion, race, ethnicity, and language. Azra (2002), states that multicultural education aims to shape the souls of students so they can live in harmony with people who are different from themselves and their groups. Multicultural education, as emphasized by UNESCO in Hawkins (1972), has the potential to reduce ethnic conflict in culturally diverse societies. This education emphasizes understanding, respect, and respect for differences. A good multicultural education curriculum can prevent majority ethnic sentiment and discrimination against minorities. This education creates an environment that is mutually respectful, cooperative, and full of understanding for all students (Semiawan et al., 2002; Semiawan et al., 2004).

According to Banks and Banks (1997), teachers must have multicultural competence to be able to teach students to form multicultural personalities, including being sensitive to students' ethnic behavior, controversies in teaching materials, and using cooperative learning in building solid teamwork. According to Banks, multicultural education has seven important components: (a) Anti-racist, (b) Global interests, (c) Development of students' attitudes and social skills, (d) Equal perceptions of students and teachers about cultural variables, (e) Critical education, (f) The role of schools as a social system connected to the community, and (g) Social transformation. Multicultural education involves positive interracial environment,



multicultural curriculum, positive teacher expectations, administrative support, and ongoing teacher workshops (Bennet 2011).

If these five factors are implemented well in schools, multicultural education will be successful. Learning methods, strategies, and management are also important in multicultural education. There are three important factors in multicultural education: physical environment, social environment, and teacher's teaching style. Teachers deeply knowledgeable about students' culture create a humane learning environment (Glazer, 1998; Banks, 1997). A safe and comfortable social environment is influenced by the teacher through an appropriate learning model. Sympathetic relationships between students and fair treatment of students from different cultures create harmonious and humanist schools (Grant & Sleeter, 2011).

Apart from the physical and social environment, teacher competence and teaching style are also the keys to the success of multicultural education in schools (El Ashmawi et al., 2018). For students with culturally diverse backgrounds, a democratic teaching style is more appropriate (Darling-Hammond & Bransford, 2007; Cherrington & Wansbrough, 2010). Indonesia has a diversity of cultures that supports multiculturalism, but also has the potential to cause detrimental conflicts (Agil, 2006; Sutarno, 2007; Ibrahim, 2008). Lack of intercultural communication can trigger conflict (Gollnick & Chinn, 2013).

Conflicts in Indonesia, such as Sambas 1999 and Pontianak 2001, are often caused by ethnic, ethnic, racial, and religious factors, as well as other social sentiments. Therefore, the government must pay attention to race, ethnicity, religion, culture, and social groups in the school curriculum to avoid stereotyped behavior and discrimination (Banks, 2007; Nieto, 2009). Indonesia, as a multicultural country, is prone to social turmoil and conflict due to multiple interests, regional autonomous government, and political, ideological, and religious conflicts (Suparlan et al., 2008).

Multicultural education in Indonesia is important for preventing conflict and shaping students to become citizens who are democratic, responsible, solidarity, and respect differences, and human rights (Shannon-



Baker, 2018). Multicultural education must free students from all forms of oppression (Lawyer, 2018). The principle of multicultural education integrates teaching materials, teacher character, students, classroom climate, school culture, and the environment to create an “equal school environment”. Multicultural education is not limited to separate subjects but penetrates each subject through the hidden curriculum (Gay 2012). The goal is to help students become tolerant and inclusive and understand equality in community, nation, and state life (Gay, 2018).

Multicultural education in Indonesia is a form of social engineering in formal education. It aims to instill societal awareness, tolerance, partnerships, and dialogue within school institutions (Sukoco, 2015). This approach has implications for students’ cultural identity development, promoting responsible and self-controlled individuals who can communicate with other ethnicities on an equal footing, avoiding prejudice. Ultimately, it fosters personal integrity for a peaceful, prosperous, and just multicultural life (Supriatin & Nasution, 2017).

In the philosophy of multicultural education, what is appropriate to apply in Indonesia is multicultural education which is oriented towards the thought of “multiculturalism-cosmopolitanism”, namely an educational philosophy that seeks to eliminate cultural boundaries to create a society, in which each individual is no longer bound and commitment to a particular culture. Free to engage in intercultural experiments, and at the same time develop each other’s cultural life (Raharja, 2010).

By adhering to this philosophy, the concept of multiculturalism in Indonesia has the relevance of meaning and proper function. The concept of multiculturalism is important to be developed in the process of transforming the values of Indonesian society and nation. This is the basic principle of multiculturalism which recognizes and respects the diversity of society, such as ethnicity, race, culture, gender, regional language, social strata, religion, and heterogeneous traditions. This is where conducive social behaviour will be created, which will give birth to cultural products in the form of “cultural wisdom” and “moral wisdom”.



#### D. Conclusion

Multicultural education is a program that has been recommended by UNESCO since 1994. This program must be a very important concern for all nations so that generations formed from this multicultural-based educational process produce human beings who are egalitarian, cosmopolitan, democratic and able to live wisely, and prudent in differences. Indonesia as a country that has a diverse, multicultural and pluralist society, is very suitable to implement multicultural education in its national education system.

The values of mutual respect build equality to live together in a society that is diverse in culture, language, ethnicity, ethnicity, race and religion. The practice of multicultural education in Indonesia, which has become part of the national education system, is not in the form of a separate subject but is integrated into every subject and learning process in schools, both intra-curricular and extra-curricular. The inclusive multicultural education model, through the methods and approaches of cooperative learning and role-playing, is believed to be able to give birth to generations of nations who have an inclusive, democratic and humanist thinking orientation, to prevent social conflicts.

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