

Philosophical Basis Of Multicultural Education

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ABSTRAK

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The philosophical basis for multicultural education, especially in Indonesia, is Pancasila which contains the motto Bhineka Tunggal Ika, and in that motto contains elements of democracy, equality and justice and to realize this, of course, must go through education levels and educators who are obliged to teach and provide an understanding of values. the philosophical values contained in the motto of Pancasila, as the basis for multicultural education in the State of Indonesia.

1. Introduction

Historically, the recognition of the reality of this diversity, especially religious diversity, has been legally and formally demonstrated by the founding fathers by incorporating religious pluralist values into the formulation of Pancasila (the first principle) and the 1945 Constitution, which are the foundation of the nation and state. state for the Indonesian people. Likewise, various kinds of culture are outlined in the motto "Bhinneka Tunggal Ika" (Unity in Diversity). All of this has shown the understanding of multiculturalism among the founders of this nation. In fact, socio-culturally, Indonesia has "been" the prototype of an ideal pluralistic society.

Education as a process of developing human resources in order to obtain optimal social abilities and individual development provides a strong relationship between individuals and the community and the surrounding cultural environment. Zahara Idris. 1987). More than that, education is a process of "humanizing humans" where humans are expected to be able to understand themselves, others, nature and their cultural environment. Driyarkara, 1980). On this basis, education cannot be separated from the culture that surrounds it as a consequence of the purpose of education, namely honing taste, initiative and work.

Achieving these educational goals is a challenge for all time because one of them is cultural differences. Therefore, the need for education that is able to accommodate and provide learning to be able to create a new culture and be tolerant of other cultures is very important or in other words education that has a multicultural basis will be one solution in developing human resources who have a strong character and are tolerant of other cultures. another culture. The link between Education and Multiculturalism is a solution to diverse cultural realities as a process of developing all potentials that respect plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious diversity (Maslikhah, 2007). Cultural plurality, as is the case in Indonesia, places multicultural education very urgent (M. Ainul Yaqin, 2005).

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Since these decades, the Indonesian nation has been faced with issues of national disintegration. The emergence of riots and various conflicts in several areas of Indonesia which allegedly had SARA nuances. As happened in Central Sulawesi, Maluku, Kalimantan, Mataram, Aceh and several other places (Asmuri, 2016). Coupled with the issues of terrorism and radicalism. It is widely suspected that acts of violence that occurred were carried out by elements or mass organizations labeled and in the name of religion (Noorhaidi Hasan, 2008). These acts of violence at the same time illustrate the attitude of intolerance that dominates over religious, ethnic and cultural differences. Such as the bombing and burning of houses of worship of other religions, attacks and destruction of the Ahmadiyya community, including the destruction of entertainment venues, cafes, discotheques, brothels and other places deemed contrary to certain norms or cultures, and so on (Franz Magnis Suseno, 2008). Although the dominant facts actually show that the arbitrariness of social class, economic inequality and oppression that is woven into social injustice is the source and estuary of conflict (Azyumardi Azra, 1996). However, religion seems to have been ordained as a source and trigger for social and state conflicts. Normatively, no religion encourages its adherents to commit acts of violence. However, factually, it is not uncommon to find acts of violence committed by "religious" communities. In fact, there is a tendency that this violence is actually carried out by those who have a "strong" religious basis and do it in the name of religion. These events show that there are serious problems related to multiculturalism (ethnic, cultural and religious diversity) in this country, which if preventive action is not taken immediately, it will potentially lead to national disintegration. Why does this happen, then to what extent is the role of education in an effort to ground the concept of multiculturalism in society.

Based on this background, the author will discuss the title of the paper: "The Philosophical Basis of Multicultural Education". From the background of the problems that have been described, the formulation of the problems that can be put forward in this paper are.

2. Literature review

2.1 Definition of Multicultural Education

The root of the word multiculturalism is culture. Definition According to experts, culture is very diverse, but in this context culture is seen in the perspective of its function as a guide for human life. The term multicultural (multiculture) when examined its origins began to be known since the 1960s, after the civil rights movement as a correction to the policy of assimilation of minority groups against the melting pot. Will Kymlicka argues, multiculturalism is an acknowledgment, respect and justice for ethnic minorities, both concerning the universal rights attached to the rights of individuals and communities that are collective in expressing their culture. (Will, Kymlicka, 1999).

As an ideology, multiculturalism is absorbed in various interactions that exist in various structures of human life activities which are included in social life, economic and business life, and political life, and various other activities in the society concerned. These interactions result in different understandings of multiculturalism. Furthermore, this difference has implications for differences in attitudes and behavior in dealing with the multicultural conditions of society. As an ideology, multiculturalism must be fought for, because it is needed as a basis for the establishment of democracy, human rights and the welfare of the people's lives. One of the efforts that can be made to fight for multiculturalism is through multicultural education. (James Banks, 1993).

Multicultural education is education about cultural diversity. This definition is broader than the one stated above. Nevertheless, the position of culture is still the same as what was stated in the definition above, namely that cultural diversity is something that is studied and has the status of an object of study. In other words, cultural diversity is a subject matter that curriculum developers must pay attention to (Andersen and Cushner, 1994)

The series of words education and multicultural gives a terminology meaning is the process of developing all human potentials that respect plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious diversity. Zakiyuddin Baidhawi defines multicultural education as a way to teach diversity (Baidhawi, Zakiyuddin, 2005)

John W. Santrock defines multicultural education as education that respects diversity and accommodates the perspectives of various cultural groups on a regular basis. (John W. Santrock, 2007). In Blum's opinion, multicultural education is full of appreciation, respect and togetherness in a pluralistic community. Blum further emphasized that multicultural education includes an understanding, appreciation and assessment of one's culture, and a respect and curiosity about other people's ethnic cultures. It involves assessing other cultures, not in the sense of agreeing with all aspects of those cultures, but trying to see how a particular culture can express value for its own members. (A. Lawrence Blum, 2001).

Blum divides three elements in multicultural education, first, affirming one's cultural identity, studying and assessing one's cultural heritage. Second, respect and desire to understand and learn about ethnicity/cultures other than their own. Third, assess and feel happy with the cultural differences themselves; namely viewing the existence of different cultural groups in one's society as a positive good to be appreciated and nurtured.

From the authors conclude that there are three keywords that mark the existence of multicultural education, namely; first, the process of developing attitudes and behavior, second, respecting cultural differences and diversity. Third, respect for other cultures. These keywords will be the basis in formulating the concept of being a Muslim in understanding multicultural education.

2.2 Philosophical Base of Multicultural Education

The Indonesian state has a variety of ethnicities, customs, cultures and languages and to unite a multicultural society, Indonesia must have a philosophy that can be used as the main benchmark in living life and life in the nation and state, especially in terms of education. In terms of education, of course, those who are responsible for instilling the value of multiculturalism are the educators, who will of course refer to one philosophical foundation for the establishment of this nation and state, namely Pancasila, which in its motto is *Bhineka Tunggal Ika* (Different but one). Pancasila contains the philosophical values of multicultural education, namely democracy, equality and justice. and in Islam we can find verses relating to this philosophical basis, namely:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

The translation:

And (for) those who accept (obey) the call of their Lord and establish prayer, while their affairs are (decided) by deliberation between them; and they spend part of the sustenance We have given them.

The emergence of Islamic teachings about the principles of democracy (*al-musyawah*), equality (*al-musawah*), and justice (*al-'adl*) above has actually been applied by the Prophet Muhammad in managing the diversity of community groups in Medina or we usually remember the events of the Medina Charter. . From here, a rule is produced for living as a nation and state, not selfish groups or groups that exist are the same status in life (Zakiyuddin Baidhawiy, 2005).

Choirul Mahfud as quoted by Kuni revealed that the main goals of the philosophy of multicultural education are: to form a "cultural human" and create a "cultured (civilized) society", the material teaches ethnic values, the method is democratic, the evaluation is determined on the assessment of the behavior of students which includes perceptions, appreciations, and actions towards other cultures. As with other opinions, it can be concluded from the author that the characteristics of multicultural education include: containing cultural values in the nation and state, having the nature of being a cultured human being, providing implementation to be tolerant, respecting and respecting diversity, towards attitude of peace (Kuni Isna Ariesta Fauziah and Mulkul Farisa Nalva, 2019).

From this opinion, the author concludes that the philosophical basis for multicultural education, especially in Indonesia, is Pancasila which contains the motto *Bhineka Tunggal Ika*, and in that motto contains elements of democracy, equality and justice and to realize this, of course, must go through the level of education and educators who are obliged to teach and provide an understanding of the philosophical values contained in the motto of Pancasila, as the basis of multicultural education in the State of Indonesia.

3. Methodology

The type of descriptive method used is library research. Library research is an activity of observing various literatures related to the subject matter raised, whether in the form of books, papers or writings that are helpful so that they can be used as

guidelines in the research process. According to Kartini Kartono in Sari et. al, in the book *Introduction to Social Research Methodology* stated that the purpose of library research is to collect data and information with the help of various materials available in the library, the results of which are used as the basic function and main tool for research practice in the field. Because using library research means that data sources are taken from various data sources that are relevant to the topic raised.

4. Results and Discussions

4.1 Multicultural Education Methods and Approaches

As a concept that must be incorporated into the curriculum system, multicultural education generally uses various methods and approaches. The methods that can be used in multicultural education are as follows:

a. Contribution Method

In applying this method, students are invited to participate in understanding and appreciating other cultures. This method, among others, includes students choosing reading books together, doing activities together. Appreciate events in the field of religion and culture contained in people's lives.²

b. Enrichment Method

Educational materials, concepts, themes and perspectives can be added to the curriculum without changing the original structure. This method enriches the curriculum with literature from or about people with different cultures or religions. The application of this method, for example, is to invite students to assess or test and then appreciate the views of the community but the students do not change their understanding of it, such as marriage, and others.(Zakiyuddin Baidhawy, 2005).

c. Transformative Method

This method is fundamentally different from the previous two methods. This method allows students to see concepts from a number of cultural, ethnic and religious perspectives critically. This method requires the inclusion of perspectives, frames of reference and ideas that will broaden the learner's understanding of an idea.

d. Methods of Decision Making and Social Action

This method integrates the transformation method with real activities in the community, which in turn can stimulate social change. Learners are not only required to understand and discuss social issues, but also to do something important about them.

This method requires learners not only to explore and understand the dynamics of oppression but also to be committed to making decisions and changing systems through social action. The main purpose of this method is to teach learners thinking and decision-making skills to empower them and help them gain a sense of awareness and political efficacy.

Possible approaches to cultural education are as follows:

a. Historical Approach

This approach presupposes that the material is taught to the learner by looking back. It means that students and learners have a complete frame of mind to the back and then reflect for the present or the future. Thus the material being taught can be reviewed critically and dynamically.

b. Sociological Approach

This approach presupposes a contextualization process for what has happened in the past or has come in the past. With this approach, the material being taught can become actual, not because it is made up but because it is always in accordance with

the times, and is not indoctrinated because the frame of mind that is built is a contemporary frame of mind. This approach can be combined with the second method, namely the enrichment method.

c. Cultural Approach

This approach focuses on authenticity and growing tradition. With this approach, students can see which traditions are authentic and which are not. Automatically, students can also know which traditions are Arabic and which are traditions that come from Islam.

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From this opinion, the author concludes that the philosophical basis for multicultural education, especially in Indonesia, is Pancasila which contains the motto *Bhineka Tunggal Ika*, and in that motto contains elements of democracy, equality and justice and to realize this, of course, must go through the level of education and educators who are obliged to teach and provide an understanding of the philosophical values contained in the motto of Pancasila, as the basis of multicultural education in the State of Indonesia.

5. Conclusion

From the discussion that has been described, it can be concluded that:

- a. There are three keywords that mark the existence of multicultural education, namely; first, the process of developing attitudes and behavior, second, respecting cultural differences and diversity. Third, respect for other cultures. These keywords will be the basis in formulating the concept of being a Muslim in understanding multicultural education.
- b. The philosophical basis for multicultural education, especially in Indonesia, is Pancasila which contains the motto *Bhineka Tunggal Ika*, and in that motto contains elements of democracy, equality and justice and to realize this, of course, must go through education levels and educators who are obliged to teach and provide an understanding of

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