MULTICULTURAL EDUCATION AS AN EFFORT TO BUILD UNITY AND NATIONALITY THROUGH EDUCATION

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ABSTRACT: *In the context of Indonesian, our nation and state life has the slogan "Unity in Diversity" which reflects the existence of pluralism and multiculturalism that can knit unity and national unity. But in reality there are still many encountered conflict due to religious and cultural sentiments that hamper these noble ideals. Religious differences and cultural diversity have not fully benefited. On the contrary it increases the length of the clash list and the arguments among the grassroots community. Multicultural education is one alternative to combine the diversity that exist in the Indonesian nation. Multicultural education has become a non-negotiable demand in building Indonesia. Multicultural education applies strategies and concepts that are based on the diversity that exists in the community, especially those that exist in the learner, whether in the form of ethnic, cultural, linguistic, religious, social status, age, gender, and ability. The dimensions of multicultural education are: Content integration, integrating various cultures and groups to illustrate the fundamental concepts, generalizations and theories in the subject / discipline, The knowledge construction process, that is, to bring students to understand the cultural implications into a subject (discipline), An Equity Pedagogy, ie Adjust teaching methods by means of student learning in order to facilitate students' diverse academic achievements in terms of race, culture or social. Prejudice Reduction, which identifies racial characteristics of students and determines their teaching methods. Train groups to participate in sports activities, interact with all staff And students of different ethnicity and race in an effort to create an academic culture.*

KEYWORDS: Multicultural Education, Effort, Unity and Nationality, Education.

INTRODUCTION

Judging from the socio-cultural and geographical conditions, it can be said Indonesia is one of the largest multicultural country in the world. Currently, Indonesia is home to no less than 200 million people spread across thousands of islands, both large and small, throughout the archipelago. The population of the population consists of no less than 300 ethnic or ethnic groups using more than 200 different languages. Any religion or belief shared by any population is not uniform, there are at least six major religions that are officially recognized by countries such as Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism, as well as various beliefs, both recorded and unrecognized. In every religion we will find various schools or schools

and certain frictions such as Shi'i and Sunni, NU and Muhammadiyah, Catholic and Protestant and so on. Not only that, if viewed from the perspective, action, and insight of each individual that exists on various social, cultural, economic, political and other phenomena, then the diversity will be more clearly visible and real.

In the context of Indonesian-ness, our nation and state life has the slogan "Unity in Diversity" which reflects the existence of pluralism and multiculturalism that can knit unity and national unity. But in reality there are still many encountered conflict due to religious and cultural sentiments that hamper these noble ideals. Religious differences and cultural diversity have not fully benefited. On the contrary it increases the length of the clash list and the arguments among the grassroots community. This

small note seeks to usher in the effort to reestablish the unity and unity of the nation through the role of religion and multiculturalism.

This means that the diversity of the nation's possessions, on the one hand, is a tremendous potential to bring it towards progress. Of course this will happen if the state is well led by the righteous and responsible people. At least with the diversity will foster a sense of tolerance and enrich the treasury of knowledge of the nation. On the other hand, diversity can be a disaster that plunges the nation into prolonged downs and conflicts. Diversity is particularly vulnerable to friction between different groups, between ethnic groups, between groups, between religions, and between interests, such as political feuds, acts of violence, separatism, and even the occurrence of warfare due to the loss of humanity to always respect the rights of others. Diversity if not properly understood by any community group will be a time bomb ready to explode at any time, anytime and anywhere.

The Indonesian nation with its vast territory consisting of thousands of ethnic, linguistic, religious, traditions and cultures that interact and mingle to form a multi-ethnic society. The migration of Arabs, Chinese, and Indians to the archipelago makes the Indonesian nation more diverse. Indonesia multicultural nation is a potential that can be developed to improve welfare and progress. But the condition also has the potential to create inter-ethnic, religious and cultural conflict. Horizontal conflicts that occur in Sambas, Poso, Sampit, Tasikmalaya, and others indicate that multiculturalism needs to be managed in such a way that it positively impacts the progress and welfare of society. In the context of Indonesia, multicultural awareness needs to be instilled in the life of nation and society. In that context there is recognition and interethnic tolerance that leads to the establishment of cooperation and trust so as to create a peaceful and democratic life. As a multicultural nation, Indonesia must have the awareness of multiculturalism so that the tribes that dwell in this region establish healthy and dynamic interaction and communication in order to create a democratic, harmonious, and peaceful society. The world of education is the starting point for reconstructing multicultural cultures in a democratic society. Through schools, teachers can instill the nature and pluralistic practices for learners. Teachers need to act creatively in bridging plurality into a plural and peaceful culture. As the spearhead of multicultural education, teachers must have an adequate understanding of multiculturalism and multicultural education. In the learning activities, teachers develop a multicultural-oriented climate that promotes social and cultural justice for their students. In relation to this, teachers need to transform themselves to a multicultural person and have a multicultural-based learning design that is not purely cognitive oriented

Reflecting on the experience of history, after the Indonesian people apart from colonial mingle, dark events that become black notes ever experienced. Call it a rebellion known as the G 30S PKI that killed several generals, the action was then countered with massacre of mass followers of the Indonesian Communist Party in 1965. Malari incident, Violence against ethnic Chinese in Jakarta (1998), riots Among the masses of party followers in Banjarmasin (1997), Christian-Christian war in North Maluku (1999-2003), ethnic Malay-Madurese war in Sambas, Dayak-Madura ethnic war in Sampit and many other bloody events occasionally triggered by problems Which is trivial. Hundreds and even thousands of lives drifted, not to mention the loss of property, houses of residence and places of worship that were destroyed and burned by the masses. In addition to the recent terrorism incidents that have sprung up many innocent lives, call it Bali 1 and 2 bombings, Kuningan bombs, Makassar bombs and so on. Increasingly adds to the list of heartbreaking events that are unnecessary and should not happen. These events make the humanity feel of some people of Indonesia increasingly depleted, the action of mutual revenge, mutual accusation, and mutual suspicion increasingly make the Indonesian people stumbled and trained to reach the desired progress. Public confidence in the nation's leaders is increasingly faded and the degree of the Indonesian nation is increasingly declining in the eyes of the world.

The various problems faced by the Indonesian people above, it is necessary to find the right strategy to solve the problem from various fields, one of them and the most important in the author's view -without prejudice to other areas such as economics, politics, social, and culture- is Field of education, because changes in any matter or field must be through education. Through education as done in school, according to Prof. Susanto Wibisono, changes in community behavior can be seen Changes in community behavior can be done. Gradually, schools can apply the emphasis of learning materials to improve the normative quality of behavior, both from aspects of morality, discipline, humanistic care, ethical honesty, and empathetic life. To realize that, according to Nanat Fatah Nasir, Rector of UIN Sunan Gunung Djati Bandung, it must be done by improving the existing education system, because if a system has been executed but does not show satisfactory results, then to get different results, the system must be changed Or repaired to get better results.

In relation to the above, multicultural education is one alternative to combine the diversity that existed in the Indonesian nation. Multicultural education, according to HAR Tilaar, has become a non-negotiable demand in building a new Indonesia. Multicultural education applies strategies and concepts that are based on the diversity that exists in the community, especially those that exist in the learner, whether in the form of ethnic, cultural,

linguistic, religious, social status, age, gender, and ability. With multicultural education that teaches the values of tolerance and togetherness more intensively, learners are expected not only able to absorb the lessons they learn, but also expected to increase awareness to always behave humanist, pluralist and democratic. And with the concept is expected, learners will appreciate all the differences that exist and consider it as a beautiful blend in life.

Multicultural education can be formulated as a form of awareness of cultural diversity, human rights and the reduction or elimination of prejudices for a just and sustainable society. Multicultural education can also be used as a strategic instrument to develop awareness of one's pride in the nation. Through multicultural education we can give all students-regardless of socioeconomic status; gender; sexual orientation; or ethnic, racial or cultural background an equivalent opportunity to study at school. Multicultural education is also based on the fact that students do not learn in emptiness, their culture influences them to learn in a certain way

SYNERGY OF RELIGION AND MULTICULTURALISM

It must be admitted that religious rituals that take place during this time, such as fasting, Idul Fitri, and Christmas, are still trapped in the presence of fun that is subjective. Fasting and Idul Fitri only become the pride of Muslims; Christmas belongs to the Christians, and so on. This fact is the result of overly theocentric religious understanding. Religion is understood only as an offering to God that is believed to have different areas and personifications between religions. At this point God is framed in accordance with the beliefs of each. Yet God "proclaims" itself as the spreading of love for all humanity in the diversity of cultures without undermining one culture and glorifying other cultures.

Religion on mission initially has a universal (spiritual) as well as segmental (multicultural) value. That is a cross-cultural religion without distinguishing between different cultures, ethnic crossings without glorifying ethnicity, and cross-gender without glorifying certain genders. All religions must be the pride of mankind. To make this happen, one of the values that needs to be developed is the inclusive attitude to appreciate equally all the cultural features. At the same time we still hold the principle of our belief, but not extreme. Because this attitude will support the realization of religious multiculturalism.

In multiculturalism there is no dominance of majority culture and the tyranny of minority cultures. Everything grows together and has the same opportunities to achieve mutual prosperity. Each culture has the same opportunity to reveal its existence without discrimination. Therefore, there needs to be an empowerment effort to all the potential that exist in the society without distinguishing between religious and socio-cultural background.

If the values and efforts are violated by making religion or culture as a means to justify personal interests or groups that result in the loss of the values of universality it has that leads to the flourishing of discrimination in all lines of life. So that's when the chaos will happen, even there will be many parties who abuse the authority of religion which was originally as the norm governing human life in order to live harmonious, peaceful and peaceful, became the main tool of dividing people, blame others who disagreed even will dismiss parties Regarded as his opponent. From this will appear a latent dilemma, whether the religion will be projected as a sacred thing so that the need for purification (puritanism) or with the purification of religious teachings will actually develop the ideology of religious radicalism that will eventually result in the label of terrorist religion?

This kind of reality we have shared. In recent years, the issue of religious radicalism is very strong and shakes the joints of our nation and state. Certain religious groups (allegedly very extreme and fundamental) are fighting hard and by all means, fighting for their vision and mission, regardless of the reality in society that this nation is plural. While fighting for justice and truth in religion cannot be justified when using media and ways of violence.

The study of terrorism shows that false religious views and misuse of religious symbols is the main actor of terrorist acts. For religious reasons, people can sacrifice even life. There are even more extreme, in order to maintain the purity of religion itself, other communities must be eliminated because of opposite views. This view remained alive within the splinter group of several religions and all rooted in radicalism in the devotion of religion.

Theoretically, radicalism emerges in the form of action of rejection, resistance, and desire of a particular community so that the world is altered and organized according to its religious doctrine.

Empirically, religious radicalism in the world emerges in its most concrete form, i.e. violence or conflict. In Bosnia for example, Orthodox, Catholic, and Islam kill each other. In Northern Ireland, Catholics and Protestants are hostile to one another. All of this explains how religious radicalism often becomes a driver of conflict and threats to the future of peace. Therefore, the forms of religious radicalism practiced by some people should not present a threat to the future of a modern nation and there are many religions and ethnicities. It is time for the religion that is owned by each citizen to remain awake as a figure of belief that does not exceed the limit. For, however, religion is necessary to fill the spiritual void of the people, but all forms of expression should not present a threat to the future of a peaceful world.

CULTURE AND POSITION IN EDUCATIONAL

CURRICULUM

Education as a process of human resource development in order to obtain social ability and optimal individual development provides a strong relationship between individuals and society and the surrounding cultural environment. . More than that education is a process of "humanizing human" where human beings are expected to understand himself, others, nature and cultural environment. On the basis of this education is inseparable from the culture that surrounds as a consequence of educational objectives of sharpening taste, intention and work. Achieving these educational goals is a challenge all the time because one of them is cultural differences.

Basically scientists do not yet have an agreement on understanding the culture itself. This condition may be caused because the word "culture" has a very broad meaning. Therefore, it is necessary to develop an understanding of the characteristics of culture in order to understand the meaning of culture correctly if linked multicultural education. Thus, our understanding can be broader and not trapped in cultural understanding limited to the culture and / or habits of a group of people in certain areas only.

Conrad P. Kottak (1989) explains that cultures basically have special characters that can give us an idea of what that culture really means. First, culture is something that is general and specific at the same time. It means that every human being in this world has culture and every culture in society varies from one to another depending on which society group the culture is. Second, culture is something that is learned. Both learning is situational learning, or social situational learning, as well as cultural learning, which is a unique ability in humans to build their capacity to use symbols or signs that have nothing to do with where they are located. Third, culture is a symbol. The symbol may be something verbal and non-verbal, it can also be a special language that can only be interpreted specifically as well or even cannot be interpreted or explained. Fourth, culture can shape and complement something natural. For example, eating is a natural human need, a culture that then teaches people what to eat, when, where and how to eat it. Culture can also adapt to the natural state in which they are situated. Fifth, culture is something that is done together which becomes an attribute for the individual as a member of a community group. Sixth, culture is a model. That is, culture is not a collection of meaningless customs and beliefs, but culture is something that is united with systems that are clearly arranged and interconnected with one another, be they customs, institutions, beliefs, and values. Seventh, culture is something that is adaptive. That is, culture is a process for a population to build a good relationship with the environment around it so that all members make the maximum effort to survive and continue the descent.

Based on some of the characteristics of the culture above, it can be generally explained that culture is a characteristic of human behavior learned, not genetically derived. In other words, culture can be interpreted as a way of behaving and adapting to the surrounding environment. Thus we can draw the conclusion that the existing culture in society has parallels and equality. It cannot be said that one culture is better than other cultures, because each culture has its own characteristics, their own advantages and uniqueness.

In relation to education, culture has long been recognized as one of the key elements of curriculum development, as well as other societal, scientific, technological, political and economic developments. Indonesian education father Ki Hajar Dewantara (1936, 1945, 1946) stated that culture is an important factor as the root of a nation's education. Other curriculum experts such as Print (1993) express the importance of culture as The foundation for the curriculum by saying that the curriculum is a construct of that culture. Culture is the totality of the way people live and develop their lifestyle so that it not only becomes the foundation on which the curriculum is developed but also the target of curriculum development outcomes (Longstreet and Shane (1993).

In the view of Prof. Dr. Satryo Soemantri Brojonegoro, multicultural in Indonesia is a wealth that can be a capital to develop a cultural force. Multicultural in Indonesia, he called, as extraordinary wealth. This fact is also recognized by an American Indian historian, Wolpert (1965) who said that Indian society is more pluralistic in every respect than any other on earth except, perhaps, Indonesia, it is natural to make culture or culture as one of the foundations Strong in the development of education curriculum. In other words, curriculum development process in Indonesia should pay attention to the diversity of culture (multicultural) that exist. That is, the multicultural approach in curriculum development in Indonesia is a must that cannot be ignored anymore. Especially the enactment of Law number 22 of 1999 on regional autonomy. The opportunity to develop education with a multicultural approach is widespread. Certainly to use a multicultural approach must be developed with a deep awareness and understanding of a multicultural approach. If not, the curriculum may be developed based on a cultural approach but not directly into a curriculum based on a multicultural approach.

Simple Multicultural Education can be interpreted as education about cultural diversity. Ainul Yaqin's specific definition seems to be that multicultural education is an educational strategy that applies to all types of subjects by using cultural differences that exist in students' students such as ethnic, religious, linguistic, gender, social class, race, Ability, and age for the learning process to be effective and easy. So that with the multicultural education, the students will be trained and build their character

to be able to be democratic, humanist and pluralist in their environment. And with multicultural education it will also form students who can appreciate the diversity of cultures, recognize cultural diversity by exploiting these cultures to foster multicultural awareness within the unity in diversity.

In order to shape human as desired from the above definition, in the author's view there are several themes that can be raised and elaborated and disseminated into some subjects considered relevant and related to multicultural education. If it is related to the Indonesian context, the most appropriate theme is raised and incorporated into the educational curriculum as stated in Pancasila as the foundation of the state of Indonesia, the theme of divinity, the theme of humanity, the theme of unity and unity, the theme of Populist, and the theme of justice. From these themes, detailed into relevant indicators and disseminated into appropriate subjects, such as Bahasa Indonesia, Religion, PPKN, History, or on local content lessons.

MULTICULTURAL ELEMENTS

Indonesia, as expressed earlier, is the largest archipelagic country in the world. No less than 200 million inhabitants spread over thousands of islands. Each of these islands have distinctive characteristics of each other, whether ethnic inhabit, culture, language or any other. Along with the development of the era and the ease of transportation and telecommunication facilities caused the spread of the population almost to the entire territory of Indonesia. An archipelago or an area today is virtually no longer inhabited by only a homogeneous group of people, especially with the government's transmigration program, cultural contact becomes unavoidable. Such conditions, on the one hand Is a very positive thing, with the occurrence of cultural acculturation to make the community grow more dynamically, but on the other hand is very vulnerable to cause friction or inter-cultural conflict that exists. Below the authors will describe some of the most sensitive multicultural elements that could be the trigger of conflict in society.

1. RELIGION

Lately we often hear even we see both from newspapers and electronic media the occurrence of conflict among religious communities in Indonesia, some events even leaving a deep wound for some people, not only because of loss of property but also relatives that they care about. Call it the burning of houses of worship in Surabaya, Situbondo and Tasikmalaya, as well as in Rengas Dengklok in 1997, and in Jakarta, Solo and Kupang in 1998, and Islam-Christian conflict in Maluku and Poso in 1999-2002.

The sequence of events above gives an indication of the fragility of inter-religious relations. Sometimes it is only triggered by a trivial issue but taken seriously by a group of people plus the provocation of irresponsible people occurred an event that was originally intended to defend religion but in essence even abandon the values and teachings of religion itself. This kind of incident in relations among religious people, according to Alwi Shihab, is a common access caused by several factors of ignition. It could be because of sharp competition, economic factors, social jealousy, pent-ups, or negligence of the security forces anticipating possible unrest.

If we look more deeply at issues or conflicts involving two or more religious groups it will be found that the root cause is-without neglecting other factors-the failure of religious education held in schools. During this time, religious education taught in schools is still limited to the provision of religious knowledge rather than religious education. According to Benny Susetyo, religious education has been focused on religion as "aspiration" rather than "inspiration". When religion is seen as aspiration, it tends to view everything outside its group as the enemy, the relationships that exist between one another are merely formalistic, not based on feelings that come from within. Such views often lead to harassment of other groups and even tend to view the enemy. This will be different if religious education is more emphasized as "inspiration". Religion as inspiration means a religion that values social piety rather than solely individual misconduct. Religion in such a worldview will see other believers as brothers and friends, not as enemies.

Religious education in schools should focus on this second view, when religion is seen as an inspiration then developed is an attitude of tolerance and mutual respect in order to foster harmony among religious communities. Not the other way around, religion is at the root of the problem that causes the emergence of conflict and / or escalating the problem. The fact shows that religious education is still taught by denying the right to life of other religions, as if only his own religion is right and has the right to life, while other religions are wrong, lost and threatened the right of life, both majority and minority. The spirit of narrow religious education, of course, is fundamentally opposed to the spirit of multicultural education, and will weaken the unity of the nation.

Therefore, in teaching religious education required teachers who are not only able to teach religious subjects that taught. However, it is also expected to inculcate inclusive religious values to learners, so that from the learning process is born graduates who are not only able to apply the discipline of knowledge that is mastered

but also able to understand and appreciate the existence of other religious adherents.

2. ETHNIC OR ETHNICITY

Ethnic (derived from the Greek "ethnos" meaning community), according to Ritzer et al. Is a socially defined group of people based on various characteristics of culture. That is, the characteristics of this culture can be a language, religion, ethnic origin or national origin, ordinary life, food staples, dresses or other cultural features. From this sense, ethnicity is actually formed on the basis of social definitions and open is a definition based on heredity or biological factors. Thus, ethnic definitions are not based on the physical or biological forms of a particular person or group of people such as black, white or brown skin, wide or narrow eyes, blond or black hair, straight or curly hair. However, ethnic understanding is based more on socio-cultural features such as religion, language, ethnic origin, national origin and ordinary life.

From the above ethnic understandings we can understand that if a child whose parents come from a different region or country different from the place where he was born, then the child grows up as is usually the people around him where he lives: language, religion, and berata Way of life as the surrounding community. So socio-cultural, if follow the above ethnic meanings, then the child is worthy of being called ethnic as the surrounding community rather than the place of origin of his parents.

If so, then the cause of the emergence of conflict among the community is actually due to "misunderstanding" in view and interpret the existing ethnic differences. During this time, people tend to interpret ethnicity as a group of people who originated or at least their ancestors came from the same region, such an understanding resulted in the formation of social life. Each group in order to strengthen its existence in society trying to accentuate the nature of "tribal" respectively so that emerged tribal primordialism attitude. Each group feels more in every way than the other group even tends to underestimate. Because it is human nature, when talking about differences or advantages tend to be fanatical and chauvinist.

This condition would be different if the ethnic notion is understood as this definition is expressed above. Especially if the understanding is impregnated into every Indonesian society undoubtedly ethnic riots can be avoided. There will be no violent incidents against ethnic Chinese as happened in Jakarta and Surabaya, there will be no Melayu-Madura and Dayak-Madura conflicts as happened in Sambas and Sampit, as well as

other conflicts involving different ethnic groups.

But we also realize that to build this ethnic understanding is not an easy matter. In addition to government, schools as a vehicle for education is needed involvement. Through education, teachers can build understanding and understanding on the child's personal meaning in ethnic differences. Of course in this case it takes the teachers who really understand and have enough insight about ethnic differences. Do not let the teacher even trigger the emergence of ethnic discrimination in school. With sufficient awareness about ethnicity, teachers will be more observant and more sensitive to the occurrence of ethnic discrimination in the vicinity, especially in the school environment. With that understanding is expected to grow mutual respect and mutual respect in the lives of everyday children and little by little will also affect the lives of people.

3. LANGUAGE

Language is one of the most important multicultural elements of its position in the life of the nation in Indonesia. This is said to be important given the wide variety of regional languages in the country. Differences in the use of this language is not only between one island with another island, even in adjacent villages sometimes use different languages.

The diversity of language usage can be a trigger for conflict in the community. The existence of a linguistic superiority, the sense that the language is better, more powerful, or more honorable than the language used by others, fosters discriminatory attitudes toward Individuals or other groups. So when there is someone who speaks with a certain dialect or accent that sounds strange then laughed at, this kind of thing could have offended the speaker so that cause anger that resulted in the conflict in the community.

This language discrimination does not only happen to different language users (local languages). In Indonesian language users who noted is a national language, language discrimination is still common, such as among students, when in a discussion there is a student who speaks or express opinions, other students think or say the language it uses is not scientific, too formal, Language of elementary school children and so on.

Such a condition is a serious problem and cannot be considered something normal and natural, if left without any preventive efforts from an early age it could lead to the emergence of bigger issues behind the day. Therefore, the role of an educator is needed to anticipate the occurrence of language discrimination,

especially among learners. Educators should take anticipatory steps and have high sensitivity to be able to react quickly when seeing the discrimination of language so that the incident is not protracted. In the end, according to Ainul Yaqin, a teacher has at least a broad insight on how to respect the diversity of languages, and the teacher's sensitivity to language discriminatory issues both inside and outside the classroom.

4. GENDER

The word "gender" comes from English meaning "gender". In Webster's New World Dictionary, gender is defined as "the apparent difference between men and women in terms of values and behavior". In the Women's Studies Encyclopedia it is explained that gender is "a cultural concept, attempting to make a distinction in terms of: the role, behavior, mentality, and emotional characteristic between men and women developing in society." Hilari M. Lips defines gender "as cultural expectations of men and women". For example, women are known as being meek, beautiful, emotional and motherly while men are considered strong, rational, virile, and mighty. The characteristics of that trait, according to Mansour Fakih, are interchangeable traits, sometimes there are gentlemen and there are strong, rational and powerful women. The characteristic changes of these traits can occur from time to time and from place to place.

H.T. Wilson in his book sex and gender defines gender as a basis for determining the differences of men and women in collective culture and life that as a result they become men and women. In Book III: Introduction to Gender Analysis Techniques issued by the Office of the State Minister for Women's Roles means gender (with the spelling of "gender") as "a mental and cultural interpretation of the sexes of men and women. Gender is usually used to indicate the division of labor that is considered appropriate for men and women ".

From the above understanding it can be concluded that gender is a concept used to identify differences of men and women in terms of socio-cultural. In this sense, gender sees men and women from a non-biological point of view.

However, for the community itself, the term gender is still not properly understood. Indeed, the word gender comes from a foreign term whose meaning is still not widely known to people well, then it is normal that this term is still often cause misunderstanding in society. Often people hold that gender understanding is the same as sex, whereas both have a completely different meaning.

Gender is generally used to identify male and female differences from a socio-cultural point of view, whereas gender relations are a different social concept and reality in which the division of labor between men and women is not based on normative understandings and biological categories but on Quality, skills, and roles based on social conventions. While sex is generally used to identify differences in the biological anatomical side that include physical anatomy, reproduction, and other biological characteristics. While sexual relations are defined as a relationship between men and women based on demands and biological categories.

Differences between sex and gender above, was often mixed with the community in everyday life, even tend to be identified between one another. Indeed, between men and women there is a clear biological anatomical distinction, but that is not enough as a standard foundation for classifying and diversifying roles in social life.

This misconception about gender is not only happening in the community but has long since entered the educational environment, so it is not uncommon to find discriminatory treatment between male and female students in school. Not only among students, discriminatory treatment is mostly done by teachers as educators, whereas it should be they who give examples to learners not to apply discriminatory in view of gender.

Seeing such conditions, it is necessary to build a common awareness about the importance of upholding the rights and anti-discrimination attitude especially to women. In this regard, there are major steps that teachers and schools need to pay attention to in order to cultivate the values of equal rights and anti-discrimination against women effectively and appropriately, among those steps, according to Ainul Yaqin, are: first , A teacher should have sufficient basic insight into gender equality. This insight is important because the teacher is the main figure that will be the center of attention of students in the classroom. With sufficient insight into gender equality a teacher is expected to be able to be fair and non-discriminatory against both female and male students.

Second, a teacher is not only required to understand textually the meaning and values of gender justice but he is also required to be able to practice those values directly in the classroom or at school. A teacher must act and act against gender discrimination.

Third, a teacher must be sensitive to gender issues, sensitive in view of gender discrimination and injustice both inside and outside the classroom. In the event of an incident indicating gender discrimination by one

or more students, a teacher should be able to take preventive action and at the same time provide an understanding that their actions are discriminatory. Thus at least a little bit will awaken awareness in the learners to not apply discriminatory in dealing with differences.

5. SOCIAL STATUS

Multidimensional crisis occurring in Indonesia, recognized or not, has been the cause of various social problems in society. Poverty, unemployment and crime continue to increase over time. In addition, the government's economic and political policies tend to benefit only a few people while the public interest is neglected. As a result the poor become destitute, while the rich instead become a conglomerate. The gulf between the rich and the poor is widening and deepening.

Such economic inequality leads to the emergence of social jealousy in society. Moreover, if the inequality is found in different groups, for example between immigrants with indigenous population, or between different ethnicities. The result of social jealousy sometimes becomes the trigger of conflict in the community, so it is not surprising if we witness the occurrence of looting cases by a group of people against certain groups when there is a moment that is considered appropriate (during a demonstration or riot).

Such conditions of course need to get serious attention both from government and educational institutions in accordance with their respective roles. The government does so through community economic improvement programs while education plays the role of learners to become societies with high social awareness. Teachers and schools have a central role in the development of a caring and critical student attitude towards all forms of social, economic and political injustices that surround them.

The role of the teacher, in this case, becomes important because, admittedly or not, the teacher influences the development of the characteristics of the learners. Therefore, to establish social awareness within the framework of multicultural education requires teachers who are not only good at teaching but also have good educational skills. It should be a teacher has a broad insight into the surrounding social phenomena and have a high sensitivity to the social phenomenon. If not, then it's not unusual to find teachers who are discriminating against learners because of the social status of their parents. And if the teacher does not have that social sensitivity, then he becomes indifferent to the social discrimination that takes place around

him and considers it as normal and natural.

6. PHYSICAL CONDITIONS AND INTELLECTUALITY

All people who are born into the world with perfect conditions, both in terms of physical and intellectuality. Some are physically fit but have intellectual disabilities, and intellectually healthy, even intellectually intelligent, but physically have flaws. This difference in conditions is one of the important elements that need to be given serious attention in the frame of multicultural education. If not, then it is not impossible that discriminatory actions especially against people who have "shortcomings" will continue, not only in schools but also in the community. Not infrequently we find a group of children who make their friends with the defect condition as a joke and game materials. Even a teacher is not infrequently discriminatory when teaching in the classroom. Against the "smart" learners he always flattering with praise and always being friendly, but on the contrary, against the child he considers "stupid" comes a word of cynicism.

The condition mentioned above is certainly not a wise thing, let alone it happens in schools that noted is an educational environment. Therefore, the advantage of building multicultural and anti-discrimination awareness requires the role of educators who have insight and anti-discriminative attitudes toward these differences. An educator must also have the sensitivity and make himself as an example of anti-discrimination for learners. Schools should ensure that all learners will get the attention and service according to their needs. In other words, if the learners have the disadvantages then he is entitled to special services so that they can learn as other learners.

KNITTING TOGETHER IN ACHIEVING THE WHOLENESS OF THE NATION

As a wise step in addressing the various problems related to religion and cultural diversity that can trigger the fracture of the fraternity of citizens of a diverse society of religious, ethnic, socio-cultural, and other dimensions is the endeavor to seek solutions in order to knit togetherness and reach the unity of the nation. Here are some solutions to offer:

1. The need for inclusive movement in educational institutions based on two things. First, discursively, the inclusive movement of the ummah is believed to support the creation of social harmonization of peoples in the multicultural era. Because after all, multiculturalism is a historical reality in

society that must be addressed properly. This is where religious exclusivity that is believed to be totally religious truth can become an ideological stumbling block to convey a message of peace. Secondly, praxis, the practice of religious life that still dichotomizes Claims of truth and security within each religious community must be erased in order not to blame one religion with another religion. Because, the problem of pluralism is often triggered by the fanaticism of religious truth which creates radical attitudes. Therefore, concrete efforts to build religious tolerance must continue to be carried out as part of a sustainable social process.

Thus, discourse and praxis of the movement, the attitude of the religious people does not come to the consciousness and radical movement. Demonstration (deconstruction) of exclusive, militant, and radical awareness is the first step to ensuring the future of pluralism. In turn, the reconstruction of tolerant, inclusive, and pluralist religious consciousness is the last step in delivering the peace message of religions amid multicultural society. This is the desired condition in welcoming the future of a better nation amid the threat of terrorism and violence.

2. Pluralism and Multiculturalism education in schools, to change the mindset of the religious diversity and only through education people can change their mindset. The trick is to create a curriculum in advanced schools on interreligious studies, which are intended to foster understanding and mutual respect among different religious groups. To talk about theology level will be better if you have entered high school or college. What is especially taught is the history of religions.

3. When people know about the history of religions it will never be radical. So when practicing religious dakwah always see history. For example, prophecy of Songo's Wali Songo in history successfully spreading Islam through cultural pathways and adapting to local culture, local wisdoms and beliefs should be an example. How Sunan Kalijaga incorporates Islamic elements in the wayang story. Of course, this must be made a valuable experience in carrying out da'wah. Therefore, if then Islam becomes a majority, it is not proper for them to judge the minority, like other religions.

4. Understanding Multicultural Interpretations. Religion should be understood as the formulation of God's idealization (life). The cultural description of the word of God has given birth to colorful religions in accordance with cultural diversity. This is the multicultural interpretation of religion that is born of different cultural perspectives. Therefore, there is no reason to negate one form of religion because it is considered a minority or glorify other religions because it is adopted by the majority, since each one departs from one same value, the word of God. In the context of culture, there is no single culture that deserves to eliminate other cultures, because it contains a single value, that is, humanity value.

Multiculturalism problems in the context of religion are constrained not only by the existence of other religions, but also within the religion itself. This usually begins with an extreme model of interpretation of the word of God. In general the interpretation pattern of the word of God tends to be "trapped" in the diametric model, which is between textual interpretations with contextual interpretations or between formal interpretations and substantial interpretations. Between the revelation as a static reality and a revelation as a progressive reality. The first interpretation puts more emphasis on personal-emotional factors, i.e. religion as belonging to its group only, while the second interpretation (contextual and substantial) emphasizes social-rational factors. These two sides are actually not a separate thing. In multiculturalism sunglasses, these two interpretation models receive synthesized answers in the context of practicing religious rituals such as fasting which not only become a particular religious tradition, but being a spirit that applies to all religions with different teachings (QS 2: 183). The verse's load at least shows two things. First, the theological legitimacy (textual). That is, fasting is the teachings of God that are revealed for the improvement of self-quality. Second, cultural legitimacy (contextual). That is that fasting is a noble value that has been cultured in a society before Islam needs to be preserved. The existence of the theological and cultural legitimacy will cause fasting to the social and spiritual realm. Two sides are often dictated by dichotomies and segmented by some Muslims.

5. Providing understanding of universal values in religion. Multiculturalism presupposes an inclusive internal awareness and brings in social behavior. Religion ritual, ideally Leads the perpetrators to discover a universal conscience that has an egalitarian perspective on others. A consciousness that binds the emotional intelligence of a servant to his Lord and serves as the foundation for the building up of the intellect of the rational relationships among others, as well as the esoteric and esoteric-esoteric reflections that grow as a manifestation of the internalization of divine values. This is a process that the Danish philosopher Soren Kierkegaard (1813-1855) called the process of aesthetic stage to the religious stage. Worship is not just a personal word (command), but also charity (actualization) that is social.

For example in the context of fasting in addition to being a tradition of religions that have a universal meaning must also be a positive

energy for the strengthening of multicultural understanding that is encouraged by the values of divinity (rabbaniyah) and humanity (insaniyah). Spiritual transformation and the multicultural spirit achieved by ideal fasting can be enjoyed and perceived by all human beings without being trapped by cultural, ethnic, gender, linguistic, or theological, let alone political, barriers. In that context, the understanding of religions must be done in the context of the universal mission of humanity. This universality will not shut down the distinctive potentials of different religions and cultures. Precisely these potentials can grow together in diversity (multicultural). And this will only be established if there is a commitment and seriousness of all communities or congregations of cultures and religions whether as majority or minority to be inclusive and tolerant equally for the common good. Thus, religion can appear to be the property of all to be with.

6. Finding a strategic foundation in religious teachings. Islam as a prophetic treatise and a realistic doctrinal doctrine, doctrinally perceive difference, plurality, and multicultural as sunnatullah. Therefore, Islam enjoins its adherents to live harmonious, tolerant, and respectful lives with all existing groups of society without having to distinguish race, ethnicity, color, and any religion or belief (Surat al-Hujurat: 13), prohibits prejudice (Surah al-Maidah: 2), forbidding wrongdoing and forging forgiveness (Surat ash-Shura: 40) , And ordered to be gentle towards others (Surah Ali Imran: 139).

Therefore, Islam not only has a multicultural insight and plurality of doctrinal an sich as seen in the verses of the Qur'an above, but also has a real capital on the praxis level. Islam pluralism is evident from the many streams, firqah both from the side of fiqh, theology, politics, tasawuf, and politics. In the field of fiqh, for example, found the existence of various shades of schools such as Shafi'iyah, Malikiyah, Dhahiriyah, Shi'i, Hanafiyah, etc.. In the field of theology, there are Khawarij, Mu'tazilites, Ash'ariyah and Shi'a sects. Not only that, in the field of Sufism and politics also there are many schools of thought are very diverse.

As a result, Islam already has theoretical and practical capital with respect to multiculturalism and pluralism, this is the first. Second, at the same time, the recent developments in modern (Western) societies also enable the realization of a more harmonious world order. However, in this second aspect, of course, requires the commitment, sincerity and honesty of the West to embody the values of democracy, freedom, human rights, and equality of human dignity in a plenary, it is necessary to do introspection and self-criticism of various attitudes, His arrogance character. Thus, if the West still uses a double

standard, and is inconsistent with those values, the hope of a just global order becomes an empty dream.

7. Avoids clash of civilization when Islamic relations with the West occur. To avoid the occurrence of clash of civilizations required the dialogue and communication between civilizations to break the chain of suspicion, hostility and conflict between the two parties. This dialogue effort, according to Ali Asghar Engineer, is the only way to promote a better understanding among the conflicting parties. As well as disseminating misinformation through, various ways that are vulnerable to misunderstandings and conflicts, dialogue can also be an effective means of generating understanding. This dialogue can be undertaken by all circles ranging from intellectuals, clerics, and the community of all believers (Islam Today, 2004).

Dialogue at the intellectual level, will analyze more about events and understand the main forces that encourage the emergence of conflict. Here, the intellectuals also seek to find strategies that can create a harmonious inter-religious and intercultural atmosphere. The Western orientalists are required to be more objective and honest in view of Islam, and at the same time Muslim intellectuals also should not incite the fire of hatred against Western society. At the religious level, the clergy must play an active role in exploring, exploring the roots of pluralism, the true brotherhood of their respective theological doctrines. For example, Hinduism emphasizes non-violence, and Buddhism emphasizes the teachings of love. Christianity emphasizes love, while Islam always emphasizes justice and equality. From here we see that all these values are complementary to each other. Finally, the participation of every religious community for mutual respect, respect for religious and cultural differences is urgently needed, in particular to always be aware of the possibility of provocation from parties who want a dispute, interreligious and intercultural disharmony. It is only with such an attitude that all peoples can live in this world peacefully in the framework of pluralism and multiculturalism.

MULTICULTURAL EDUCATION IN EDUCATION POLICY

Designing multicultural education in a problem-packed society between groups, cultures, ethnic groups, and so forth, such as Indonesia, poses no light challenges.

There are several approaches in the multicultural education process. First no longer equate the view of education with schooling, or multicultural education with formal school programs. Both avoid the view that equates culture with ethnic

groups. Third interaction incentives with people who already have the competence then it can be seen more clearly that efforts to support schools that are separated ethnic secraa is antietnis against the goals of multicultural education. The four multilateral education enhances competence in some cultures. The fifth possibility that education raises awareness of competence in some cultures.

Multicultural education is a new discourse that began widely heard in recent years, various formats or models are offered by various circles, both experts and experts in the field of education. Books on multicultural education began to sell in the market. This phenomenon arises, in the writer's view, not merely a "fracture" or joining in to what the Western world is buzzing about. But more is the result of the "disgust" of society to see so often the conflict in various regions in this nation. The root of the problem was tried to be revealed and dismantled by various approaches, which of course aimed to find the right solution to end the conflicts, and one of the proposed is multicultural education.

If we look at the history of the Indonesian nation, multicultural education or awareness is actually not a new discourse but rather a forgotten problem. Based on historical records, in 1928, Indonesian youths have invested a fundamental foundation with the promulgation of Youth Pledge as the foundation to bind the hearts of all Indonesians in a unified bond. Without prejudice to the existing differences they agreed, fought together to realize the ideals of the nation. To unify the various ethnic or ethnic differences they have pledged to one nation and one country, namely Indonesia. Similarly, to unify the various language differences, they chose Bahasa Indonesia as a unified language.

One thing that is interesting and is a very extraordinary choice in the author's view when choosing the Indonesian language which is the adaptation language of the Riau Malay as a unified language, when at that time the Malay language is only used by a handful of people than the Javanese language that is used more than 50% Indonesia. The event was a tremendous multicultural awakening in which the Javanese, who were the majority, graciously accepted the decision to make Malay a unified language not a Javanese language.

Seventeen years later this event was repeated again, albeit in a different context. After Indonesia proclaimed its independence and laid down the foundations of the state, with the chest of our founding-fathers, who originally made Islam the basis of the state, reduced six words from the first precepts of the Jakarta charter which we later acquainted with Pancasila in order to preserve the unity and integrity of the Republic of Indonesia.

Not only that, since the beginning of independence, the diversity (pluralism) of the nation also received recognition by the display of the concept of Unity in Diversity (Unity in Diversity) as

the motto of the nation. This concept of diversity is a remarkable concept amidst the diversity of ethnic, cultural diversity, linguistic diversity and religious diversity. From the very beginning the founders of this nation have realized the importance of multicultural awareness to unite this great Indonesian nation. Diversity, diversity or multiculturalism is one of the main realities experienced by society and culture in the past, now and in the future. Thus, the concept of Unity in Diversity can be simply understood as the recognition that a state or society is diverse and multicultural, the state does not contain only a single national culture. Every culture that exists, has an equal position or position in the eyes of the Indonesian people, there is no superior or inferior.

These three events are a reflection for the successor of this nation how to respond to all the differences that exist. The founders of the nation who feel how difficult it is to achieve independence as we feel today realize how important it means unity and unity of the nation, so as to maintain the integrity of any effort which they can endeavor to do so long as it does not violate the principles of religion and nationalism. But along with the passing of history, multicultural awareness is also increasingly thinning. Especially at the present time, the majority of Indonesian citizens are people who have no strong ties with the past history. They do not feel bitter struggle to seize independence so that neglect the obligation to maintain and fill it optimally.

Multicultural awareness is just beginning to emerge when this nation began in multi-dimensional crisis, especially with the emergence of conflicts that lately more frequent. Although impressed slow, but this is a fundamental thing that must be done by this nation in order to still exist among other nations. The question arises then whether it is adequate only with multicultural education. Indeed, multicultural education is just one element of the glue of the nation, but it is a demand that must be implemented. That's why it takes the policies that can be used as an umbrella for the implementation of multicultural education in Indonesia.

Based on the writer's searches on existing regulations and legislation, the authors found several things that could be the foundation for the implementation of multicultural education in Indonesia, in addition to what the authors have mentioned above (Youth Pledge, Pancasila, Bhineka Tunggal Ika). Among these are the recognition of religious diversity and the recognition of the rights of the faithful to maintain their religious faiths respectively confirmed in the 1945 Constitution, Article 29, Paragraph 2 which reads "The State guarantees the freedom of every citizen to embrace his or her own religion And to worship according to his religion and belief. "That is, the state from the beginning recognized the freedom of religion as a human right for every citizen, and the freedom to carry out religious duties. Strictly speaking, according

to Saafroedin Bahar, explicitly in Pancasila and the 1945 Constitution contained three main things. First the state guarantees the freedom of citizens to embrace religion; Both countries guarantee every citizen to worship; And thirdly, the state recognizes religion as an inherent right for every citizen.

In addition, in the 1945 Constitution Article 31 paragraph 1 stated that every citizen is entitled to education. Getting educated here means that every Indonesian child is entitled to study. If a child has to learn then in the learning activities he also has the right to be served according to his needs so that he can learn the best, in the sense that every learner is entitled to get learning services in accordance with the uniqueness he has. Thus, basically the state recognizes the uniqueness of each individual in learning, each child is a different individual with one another with a variety of talents and characters. Therefore, the learning experience should be a personal, meaningful and diverse influence. The consequence is that the educational paradigm refers to the imperative of multicultural education. This paradigm implies that every learner with all the characteristics of his individual learning together with other individuals and in the learning activities need to create an atmosphere of mutual respect, mutual tolerance and mutual understanding between one another.

Furthermore, in Law No. 2 on National Education System (Sisdiknas) stated that every child is given the right to obtain education and teaching, even, furthermore, article 8 paragraph 2 of the National Education System Act 1989, also states that special attention should be given to children whose intelligence Extraordinary (superior, talented) and children who have deviant development (read: disability). Although this law has changed slightly with the passing of Law no. Law No. 20 of 2003 on the National Education System, but substantially unchanged, is even more firmly stated in Article 5 paragraph 1 that every citizen has the same right to obtain quality education, even to children with disabilities, , They are entitled to special education, as well as children who have the potential of intelligence and special talent. Likewise in article 12 paragraph 1b stated that every learner in each educational unit is entitled to get education services in accordance with his talents, interests and abilities. This means that legally, the education system recognizes the unique differences of each individual. That is, diversity, dignity and value differences in the growth of Indonesian children implicitly contain opportunities to realize explorative principles and creative inclinations in all of its growth.

Not only that, in the Teachers and Lecturers Act, explicitly in article 20c it states that in carrying out professional duties, teachers are obliged to "act objectively and non-discriminatively on the consideration of gender, religion, race, race and certain physical conditions, or Family background,

and socioeconomic status of learners in learning ". In article 20d it is also stated that teachers are obliged to "uphold the laws, laws, and code of ethics of teachers, as well as religious and ethical values; And "in article 20e the teacher is also obliged to" nourish and nurture the unity and unity of the nation. "The above three points imply that every faculty must have multicultural awareness so that in the process of teaching and learning he no longer acts discriminatory and it is his duty to instill such multicultural awareness To learners. In other words, an educator must have a broad insight into multicultural education in order to maintain the unity of unity and national unity.

In the author's view, the legal umbrella for the implementation of multicultural education in educational institutions is basically very clear, the question then is whether the legal umbrella is adequate to protect the implementation of multicultural education so that it can succeed as desired. On the one hand, this is actually already very adequate, meaning that from the beginning the principles of multicultural education is already owned by the Indonesian nation, this is reflected both based on flash history and legislation itself. But we must admit, that the existing legislation is still too general, and although there is also a special nature but still cause different interpretations. For example, in the case of the controversy of the Law on National Education System No.20 of 2003 article 12 paragraph 1a that "every learner in every educational unit is entitled to receive a religious education that is professed and taught by a religious educator;" the majority group (read: Islam) It is commonplace and natural but for minority groups this is regarded as the hegemony of the majority against the minority. So it is not surprising that the wave of support and rejection of it Law at that time was so crowded in various corners of the archipelago.

In connection with the above, it is necessary for the government to make more specific and technical regulations. The regulations are of course expected to accommodate all the diversity that exists so that can be used as a reference for educational institutions in the context of implementation of multicultural education in schools. Of course this is not an easy thing. It takes serious and in-depth studies to make the legal or regulatory products produced truly reflect the form of multicultural awareness. If not, then a wave of controversy will continue to emerge that can even damage the existing multicultural order. Therefore, in designing multicultural education, the government must pay attention to the dimensions of multicultural education, namely:

1. Content integration, which integrates various cultures and groups to illustrate fundamental concepts, generalizations and theories in subjects / disciplines.
2. The knowledge construction process, which takes students to understand the cultural implications into a subject (discipline).

3. An Equity Pedagogy, ie adjusting teaching methods by means of student learning in order to facilitate students' academic achievement in a variety of racial, cultural or social.
4. Prejudice Reduction, which identifies racial characteristics of students and determines their teaching methods.
5. Training groups to participate in sports activities, interacting with different staff and students of different ethnicity and race in an effort to create an academic culture.

By paying attention to these dimensions, it is hoped that the draft will truly reflect the multicultural awareness as desired.

CONCLUSION

In the context of Indonesian-ness, our national and state life has the slogan "Bhinneka Tunggal Ika" which reflects the existence of pluralism and multiculturalism that can knit the unity and unity of the nation. But in reality there is still a lot of conflict due to religious and cultural sentiments that hamper these noble ideals. Differences in religion and cultural diversity have not been fully perceived. On the contrary it adds a long list of clashes and arguments among grassroots communities. This small note seeks to usher in the effort to reestablish the unity and unity of the nation through the role of religion and multiculturalism.

In relation to the above, multicultural education is an alternative to combine the diversity that exists in the Indonesian nation. Therefore, in education, culture has long been recognized as one of the important elements underlying curriculum development, in addition to other foundations such as the development of society, science, technology, politics, and economics. As a wise step in addressing the various problems related to religion and cultural diversity that can trigger the fracture of the fraternity of citizens of a diverse society of religious, ethnic, socio-cultural, and other dimensions is the endeavor of seeking solutions in order to knit togetherness and reach the integrity of the nation among others; 1) is conducted with an inclusive movement in educational institutions based on two things. Firstly, discursively, the inclusive movement of the ummah is believed to support the creation of social harmonization of peoples in the multicultural era and praxis, the practice of religious life that still dictulates truth and salvation claims within the respective faithful, 2) Holds Pluralism and Multiculturalism at school -the school, to change people's mindset about religious diversity. 3) attention to the history of religion, 4) Understanding the Multicultural Interpretation. 5) Provide an understanding of the universal value in religion, and 6) Find a strategic foundation in religious teachings.

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