

Human Rights Roots of Multicultural Education

Rahmawati Rahmawati^{1*}, Saepudin Mashuri² & Sitti Hasnah³

¹ Faculty of Islamic Religious Education, Universitas Islam Negeri Datokarama Palu, Indonesia

² Universitas Islam Negeri Datokarama Palu, Indonesia

³ Universitas Islam Negeri Datokarama Palu, Indonesia

*Corresponding Author: Rahmawati E-mail: rahmazwar.mdiah@uindatokarama.ac.id

ARTICLE INFO

ABSTRAK

Volume: 1
ISSN:

KEYWORDS

Human Rights, Multicultural Education

Article entitled Human Rights Roots of Multicultural Education. The formulation of the problem in this article is: how is the relationship between human rights and Multicultural Education. This article uses a type of literature research that focuses on aspects of thought, history of a character and the figures who influence him. In addition to printed materials or graphic works in the form of books, journals, magazines, newspapers, various types of reports and documents (both unpublished and published). all references that support in this writing. But it can also be in the form of documentation materials, magazines, journals, and newspapers. Based on the results of research conducted, this right is needed by humans in addition to protecting themselves and their human dignity as well as being used as a moral basis in associating or dealing with fellow human beings. others. And all of that will go according to what we want when we implement and understand the differences that exist through multicultural education.

1. Introduction

Rights are normative elements inherent in every human being which in its application is within the scope of equal rights and freedoms related to their interactions between individuals or with institutions. Rights are also something that must be obtained. Human rights are basic rights that humans have since humans were born. Human rights can be formulated as rights that are inherent in our nature as human beings, without these rights, it is impossible for us to live as humans. Human rights are obtained by humans from God Almighty and are rights that cannot be ignored. Of the various types of human rights, one of them is the right to obtain education. Education itself in Indonesia has declared education to be the right of every citizen. citizens have the right to education." Which means, every human being has the same rights in the world of education, regardless of any aspect, in other words, the State of Indonesia, which consists of 272,229,372 people from 6 religions and there are 1,340 ethnic groups, must get the same education in Indonesia. legal eye. This is where the role of multicultural education in pursuing the goals of education itself.

The essence of multiculturalism is a program to survive and adapt to the environment and culture in the form of ideas, social systems/behaviors and works. In the multicultural world, it emphasizes various kinds of differences between one another and focuses on understanding and living together in different social contexts. Multicultural education must be taught from an early age, so that children are able to accept and understand cultural differences that have an impact on differences. Thus, in

¹ **Rahmawati** is a student of Islamic Religious Education Study Program at Postgraduate School, Universitas Islam Negeri Datokarama Palu, Indonesia. This paper was presented at The 1st International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2022 as a Keynote speaker held by the Postgraduate School Universitas Islam Negeri Datokarama Palu, Indonesia.

multicultural education, students are able to accept differences, criticism, and have a sense of tolerance for each other regardless of class, status, gender and academic ability of education. (Sutarno, 2007).

2. Literatur Review

2.1 Human Rights

From birth, humans have had human rights where by nature human rights (HAM) are inherent in humans and no one has the right to interfere with lawsuits because human rights are part of God's grace, that is the belief possessed by humans who are aware that we are all creatures created by God who have the same degree as other human beings so that we must have the right to be free and have the same dignity and rights. (Sarina, 2017).

In another point of view, human rights (abbreviated as HAM) are rights It is a basic right that every human being has, which is inherent from birth as a gift from God Almighty. So, human rights do not come from the State or law, but from God as the creator of the universe, so that human rights must be fulfilled and cannot be ignored. (PNH Simanjuntak, 2007)

In Law no. 39 of 1999 states that, human rights are a set of rights inherent in the nature and existence of humans as creatures of God Almighty and are His grace that must be respected, upheld, and protected by the state, government, and everyone for the sake of honor. and

protection of human dignity. (Law No. 39 of 1999 and Law No. 26 of 2000)

Not only in terms of understanding, human rights have various types or types of human rights, the distribution of types or types of human rights is in accordance with In the Universal Declaration of Human Rights dated December 10, 1948, the following human rights are stated:

1. Personal Rights namely rights that include freedom of opinion, religion, movement, being active in every organization and so on.
2. Economic Rights (Economic Rights), namely the right to buy, own, and sell and to take advantage of something.
3. Political Rights (Political Rights), namely the right to participate in government, the right to be sorted and elected, the right to establish a political party, and others.
4. Legal Equality of Rights, human rights to get equal treatment in law and government.
5. Judicature and Custody Rights, human rights to obtain justice and protection or treatment procedures for protection
6. Education Rights, human rights to obtain education.
7. Weges and Occupation Rights, human rights to get a job and get fair and adequate wages
8. Social and Cultural Rights, human rights to get social security and develop culture. (Rustam E. Tamburaka, 2017)

Human Rights also have humanitarian principles that are upheld, the principles in question, among others:

1. Attachment Principle

A basic principle that emphasizes that human rights are inherent in the nature and existence of humans that cannot be revoked. and ignored because it is a gift from God Almighty for us as His creatures.

2. The principle of equality

That every human being has human rights, then every human being has the same or equal position with other human beings. This means that humans should be treated the same in the same situation and treated differently in different situations.

3. The principle of non-discrimination

A basic principle that every human being is the same because of God's creation regardless of religion, skin color, language, ethnicity, nationality, political beliefs, and so on.

4. Eternal Principle

A principle that emphasizes that human rights exist as inherent in the nature and existence of human beings continuously, eternally or eternally.

5. The principle

Impact of Internet Development on Muslim Interaction with Islam

of interconnectedness, dependence and indivisibleness A basic principle that determines that the existence of human rights principles is interconnected, dependent, and indivisible. (A. Widiada Gunakaya, 2017).

2.2 Multicultural Education Multiculturalism

contains two very complex meanings, namely "multi" which means plural, "culturalism" contains cultural understanding. (Banks 2007).

The term multicultural education can be used, both at descriptive and normative levels to describe educational issues and problems related to multicultural societies. It also includes an understanding of the consideration of educational policies and strategies in a multicultural society. In a descriptive context, multicultural education should contain themes of tolerance, ethno-cultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democratization, pluralism, universal humanity, and other relevant subjects. This plurality phenomenon is like a double-edged sword, on the one hand it has a positive impact, namely we have a wealth of diverse cultural treasures, but on the other hand it can also have a negative impact, because sometimes this diversity can trigger conflicts between community groups which in turn can lead to instability. security, socially, politically and economically. In facing this cultural pluralism, a new paradigm that is more tolerant and elegant is needed to prevent and solve the problem of cultural clashes, namely the multicultural education paradigm (Jiyanto and Amirul Eko Effendi 2017).

In simple terms, according to Azyumardi Azra's view in Baidhawiy it is explained that multiculturalism can be understood as an acknowledgment that a country or society is diverse and plural. Or it can also be interpreted as "belief" in normality and acceptance of diversity. (Azyumardi Azra, 2001)

Multiculturalism is an idea that is introduced and developed in the context of how to see the reality of social diversity in society. The era of globalization marked by the increasing migration process accompanied by the exchange of different Indonesian cultures has further sharpened the concept of multiculturalism. This strengthens social interactions to be able to understand, appreciate, and recognize backgrounds in realizing social justice in order to foster the idealistic ideals that multiculturalism wants to achieve. Multiculturalism in its application is related to state policy towards the reality of differences, especially minorities.

The actualization of multicultural education is defined as "an inclusive concept used to describe a wide variety of school practices, programs and materials designed to help children from diverse groups to experience educational quality" (Banks, J. A, 1986). This definition has an understanding that the orientation of multicultural education develops the competence and capacity of students to the maximum according to their nature which is a given from Allah SWT. Multicultural education is a progressive approach to transforming education that thoroughly uncovers deficiencies, failures, and discriminatory practices in the educational process.

Multicultural education aims to develop the potential possessed by the community and also create harmony in differences. That humans were created by God each has advantages and disadvantages. However, it is the human obligation to develop what God has given and in this case the environment also plays an important role in helping develop all individual and social potentials. So the idea of multicultural education is one example that the environment plays a very important role in the development of human potential.

Multicultural education is an educational concept that provides an explanation to recognize and appreciate the importance of cultural and ethnic diversity in shaping the lifestyle, social experience, personal identity of individuals and groups. The plurality of the Indonesian people on the one hand is a big capital and strength of each group, but on the other hand it is a potential conflict between religious communities and saves various problems and divisions if not managed properly.

Chorul Mahfud mentions the basics of multicultural education as follows: (1) awareness of the importance of cultural diversity. This multicultural education provides an understanding of various types of educational activities as an integral part of universal culture. (2) education reform movement. This is shown so that there is no social inequality and discrimination in society. Such a gap occurs when the phenomenon of favorite schools is dominated by the rich because there are institutional

policies that require you to pay an expensive entry fee to enter that favorite school. While students with different cultural characteristics do not have that opportunity. (3) educational process. (Chairul Mahfud, 2009).

3. Methodology

Literature research methodology (library research) which focuses on aspects of thought, history of a character and the figures who influence him. In addition to printed materials or graphic works in the form of books, journals, magazines, newspapers, various types of reports and documents (both unpublished and published). all references that support in this writing. But it can also be in the form of documentation materials, magazines, journals, and newspapers. (Mestika Zed, 2004).

4. Result and Discussion

From the explanation and definition of human rights and the link between education and multiculturalism, it 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).

One of the differences interpretation as intended above is the difference in understanding ethnic, cultural and religious diversity. Not infrequently fellow Muslims and non-Muslims mutually claim the truth and end up disbelieving each other against groups that do not share the same flag, and vice versa. Religious issues in particular are indeed very sensitive areas in the realm of socio-cultural and political constellations. Moreover, those who have certain interests usually take full advantage of religious sentiments to satisfy their ambitions.

Under these conditions, the basic thing that must be done is to build a religious perspective that considers harmonization, humanity and mutual respect for each other. One of the key words that are widely used to achieve this goal is pluralism which is manifested through multicultural education.

5. Conclusion

This right is needed by humans in addition to protecting themselves and their human dignity as well as being used as a moral basis in associating or relating to fellow human beings. It is natural that there should be no coercion and compulsion in respecting human rights so that in living human life they do not hurt other human persons. And all of that will run according to what we want when we implement and understand the differences that exist through multicultural education.

References

- Azyumardi Azra, Pendidikan Islam: Tradisi dan Modernisasi Menuju Millinium Baru, (Jakarta: Penerbit Kalimah, 2001), 78-91
- Sarinah, dkk, Pendidikan Pancasila Dan Kewarganegaraan (PPKn di Perguruan Tinggi), (Yogyakarta: Deepublish, 2017), 76.
- P. N. H. Simanjuntak, Pendidikan Kewarganegaraan SMP dan MTs Kelas VII, (Jakarta: Grasindo, 2007), 46.
- Undang-Undang No. 39 Tahun 1999 Tentang Hak Asasi Manusia Dan Undang-Undang No. 26 Tahun 2000 Tentang Pengadilan Hak Asasi Manusia, (Jakarta: Visimedia, 2007), 3.
- A. Widiada Gunakaya, Hukum Hak Asasi Manusia, (Yogyakarta: Penerbit ANDI, 2017), 61-67.
- Choirul Mahfud, Pendidikan Multikultural, (Yogyakarta: Pustaka Pelajar, 2006), 215
- James A. Banks, An Introduction to Multicultural Education, Sixth edition (Boston: Pearson Education, 2017), 30
- Sutarno, Pendidikan Multikultural, (Kalimantan Selatan: Dinas Pendidikan dan FKIP Unlam, 2007), 16
- Jiyanto dan Amirul Eko Effendi (2016) implementasi pendidikan multikultural di madrasah inklusi madrasah aliyah negeri maguwoharjo Jurnal Pendidikan 10. (1), 27
- Mestika Zed, Metode Penelitian Kepustakaan (Jakarta: Yayasan Obor Indonesia, 2004), 6.